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The Appearance of
GOD to MAN
In the **G O S P E L**,
AND THE
G O S P E L C H A N G E.

Together with
Several other Discourses from Scripture.
To which is added an
Explication of the **T R I N I T Y**;
And a Short Catechism.

Being the Second Posthumous **VOLUME.**

The Second **P A R T** will contain
Miscellany **T R A C T S** on several Subjects,
handled Metaphysically.

To which may be added,
A Paraphrase of the *Canticles* in Verse.

T O G E T H E R
With many Excellent **L E T T E R S** to Friends.

Taken from the Original Manuscripts, left by *P. S.*
Late of *Emanuel College Cambridge*, and Minister of
the Gospel in *London.*

1 Thess. 20, 21. *Despise not Prophecys, Prove all things.*

L O N D O N: Printed in the Year, 1710.

T H E

Publisher to the READER.

THese Papers, which were scatter'd in several Hands, being carefully collected for the use of private Persons, contain so many Sparklings of Divine Truth; or rather the shinings forth of more than a Common Light, from that Sun, whence all true Light proceeds, the Supream and Universal Truth itself: That it was thought proper this way to preserve them, for the Benefit of Searchers after Truth in this, or after Ages; who will be concern'd that more of them are not Finish'd, or at least further continu'd. That they are Genuine, the Reader may be assur'd; and likewise that they are the only considerable Papers of the Author's. And to shew the great Value, one who was most deservedly Esteem'd (I mean that Eminent Divine Dr. *Whitchcot*) had of our Author, I will only relate some Passages, that are so well attested by some now Living, as not to admit the least Doubt. The Doctor being once in Conversation with this Author upon some abstruse Points in Divinity, in which he Explain'd himself with such Ease and Clearness, that the Doctor rising from his Seat, and Embracing him, express'd himself in this manner; *Peter, thou hast overcome me, thou art art all pure Intellect.* And the same

The Publisher to the Reader.

Person who was then present, relates, that upon bringing him the first News of his Death, he answered in Surprize and great Concern; *Well, said he, as much as the World thinks me to love Money, I tell thee, I should be well contented to part with half of what I have to obtain only some Hours free Conversation with that greatly Enlightned Friend of ours, who is now taken from us*; or to that effect. The same Party finding him so much affected, and also to try his Affection for him, added at the same time, *Doctor, I come likewise to request of you, as a farther expression of your Kindness and Esteem for him, to Preach his Funeral Sermon. That I will most readily,* reply'd the most Benign Doctor, *in case you your self shall think it proper or advisable, at this time of Day.* I shall only trouble the Reader with this one Particular concerning the Author himself, as a Testimony of what he had taught, by his Seal to it on his Death-bed, in the Presence of this same Friend, and others, who asking him how his Mind stood; he attested by his last Words, with much Composure; *That it then pleased God also to give him full assurance of those Truths he had taught others.*

That thou, Courteous Reader may'st have the like Satisfaction and Profit, in perusing these Writings, which others have had, is the Wish of him, who for that Reason has been at the pains of Publishing them; and without saying more, should have bid thee Farewel, had it not seem'd convenient to say someth ing concerning them: of which, that none in the First Part in this Volume are finish'd, excepting
this

The Publisher to the Reader.

this short Catechism, might proceed from the fullness of his Thoughts, which seem'd ever to overflow, and to be never straiten'd, how Sublime soever the Subjects were he engag'd in, altho' strength of Body often fail'd him.

The Catechism, especially the *First Part*, was only writ for the Instruction of young Persons sometimes under his Tuition. The other *Part* opens the coming in of Sin, in too elevated a manner for such Readers.

On those several Metaphysical Tracts in the *Second Part*, he seems to have said all he intended, being only as it were Essays. His Letters, tho' Familiar ones, far exceed the Common Strain in that way of Writing: For altho' some of them are on the most difficult Points of Divinity, yet they may appear Clear and Satisfactory to such as are unprejudic'd, and attentive Readers; and as a taste of them, Five are herewith publish'd, tho' intended at first for the other Volume.

The *Canticles* Paraphras'd in Verse, was an Entertainment to himself, toward his latter End; and therefore not omitted. And that Short Discourse on the Mystery of Love and Wrath, was dictated from his Sick-bed, the 23^d of *May*, 1672; by which it may be perceived his Spirit was full of those Joys to which he was taken up, the 19th of *November* following. The Letters conclude with one from a Learned and Ingenious Friend of his, much lamenting the danger he was then in by Sickness, as many

The Publisher to the Reader.

ny afterwards did his Death, which hapned before this Letter came to Hand.

Lastly, the Reader is desir'd take Notice, that all those Discourses upon Places of Scripture being deliver'd in Sermons thus put together by himself, makes Applications and Uses so much interspersed which seems to break the Natural Connexion, and yet suitable to that Instruction which was the Design of them.

To conclude, much might be said, as in like Cases is usual, in Praise of the Author and his Abilities, did not his Performances do it so much better than any Words can. The Reader therefore is only entreated to entertain himself with these Sheets without Prejudice, and with so much Patience and Attention, as the Nature of such excellent and sublime Subjects require ; where the addition of Profit and true Pleasure cannot be wanting to such, who are searchers after the brightness of Divine Truths: Of which number I am willing to to persuade myself, Courteous Reader, thou may'st be one, Farewel.

An Advertisement.

Rader, *The Contents of a Second Part is here inserted for thy Information, in which mention is made of what the Curious, and understanding in this kind of Writings, might wish to see ; yet the Expectation of the Encouragers to this Part is so little, as puts a Stop to the going on of the Press, till a Trial be made by these of their Reception with the Publick.*

The Contents of the First Part.

1. **T**HE Appearance of God to Man in the Gospel, and the Gospel Change; from 2 Cor. 3. 18. But we all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, &c.
2. On Prayer; from Rom. 8. 26. The Spirit also helpeth our Infirmities; for we know not what we should Pray for as we ought, but the Spirit itself makes Intercession for us, &c.
3. The Knowledge of God, the principal thing in Religion.
4. Of Free-Grace; from Rom. 5. 25.
5. The Mission of Christ; from Acts 3. 26.
6. Christ the Head of the Creature, and a Christian; from Phil. 1. 21.
7. Comforts to a Christian; from Joh. 16. 33.
8. Directions to a Life in Heaven; from Phil. 3. 20.
9. The manner of Christ's Second Coming; being the Third Part of some former Discourse, and may follow one in Print.
10. On Deut. 6. 4. Hear, O Israel, the Lord our God is one Lord.
On Cant. 5. 11. His Head is as the most fine Gold, &c.
On 1 Cor. 12. 13. We have been all made to drink into one Spirit.
On 1 Pet. 4. 1. Forasmuch then as Christ has suffered for us in the Flesh, &c.
- On Eccl. 7. 16. Be not Righteous overmuch, neither make thyself Over-wise, &c.
- Eleven Questions Answer'd: Being part of an Answer to a Letter in which they were proposed.
11. An Explication of the Trinity, in three Sections.
12. A short Catechism.
13. Five Letters concerning the Trinity, Christ's Sufferings, Satisfaction, and Resurrection.

The Contents of the Second Part.

A Discourse of Virtue.
That an Eternity of Duration having a Beginning without End,
is expos'd to Difficulties.
Of the State of the Wicked after Death; and of the Mystery of Divine
Wrath, and of the Devil:

Several short Discourses or Essays, viz.

Propositions in four Chapters.
Of a Spirit.

The

*The Sacred History of Divine Love:
Of Being, Unity, Truth and Goodness.
Number's the first Image of all Things:
Of the Sun.
The Consort of Musick:
The Chariot.
Of the Memory.
Of a Plant.*

LETTERS.

*Of Christ's Spiritual Body, and his Appearance after the Resurrection.
Concerning Free-Will.
Of the Soul, and Idea's: With many more on several Subjects to Friends.
A Paraphrase on the Casticles in Verse.
A Divine Dialogue.*

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The

The Appearance of

G O D to M A N

In the G O S P E L.

A

DISCOURSE

Upon 2 C O R. III. 18.

*But we all with open Face, beholding as in a Glass the
Glory of the Lord, are changed into the same Image,
from Glory to Glory, as by the Spirit of the Lord.*

P A R T. I.

*Four Differences between Law and Gospel Defin'd. The open Face
in the Gospel Discover'd.*

ST. Paul in this Chapter makes a full and Divine Comparison between the two Glories of the Law and Gospel. In this Verse he concludes the Comparison with a complete Description of an Evangelical State: There are Four Eminent Parts in the Words.

1. The Open Face: *We all with open Face.*
2. The Glass of Glory: *Beholding as in a Glass the Glory of the Lord.*
3. The

3. The Divine Change: *Are changed into the same Image, from Glory to Glory.*
4. The Divine Spirit: *As by the Spirit of the Lord.*

These are the Four Wheels on which the Gospel runs, and is Glorify'd. There are opposite to these, Four Wheels, on which the Law is born up.

- | | |
|------------------------|-------------------------------------|
| 1. Open Face. | 1. <i>A Covering Veil, v. 13.</i> |
| 2. The Glass of Glory. | 2. <i>The End Conceal'd, v. 13.</i> |
| 3. The Divine Change. | 3. <i>The Dying State, v. 7.</i> |
| 4. The Divine Spirit. | 4. <i>The Dead Letter, v. 6.</i> |

1. *The Covering Veil* in the Law is the Flesh with its Frailties and Fears: The Stuff in which the Image-work of this Creation is wrought: The Fountain of the World, *Eph. 3. 9.*

2. *The End Conceal'd* is the most Holy Place within the Veil, not seen, while the first Tabernacle of the Law stands, *Heb. 9. 8.* The Mystrious Glory of the Divine Nature hid from the Foundation of the World, *Eph. 3. 9.*

3. *The Dying State* is the Ministry of Condemnation, the Power of Wrath, the Consuming Fire, the Glory-fading, till it vanish, *2 Cor. 3. 7.*

4. *The Dead Letter*, the Image of God in Flesh, not in Spiritual Flesh, which is Flesh indeed, tender, warm, the Seat of Life; but in Natural Flesh, which is as Stone: These are the Wheels on which the Law and Gospel move. But I am to speak only of the Gospel, in which the Four Wheels are Four Divine Appearances.

1. Appearance in the Gospel, *The Open Face*: 'Tis in Greek *πρόσωπον ἀνεκαλυμμένον*, *A Face Uncover'd or Unveil'd.* The Heathen were wont at any affrightful and ominous Sight to cover their Faces: So when an Expression of Wrath flam'd forth from the King of Persia, they which stood by cover'd *Haman's Face*, *Esth. 7. 8.*

The Heathen hid their Faces, when they Sacrific'd, for a Dread, as well of the Glory, as of some ill Boding, and direful Spectacle. The Jews had a Veil upon their Hearts, and *Moses* upon his Face, because they were in the State of the Law unable to bear the Majesty of that Presence. *Elijah* wrapt his Face in his Mantle, when the still Voice came, in which God was.

A Veil'd Face signifies Fear and Amazement, especially before the oppressing Glory of some Divine Appearance. So *St. Paul* teaches us, *2 Cor. 3. 12, 13.* *Having this hope (of the Gospel) we use much plainness*

plainness of Speech, *παρρησία*; much Confidence; and not as Moses, who put a Veil over his Face that the Children of Israel could not steadfastly look, &c.

1. *An Open Face* is the Type of a free, confident and cheerful Spirit, especially in the Entertainment of the Eternal Brightnesses. This Sense is manifest, v. 16, 17, 18. *When it turns to the Lord, the Veil shall be taken away. Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty. But we all with open Face, &c.*

2. *Open Face* may be read Person Unveil'd, or Discover'd. The same Word frequently signifies Person, as well as Face. The Fleshly, or Natural Man, is the Veil: The Spiritual Man, the Face, or Glory under this Veil.

Thus I have shewn what the Open Face means.

This first Appearance of God by the open Face of a Christian affords this first Doctrin.

Doct. 1. *The Converse of Man with God in the Gospel, is in a confident and cheerful Freedom.*

The Effect and Nature of the Gospel is declar'd by Zacharias, in his Praises *Luke 1. 74, 75. Serve him without fear, in Holiness and Righteousness all the days of our Life.* These Words have four peculiar Lights in them. 1. *Serve him.* The Greek for serve signifies properly the Attendance and Service of the Priests in the Temple. 2. *Before him.* That is, in the clear Light of the Divine Presence, in a free and near Communion with the Majesty of God, seeing him, and seen of him with open Face, *ἐνώπιον αὐτοῦ*, in his Face and View. 3. *All the Days of our Life.* That we should never, Day nor Night, go forth, but abide continually in the Temple of this Glory. 4. *Without Fear.* Without any Contractions or Straightnings of Spirit, with Enlargments and Freedom of Soul.

This is the Evangelical Life, to be a Priest and King to God the Father, together with our Lord Jesus; to be a Priest with a Kingly Soul; to be continually in the most Holy Place, within the Circuit of those living Beams, which disclose the Face of the Godhead, there to be ministring unto God, offering up ourselves unto him, as a perpetual Sacrifice in a Flame of Love, receiving from him Divine Manifestations and Communications, according to his Pleasure; and all this with an open Contemplation of him, and an assured Complacency in him.

The Reasons of this Confidence in the Gospel are Two.

Reas. 1. The Discovery of God to us in the Gospel.

Reas. 2. The Discovery of the Spiritual Man in us by the Gospel.

Reaf. I. The Discovery of God to Man in the Gospel. Such as are the Appearances of God to Man; such is Man, *Pf. 30. 7. David cries, Thou didst hide thy face from me, and I was troubled. But Pf. 4. 6, 7. Lift up thou the light of thy countenance, and thou shalt put gladness into my heart.* If God withdraw himself, the Spirit of the Creature is muffled up in Clouds: If God again look forth pleasantly, he puts a Gladness into our Hearts, and a flourishing Glory upon our Persons.

Such as the Cloathing is, in which God comes forth in any Understanding, such will the Soul be, whether the Cloathing be a Mantle of Darknefs, besprinkled with Flames; or a Garment of Light, embroider'd with Pleasures.

There is a double Contrariety between those Notions or Representations, which we have of God in the Law, and in the Gospel. The Representations of God in the Law are Two:

1. *Represent. A Dark Piece.*

2. *Represent. A Devouring Principle.*

1. *Represent. A Dark Piece.* God in the Law was a dreadful Secret. It was Death to see him: *No man can see me and live. The Glory of the Lord abode upon the mount, and the Cloud cover'd it, Exod. 24. 16. And Bounds were set about the mount, that the People might not break through to gaze.*

This Darknefs under the Law bred imperfect Spirits, Low and Superstitious; for it could convey only broken, low, confus'd Images, or Shadows rather of God, which lay before Men in their Devotion, as *Jacob's peeled and ring-streaked Rods before the Ewes, at the watering.*

This Darknefs brought a Servility and Bondage upon the Spirits of Men; for they still saw themselves, their Lives, their Excellencies and Joys encompass'd with the Darknefs of Death, already overspread with its Shadow, and standing every Moment upon the Brim of it.

This Darknefs begets a perpetual Terror and Trouble; for it holds Men in constant and general Uncertainty, not suffering them to see to the End of Things. They see all their Contents and Hopes, for the present, entring into a Darknefs, and ending there; but they see not the End of this Darknefs, nor whither they are carried through it.

Thus the Law is an Image of God form'd out of Darknefs, and then again veil'd by another Darknefs.

This is the first Representation of God in the Law.

2. *Represent.*

2. Repres. *A Devouring Principle*, *Exod. 24. 17. The sight of the Glory of God was as a devouring Fire on the top of the Mount.* A Cloud was upon the Glory, and the Glory was a Fire in the Cloud. The same Principle and Power, which in Heavenly Bodies is a glorious Light, in Earthly Bodies is a consuming Fire. So is the Godhead a delightful Light in itself, but in the Darknes of the Law, a Spring of Fire bubling up, and feeding upon the Darknes round about it.

This is the Circle of Things, the Mystery of God. The Eternal Light puts itself into Darknes; out of the Darknes it breaks into Fire; then through the Fire returns into its own place: *Every one shall be salted with Fire; and every Sacrifice shall be salted with Salt, Mark 9. 49.* The Natural Form is under the Law, as a dark shady piece of Wood upon the Altar; God breaks forth upon it in Fire, and makes it a Sacrifice, the Divinity itself being the Salt that seasons it for Eternity.

Such are the Representations of God under the Law:

The Gospel makes two contrary Representations of God:

1. Repres. Light.

2. Repres. Love.

1. Repres. *Light.* Jesus Christ proclaims himself the Light, *the Light of the World,* the Day that springs from on high, the true Day, the Universal Day that enlightens the Shades of Death. *Rev. 20.*

11. *A great white Throne is set up, one sits on it.* The Jews say the Throne of God is one of those Things which were before the World: So saith the Psalmist, *Pf. 45. 6, 7.* and the Epistle to the Hebrews, *v. 8. Thy Throne, O God, is from Everlasting to Everlasting.* The Godhead itself is the great Throne. This is White, because the Divine Nature is a Light; *1 Joh. 1. 5. God is a, or the Light.* God in the Gospel is,

1. A Certain.

2. A Free.

3. A Sweet Light.

1. *God in the Gospel is a Certain Light.* You have the Difference between the Evangelical Form of God, and all other Forms; *Heb. 1. 1, 2. God at sundry times, and divers manners, spake by holy Men: but now in these last days has spoken by his Son.* The Appearances of God in Nature were but Candle-Lights, shining variously from below. The Administrations and Glories of the Law were but Star-Lights, shining indeed from Heaven, but dividedly, and in the Night: In the Gospel is one entire Light, God shining forth by his Son, the Sun, the great Light, that rules the greatest Day.

We are taught, *Heb. 4. 12, 13.* that this Light is the *Living Word* of God, before whom all things are naked; and that this is *He with whom we have to do* in the Gospel. The Psalmist describes the way of God with Man under the Law: *Pf. 81. 7.* He answered them in the secret place of Thunder, or secretly by Thunder. Thunders, Lightnings and Voices are the frequent Names of Angels in Scripture. God maintain'd his Inter-course with Man in the Legal State, by Angels, with a Glory, but Terrible and Confus'd, through which he convey'd himself secretly and obscurely.

But the Evangelical Language of the Godhead is a clear and distinct Word, a full and immediate Expression of himself, in which all Things are seen nakedly in a plain Light.

St. Paul paints out at large the glorious Fulness and Certainty of Divine Light in the Gospel: *Eph. 3. 8, 9.* *That I should preach among the Gentiles the unsearchable riches of Christ; to make all Men see, what is the Fellowship of the Mystery, which from the beginning of the World has been hid in God.* There are three Excelling Brightnesses of Light in this place.

1. *The unsearchable Riches of Christ:* The Riches of Christ are all things of God and the Creatures: *For all Fulness (of both) dwells in him, Colof. 1. 19.* The Unsearchableness of the Riches is such, that fresh Springs everlastingly boil in the Bosom of each other; the Beginning still freshly discovers itself in the End, with an Endlessness.

2. *The Mystery.* This is the Depth and Height of Things in the innermost Glory, that within the Veil, the most secret and reserv'd Face of Things, which has such a potent Beauty, that the Eye of no Creature can look upon it, and not wink; so the word Mystery signifies:

3. *The hiding from the beginning of the World.* This is the Life and Glory in which all Things liv'd to God, before they liv'd to themselves in the Flesh; *When they sang together* in the first Light of the Godhead, *as the Morning-Stars,* as Sons of Glory in the Bosom of the Godhead. When Jesus Christ sported himself in the midst of them, as Images and Reflections of himself, *Prov. 8. 31.* This was the Fellowship of the Mystery, the hiding of Christ in God, together with the Life of all his Holy Ones, behind the Veil of this World, *Colof. 3. 3.*

All this, God, as a new Light, discovers in the Gospel, as a new Prospect for Man: Light is the brightest Image of the most beautiful Substance. God in the Gospel is both Substance and Image. God himself is the Light, by which he discloseth himself; the First and the Last, the Beginning and End of Things.

Now what Certainty can be greater than this, where all Things are made manifest? What room for Doubt or Fear can there be here, where thou art comprehended of nothing, which thou thy self dost not comprehend, according to the measure of this Light in thee.

Thus God is a Certain Light in the Gospel.

2. *God in the Gospel is a Free Light.* He is a Light that shines thro' all Things, makes them transparent, clear quite thro' from Beginning to End, quite round in a Circle, that you may see to the furthest Distance, to Heaven and Eternity. As the *Being of God is All in All*, 1 Cor. 15. 28. so the Light of God discovereth All in All.

Our Lord reasoneth thus with Philip, Joh. 14. 9, 10. *He that has seen me, has seen the Father. Believest thou not, that I am in the Father, and the Father in me?* In the Beams of the Gospel every Image is an open Shrine, that discovers another Image within itself. The Son and the Father mutually inclose and disclose one another; each Drop hath, and sheweth its Fountain in it; every low and particular Appearance sent forth, brings forth the highest and most universal Appearance shining in itself, and itself mutually in that. He that sees any one Thing in this Light, sees all Things in the same proportion.

There is a Free and Triumphant Light indeed, displaying itself from the Spirit of St. Paul, 2 Tim. 1. 10. *By the Appearance of Christ, who hath abolish'd Death, and brought Life and Immortality to light by the Gospel.* Death is a Shroud, a Veil to all Forms of Things. Life is a Depth, bringing forth from itself various Forms, which it receives and retains in itself. The Light of the Gospel makes each Thing on which it falls such a mysterious Glass, that you may see all Shapes, all Appearances, the remotest Glories, the utmost Bound of Things rising up before your Eyes, and representing themselves there. Thus Death itself is abolish'd, because it becomes a Glass, in which Life and Immortality are discover'd in their proper and native Sweetnesses.

Death is a Restraint upon Things, barring them from themselves, and all Things. God is a Light, opening in every thing the Springs of Immortality, which drown all Bounds, overflow all the whole Face of Things. Now Light and Darknefs are one Light of Life in various Shapes: Life and Death are the same Immortality varied into several Forms. Light is the Image of its Original; as it falls on any Appearance, it fastens that Image with a Glory upon it. Whatever is seen in the Light of God, is seen in the Image of God, in which all Things are seen.

This is the Freedom of Evangelical Light.

3. *God in the Gospel is a Sweet Light.* John the Baptist is said to be *A burning and shining Light.* As he stood between the Gospel, like *Aaron* between the Living and the Dead; so he had a mixt Person, at once dreadful, Burning in the Terrors of the Law, and delightfully shining in the Lights of the Gospel: But God in the Gospel is, in a sweeter Sense, a burning and shining Light; a Light burning in Loves, shining in Beauties: This Light presents every Object with a Flame of Love in its Breast, and a Crown of Brightness upon its Head.

We read of God, *Pf. 104. 2: He covereth himself with Light as with a Garment.* The Light of God where it makes any Discovery, there it becomes a Cloathing: So God speaks in the Prophet *Esa. 60. 1. Arise and shine, thy Light is come, the Glory of the Lord is risen upon thee.* An Evangelical Light, as it riseth in us, riseth upon us; it enlightens, transforms, warms, adorns us altogether with Truth, Holiness, Comfort, Glory.

Therefore the Gospel is call'd *The Light of Life*, *Joh. 8. 12.* Life is at once Heat at the Heart, Lustre in the Face, Vigor in the Eye. God is a Living Light, such a Light as is a Joy ever springing in the secret of our Souls; a Righteousness overspreading our Persons; a sweet sparkling Cheerfulness in our Conversations.

St. Peter tells us of a Sight of Christ in the Gospel, which fills us with a Joy Glorious and Unexpressible, *1 Pet. 1. 17.* As Flies dance in Companies, as Plants bud and gem in the sweet Spring Beams, so do all our Thoughts play, all the Creatures round about us sprout forth with Beauties and Delights, in this sweetest Light: So sweet a Light is God in the Gospel. This is the first Evangelical Representation of God, Light.

2. *Reprel. Love.* When the Lord Jesus came a Messenger of glad Tidings from Heaven, to fill the Air of the World with the new Song of the Gospel, He was attended by a Choir of Angels, and with a Song, to shew that the Business was now Love and Delight. The Words of the Song declare it openly; *Luke 2: 14. Glory to God in the highest: Peace on Earth: Good-Will towards Men: Peace on Earth* is the Harmony of the Creatures dancing to the Measure and Musick of Divine Love. *Glory to God in the highest;* that is, the highest Glory reflects itself from Men below, on the Face of God above, *Good-will towards Men:* The sweetest Affections flow down from the Bosom of God above, into the Breasts of Men; or, as Glory now fills the highest Creatures, Angels, so let Love fill the lowest, Men. Let those bright Spirits be the Palace of his Glory; so Men on Earth be the Place of his Rest: Let them have his Beams, while
we

we have his Heart. Let his Crown reside in the midst of their invisible Beauties, his Head lays itself in the Lap of our poor and afflicted Flesh.

Blessed Love ! This is the Appearance of our God in the Gospel. His Angels and his Glory are above, nothing but Misery on Earth, yet he leaves them, and that his Content, his-Complacency (*disponia*) is here, because we are here.

The Angels shew themselves, and sing their Song to Shepherds feeding their Flocks ; as if by this they would testify in a Figure, that God, who was formerly in the World as a Priest, or a Fire, making the Creatures Sacrifices to his Wrath: now came as a Shepherd, to feed them on the pleasant Pastures of his plain Appearances, by the gentle Stream of his Love and Spirit, and at Night to gather them up into his Fold. Love hath two Parts,

1. Part, *Union*.

2. Part, *Communion*.

1. Part, *Union*. St. Paul Elegantly and Profoundly sets forth that Notion of Love, under which God comes forth in the Gospel, Gal. 9. 10. *It (the Law) was ordained by Angels in the Hand of a Mediator ; but a Mediator is not a Mediator of one, but God is one.* God conversed with Man under the Law, not in his own Person, but in the Person of Angels ; so there was a distance between God and Man. God in the Gospel appears as one, comprehending the Creature in himself, Cloathing himself with the Creature ; so he took away the Distance and Division.

Object. But hath not the Gospel also a Mediator, our Lord Jesus ?

Ans. The Gospel hath indeed a Mediator in it ; but this Mediator differs from him under the Law three ways.

1. Difference. *The Mediator under the Law was neither God, nor Man, but an Angel : Exod. 23. 20. Behold I send an Angel before thee, to keep thee in the way.* This Angel was the Type of God to Israel, and Moses the Type of this Angel ; for so God saith, v. 21. *I have put my Name in him ; he was the God of Israel under the Law.* But to Moses he saith, *Thou shalt be instead of a God, Exod. 4. 16.*

But now the Mediator in the Gospel is both God and Man, God-Man : 1 Tim. 2. 3. *God our Saviour.* V. 5. *One Mediator between God and Man, the Man Christ Jesus.* The Mediator here breaks not the Unity, for himself is one with both.

2. Difference. *The Mediator, in the Law, is a Divider, a Principle of Wrath ; in the Gospel, a Reconciler, a Principle of Love.* It is said of one, Exod. 23. 21. *Provoke him not, he will not pardon your Transgressions.* Of the other it is said, Mat. 1. 21. *He shall save his People*

from their Sins. The Lord Jesus saith of both, Joh. 3. 45. *Do not think that I will accuse you to the Father : there is one that accuses you, even Moses, in whom ye trust.* God administers the Law, putting himself into a created Image and Principle in the Person of an Angel, whom *Moses* represented. This Image was the flaming, dividing Sword in the Hand of the Cherubin, at the Entrance into Paradise. This Mediator divides between the Good and Ill of the Creature, representing and rewarding both in itself, and so passing it over into the Love or Wrath of God, being both the active Principle and primitive Measure of the Creature ; the Type of Divine Love and Wrath both in one Image, yet a created one, so divided, and a Divider.

But the Lord Jesus is a Marriage, made indeed between two, not to maintain the Distance, but make an Union; whilst we stand in the Power of the Legal Mediator, we stand in a divided Image between God and the Creature, in which we also are divided from ourselves, yet not gather'd up unto God.

On the other side our Blessed Saviour is that Image, which is God. So while we are taken into him, we are reconcil'd and made one with God, Ephes. 1. 10.

3. Difference. *The Lord Jesus is a Mediator, while the Work of the Gospel is yet imperfect, and hath Law mingled with it.* When the Gospel shall be pure and entire in itself, Jesus himself shall be no more a Mediator, but a Son among the rest of the Sons of God. Where there is Death and Enmity, there the Law reigns; when there shall be no more, then Christ shall have finish'd his Work, as a Mediator, and God shall be one; for God shall be all in all, 1 Cor. 15. 28. Love, they say, either finds, or makes an Equality. The Appearance of God in the Gospel finds a Distance, but makes an Unity: This is the first Part of Love, Union.

2. Part. Communion. 2 Cor. 5. 21. *He that knew no sin, was made sin for us ; that we might be made the Righteousness of God in him.* Sin, in the Language of the Scripture, signifies the Stain, Guilt, Punishment and Sacrifice. Thus the Communion is full on one Part. God communicates in all our evil Things with us, while our Saviour is made Sin for us:

The Righteousness of God is the Foundation of his Throne. The King's Throne is founded in Righteousness. This is that by which he Reigns: *Thy Scepter is a Scepter of Righteousness,* Heb. 1. 8. The Righteousness of God hath his Strength, Glory, Joys, Eternity annex to it: Rom. 5. 21. *That Grace might reign by Righteousness unto Eternal Life.* Thus the Communion is full on the other Part. God communicates to us all his good Things.

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This Communion is full indeed ; for God hath not spar'd his own Son : Rom. 8. 32. And now *having given us his Son, how should he not with him, give us all things ?* Indeed he cannot do otherwise ; for his Son is all Things ; all the Creatures *ascend, and descend upon him,* Joh. 1. 52. He fills all the Degrees, both of Ascend and Descend, from the highest Point of the Godhead, to the lowest Center of Darkness in the Creature, *Ephes. 4. 10.*

The Son of God is his Image, Fruitfulness and Feast. God gives us all that he is, all that he doth, all that he brings forth, his Possessions, Treasures, Joys, Glories, Himself, in giving us his Son Jesus.

I have ended the first Ground of Cheerfulness and Confidence in the Gospel. The Discovery of God to Man by the Gospel.

Use. This Discourse instructs us to know ourselves, and the Root of our Sorrows. If we want Delight, we want Light, and are in the Dark ; we want a right Discovery of God. Poor Soul ! Thou continually languishest ; as if thy Saviour's Lips were Thorns, and not Lillies ; as if there were no Myrrh of Immortality dropping from them, no Balm of Love in his Embraces. Alas ! a little low Cloud hangs over thy trembling Heart ; thy God sits in the midst of an Everlasting Light, a Thousand Sweetnesses, Ten Thousand Pleasantnesses are round about his Throne, and minister to him ; the Pavement is Love for the Daughters of Men, for thee, if thou wilt look up and see it. Thou art not strain'd in thy God ; thou art strain'd in thine own Spirit.

It is the Darkness of thy own Spirit, which is the Den of Lions, Fears and Griefs, that devours thy Soul : Fury and Desolation are not in him ; it is thy want of Sight that breeds thy Sorrow.

I will pursue this Instruction by two Cautions, two Consolations.

The two Cautions are these :

1. *Caut.* Take heed of seeking Delight in Worldly Joys.
2. *Caut.* Take heed of thinking to work out your Delight by a Religious Diligence.

1. *Caut.* Take heed of seeking your Delight in Worldly Joys. These are as the Circles and seeming Smiles in the Face of the Water, on the Top of a Whirl-pool : They make a Show of Delight ; but if you cast yourself upon them, they draw you down into a deeper Darkness, and so encrease your Distresses.

This World is the true *Babel*, a City of Confusion ; her Walls are a thick Darkness round about her ; the Sun, God, shines not on her

by Day, nor the Moon, the Spiritual Creature, by Night; Lightnings of Wrath from above, false Fires of Vanity from below, are her Light; her Streets are pav'd with sharp Flints, and Fire is her Foundation. O! take heed, you Daughters of Heaven, ye Souls of Men, how ye wander in her Streets, how ye enter into her Shops, to seek your beloved Content and sweet Rest. All her Trafficks and Merchandize are Affrights, Guilts, Grief, Distractions, Confusions, Despair.

Heark! The Voice of your Beloved calls from over the Wall: Come forth from her, my Loves, my Doves; leave this *Mother of Fornications and Sorceries*, this fleshly Principle; tho' she be thy Father's House, the Womb that bore thee and brought thee forth, leave her Enchanted Poms, leave her Whorish Pleasures, come forth into the Light of the new *Jerusalem*, the Evangelical Light of God, and find Rest to yourselves.

This fleshly State is the true *Sodom*, in which our Lord was crucify'd, the City of Darknes, in which the Eternal Light is put to open Shame and Torture, till it gives up its Spirit to God. All that inhabit this Land are struck with Blindness: The Morning-Sun riseth sweetly upon them, but they receive it not; Angels are in the midst of them, but they receive them not: Make haste out of her, ye Kinsmen of *Abraham*, of the Race of the Eternal Father: Make haste out of her, lest ye partake of her Darknes first, and then of her Fire. Follow those Angels, who, with their Hands laid on your Hands, would draw you forth; ye shall not be gon far from her, when you shall see her ascending in a Flame towards Heaven: But ye shall escape to the Mountains of the Godhead; there your Sleep shall be sweet to you. This is the first Caution.

2. *Caut. Take heed of thinking to work out your Delight by a Religious Diligence*; for then you are still hovering about Mount *Sinai*, still you abide under the Law, and so in Darknes. He that waites himself most carefully Day and Night in Holy Duties: He that dresseth himself most exactly in Heavenly Tempers, and thinks by these to beget a Sweetness between his God and his Spirit, he comes to God by a Mediator, in that Sense in which *St. Paul* speaks to the *Galatians*, *Gal. 3. 19, 20.* Then tho' thy Mediator be Angels, thine Excellencies Angelical, there will be a Distance between thy God and thee. This Distance will beget Fear, Destruction and Darknes.

But alas! If *Joseph* be no more, and *Benjamin* be not, what shall aged *Jacob* do? If our Ordinances, Sermons, Prayers, Retirements have no help in them: If our Humble, Heavenly, Affectionate Breathings, melting sweet Impressions and Expressions have no help
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in them, what shall our fainting Spirits do? Do this. *Isaac* travell'd up the Hill with his Father *Abraham*, with the Burden of Wood upon his Back. As he goes, he enquires; Father, *Here is Wood, but where is the Sacrifice?* My Son, replies he, *God will provide;* so he goes on still. Thus do you, in the Hand of your God, as the Father, with your Performances and Observances, as the Wood upon your Shoulders, go panting up towards the Top of the Mountain, the Spiritual Appearance of God. As you go, sigh, and say; O my God, here is Wood, but where is the Sacrifice, that should bring down a Flame of Divine Light and Heat upon these dark and dead Things? Hear thy Father answering, and rest waiting for the Accomplishment of this Answer; Thy God will provide, thy Jesus will appear on the Mount. These are the two Cautions.

1. Consolation. *The Evangelical Representation of Things is the Truth.* Then we see Things as they are, when we see them as God seeth them. God seeth Things at all times, before time, as he seeth them at any time. The Appearance of Things to God in Eternity, is, as Brightnesses of his own Wisdom, Fruitfulnesses of his own Will, Images of himself.

This is the View of Things in the Light; Ps. 36. 6. *In thy Light shall we see Light.* This is the awaken'd Sight of Things; Ps. 17. 15. *When I awake into thy Image I shall be satisfied.* Every other Representation of Things is Darkness, a Dream. Leap at this, ye little Hills, ye low Hearts cover'd with perpetual Mists of Doubt: The Truth of Things round about you is a Divinity of Love and Glory in an Eternity. Each affrightful Face of Things, at which you tremble, is a Disguise.

When you feel yourselves sinking into the smoaky Pit of Fear and Melancholy, rouse your Spirits with such Language as this: Awaken thyself, O my Soul, awaken thyself into the Truth of Things; see the Image of the Godhead, from each Object, every where come forth in Dances to receive thee. The Lord Jesus stretch'd his Hand towards the Multitude, and said, *Behold my Mother and Brothers!* Open thine Eyes to the true Light, see the whole Croud of Things, and say, *Behold my Brothers and Sisters!* Images of the same Glory, issu'd forth from the same God. Depart from me all the Mistakes of Sense and Reason, Mothers of Woe and Despair: The Lord has open'd mine Eyes.

2. Consolation. *The Evangelical Appearance is the last State of Things.* 'Tis a sweet Place, that Esai. 11. 9. *nothing shall hurt in my holy Mountain: As the Waters cover the Sea, the Knowledge of God shall cover the Earth.* If the Asp of any Grief, or Cockatrice of any Lust, sting thee,

thee, assuage the Venom with the Application of this Comfort: The Time will be, and already is, in the Evangelical State, when no Evil shall hurt any more, but all Things shall become thy Sport: For as the Waters cover the Sea, that the Sea is only a Croud of Waters: As the Waters of fleshly Appearances cover the Creatures, that the whole Creation is nothing else besides a Throng of fleshly Forms: so the Immortal Discoveries of God shall cover this Creation, till all Things be an Infiniteness of Divine Appearances, a Fullness of Divine Images, flowing forth from God, and playing in the Bosom of God.

Take the Counsel of *James* in your Sorrows: *Jam. 5. 11. Consider the Patience of Job, and the End of the Lord, the End of Things in the Lord.* Let *Job* himself teach you, what the End of the Lord was, what was the Ground of his Patience: *Job. 19. 25, 26, I know that my Redeemer liveth, and shall stand at the latter day (or the last) upon the Earth: And tho' after my Skin Worms destroy this Body, yet in my Flesh shall I see God.* My Soul, rest thou in this Expectation; my Body, rejoyce thou in this Hope: He lives, that shall raise you both out of every inferior State into his Glory; He shall establish himself the last Scene, the final Appearance of Things in the Earth, in the lowest Creatures. Tho' Corruption devour this Body, yet shall I see God in my Flesh, and myself shall see itself again in God. I have finish'd the first Ground of Confidence and Cheerfulness in the Gospel; The Discovery of God to Man in it.

Reas. II. *The Discovery of the Spiritual Man in us by the Gospel.* This Reason divides itself into two Parts.

Part 1. The Description of the Spiritual Man in itself.

Part 2. The Discovery of the Spiritual Man in us.

Part I. *The Description, &c.* This Description is Four-fold.

1. The Nature.
2. The Birth.
3. The Birth-place.
4. The Person of the Spiritual Man.

1. *The Nature of the Spiritual Man.* This is briefly unfolded by *St. Paul*: *1. Cor. 6. 17. He that is joyned to the Lord is one Spirit.* The Apostle speaks not here of the Natural Man; for he had said of that, *v. 13. Meat's for the Belly, and the Belly for Meat; but God shall destroy both.* The Natural Man is as a River ever flowing, which successively preserves itself from without, successively propagates itself outwards. This Natural Man is joyn'd to the Principles and Powers of Nature, which are subject to Change and Corruption; so by Change they both vanish into Corruption, and both perish. 'Tis then

then the Spiritual Man, which is joyn'd to the Lord. This has three Things in its Description.

1. A Spirit.
2. One Spirit.
3. One with the Lord.

1. *A Spirit.* The Spiritual Man is a Spirit. It is not any visible or fleshly Thing: It is not any Thing like the Natural Man, or according to the Figure of this Creation. For the Lord Jesus reasons thus: Luk. 24. 39: *A Spirit hath not Flesh and Bones, as you see me to have.* The Spiritual Man is a Spirit, and therefore hath neither Bone nor Flesh.

Object. But you may say, Doth not the Lord speak of the Spiritual Man in this place, and oppose that to a Spirit? Doth not he speak of himself, as he was risen from the Dead?

Answer. 1. Our Saviour Speaks not of his Spiritual, but of his Natural Man, as it was comprehended in the Spiritual Man, raised, brought forth again into the Light of Nature by it, and by its Light represented in Nature; for the Spiritual Man is Supernatural, above the Appearance and Views of Nature. This is manifest by the Opposition, 1 Cor. 15. 46. *That which is Natural is first, and then that which is Spiritual:*

This is the first Thing: A Spirit.

2. *One Spirit.* The Spiritual Man is one, as God is one: Gal. 2. 10. *God is one.* This is the Principle and Pattern of the Gospel, as our Saviour teacheth us: Mat. 5. 48. *Be perfect, as your Heavenly Father is perfect.* The Spiritual Man is One, as God is One, by being All within himself.

The Spiritual Man is One, by the Unity of the Spirit, Eph. 4. 3. *keeping the Unity of the Spirit.* The Spirit is one in all: Ps. 104. 30. *David speaks to God of all the Creatures, Thou sendest forth thy Spirit, and they are created. As he is in this World, saith St. John (that is, by his Spirit) so are we in this World, (that is, by our Spiritual Man) 1 Joh. 4. 17.*

The Spirit is One, containing All in itself; God, Christ, Saints, Angels, all Things are in the Spirit. This is the great Congregation: Thus, the Spiritual Man is One, comprehending All: Luk. 17. 21. *The Kingdom of God is within you; that is, in the Spiritual Man; for that is the Inward Man, and that which is Natural is Outward. The Kingdom of God is Universal: Ps. 103. 19. His Kingdom rules over all. The Kingdom of God is Eternal. Dan. 4. 3. His Dominion is from Everlasting to Everlasting. All within the Comports of the Godhead, or the Command of God, lies within the Comprehension*

sion of the Spiritual Man. He is a King and Kingdom in himself, the greatest King for Power, the greatest Kingdom for Extent. This is the second Thing.

3. *One with the Lord.* As Two in Marriage are made One Flesh, so he that is joyned to the Lord is One Spirit, that is, with the Lord.

The Lord is a Quickning Spirit: 1 Cor. 15. 45. *The last Adam is made a Quickning Spirit.* The Spiritual Man is a Fountain: Joh. 4. 14. *The Water that I shall give him, shall be a Well of Waters springing up to Eternal Life.* As Caleb gave his Daughter, not only fair Fields, but the upper and lower Springs; so Jesus Christ gives to his Daughter, and Spouse, the Spiritual Man, not only the Beauties, Pleasures, Fruits of Glory; but the Springs, the Springs of Time and Eternity, the Godhead and the Creature. The Water which Christ gives is the Spirit; The Well springing up to Eternity, is the Spiritual Man. This Man hath a Perfection, and Perpetuity; a constant Fulness, and Freshness of Life; for he is One Spring with the Spring itself, One Spirit with the Lord,

The Lord is without Spot: Heb. 9. 14. *He offer'd up himself without Spot.* As the Son, so the Spiritual Man is an unstained Beauty, the Brightness of Glory: 1 Joh. 3. 9. *He that is born of God sins not, nor cannot sin, because the Seed of God abideth in him.* As Fountains purifie and cleanse themselves, so the Spiritual Man, being made a Quickning Spirit, pours forth uncessant Streams of Glory through every Part of itself. It cannot have a Cloud, or Spot, because the Seed of Divinity, which is an Eternal Generation, is ever growing up in it.

The Lord is an Eternal Spirit: Joh. 8. 58. *Before Abraham was, I am.* Moses witnesseth of the Spiritual Man: Ps. 90. 1. *Thou, O God, hast been our Habitation in all Generations.* The Spiritual Man inhabits Eternity, for God is his Dwelling-place; he is seated in him above the Courses of Time, above the Succession of Ages and Generations: These all, as a River, run along making haste to end where they began: But before all these, from Everlasting to Everlasting, thou art with God.

The Lord is Unchangable: Heb. 13. 8. *The same yesterday, to day, and for ever.* If the Spiritual Man were not so, he were neither One, nor Spirit; for all Changes have their Birth from a Fleshly, that is, a fading Principle. 2 Cor. 5. 1. *If our Earthly House of this Tabernacle be destroy'd, we have a building with God, a house not made with hands, Eternal in the Heavens.* The Earthly House, the Tabernacle is, the Natural Man: The Heavenly House, the Spiritual Man. This is not made with Hands, not rais'd from Principles of this Creation:

tion: It is a Building of God, a God-like Frame rear'd in God, sprung forth from the Root of the Godhead. This is Eternal in the Heavens, unchangable in the highest state of Divinity and Glory. Thus the Spiritual Man is One with the Lord. I have now spoken of the Nature, and pass to the Birth of this Divine Creature.

2. *Birth.* This is the second Description which I promis'd, and it is recorded: 1 Joh. 3. 9. *He is born of God, the Seed of God abideth in him.* The Spiritual Man is born of God, not in an Earthly Image, shadowy and fading; but in the Heavenly Image, which is True, Substantial, Eternal; not as a meer Image, but having the Divine Nature, the very Root and Seed of the Godhead in itself.

God brings forth the Spiritual Man eternally, internally, immediately. Prov. 8. 31. The Wisdom of God tells us, That before the World was made, he rejoiced in the habitable parts of his Earth; and his Delights were with the Sons of Men. His, God's Earth, is that which David calls the Land of the Living: Ps. 27. 13. *I had fainted, unless I had hoped to see the goodness of the Lord in the land of the living.* The habitable Parts of this Earth are those Things which Moses calls the Spirits of all Flesh: Numb. 27. 16. *Thou God, the God of the Spirits of all flesh.* The Sons of Men, are the Spiritual Men; for our Saviour is in a peculiar manner styl'd The Son of Man. Our Saviour, as he is in Glory, in the Spirit, is call'd the Man: 1 Tim. 2. 5. *There is one Mediator between God and Man, the Man Christ Jesus.* The Spiritual Man is properly the Son of Man; the Natural Man is the Shadow. These Sons of Men were our Saviour's Companions, and Contents from Eternity.

Such is the Birth of this Man.

3. *Descrip. The Birth-place.* This is Heaven, the highest Heaven, the Heaven of the Godhead, out of which the Lord Jesus came: 1 Cor. 15. 47, 48. *The second Man is the Lord from Heaven. As is the Earthly Man, so are they that are Earthly; as is the Heavenly Man, so are they that are Heavenly.* The Spiritual Man is call'd *Our House from Heaven*, 2 Cor. 5. 3. The Sun, and all Things bring forth their first Light, and Image of themselves, in themselves. Immediately next to the Godhead, this is that first Birth and Image of the Godhead; so it is born in the Bosom of God.

4. *The Person.* Of that I shall only say this: The Spiritual Man is one Person with the Natural Man, as the Divine and Human Nature of Christ. Therefore as in him, so in this Man there is no Confusion of Natures, yet there is a Communication of Properties, He *commits not sin.* The Purity of the Spiritual is attributed to the Person of the Natural Man. So it's Immortality: Joh. 11. 26. *He that lives, and*
D *believes*

believes in me, shall never die. That Person, which while it is yet in the Natural Man, is brought forth into the Life and clear Discoveries of the Spiritual Man, shall never die. His Natural Man shall die; but his Person, as it liv'd in the Natural Man, shall live still in the Light and Glory of the Spiritual Man. Thus there is a Communication of Properties, because both are one Person.

Nay, The Spiritual Man is the Person, the Natural Man a Clothing only. As in Jesus Christ the Divinity is the Person, the Humanity in Nature, is but a Garment upon the Person: Heb. 2. 14. *Seeing that Children were made partakers of Flesh and Blood, he also took part of the same.* I have finish'd the Four-fold Description: The Discovery remains.

Part. II. *The Discovery of the Spiritual Man in us.* There are Two Things to be consider'd in this Discovery.

1. The Season.

2. The Subject of this Discovery.

1. *The Season of the Discovery.* The Gospel is the Spring-time, in which this Invisible Glory puts forth itself, like a Flower, in our Earth: Gal. 3. 22. *Till the Faith came, they were shut up under the Law, unto the Faith which was to be reveal'd.* Faith is our Union with Christ. As then our Lord Jesus is the sole Object, so the Spiritual Man is the proper State and Life of Faith. This Faith comes by the Gospel.

Object. But, may one say, Was not Faith in the World before the Times of the Gospel? Do not the Scriptures testify, Heb. 11. That all good Men of old, from the beginning of the World, liv'd, wrought their Works, died by Faith?

Ans. Faith was then in the Hearts of Men, as a Plant, when it is first sown, and yet lies hid in the Earth, in the Seed, which secretly incorporated itself with the Soil, the Soul, and infus'd its quickning Virtue through it. But it was not yet come forth into a Body, Flower, and ripe Fruits, into an open Appearance, into its own Shape. This was reserv'd for the Gospel.

Therefore in this Verse, which I have quoted, the Coming of the Faith is expounded by the Revelation of the Faith. And v. 19. the same Thing is call'd *the Coming of the Seed*, that is, the Coming up of the Seed.

The Gospel is Glad-Tidings, a joyous Discovery, the opening of the Heavens, that Righteousness and Peace may spring forth from the Earth. As seminal Powers in the Ground, so the Godhead, by the Gospel, opens itself within the Natural Man, and brings forth into Light, the Spiritual, the Immortal Man, to the Natural. So Paul calls the Coming of the Gospel to him, *the Revelation of the Son by*
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the Father in him, Gal. i. 16. The Spiritual Man is the Son, as well as Jesus Christ; for both are of one, Heb. 2. 11. The Spiritual Man is one Spirit with Jesus Christ; so neither appears alone at any time, but both at once inseparably undivided: When he appears, we appear with him in Glory, Col. 3. 3. Every Discovery of Christ discovers our Spiritual and Glorious Humanity to us in a Conjunction with the Divinity.

The Gospel is the unveiling of the Face of Christ, and of our true Face. This is the Season of Discovery.

2. *The Subject.* I will express this,

1. Negatively.

2. Affirmatively.

1. *Negatively.* By a Two-fold Proposition.

1. *The Spiritual Man is not discover'd to, tho' in the Natural Man.* St. Paul teacheth us, 1 Cor. 2. 9. *It hath not entered into the Heart of Man, what God hath prepar'd for those that love him.* The chief Thing which he hath prepar'd for those that love him, is the Spiritual Man; all Things are in it. The Powers and Principles of Nature are too narrow to receive the Majesty of this Person.

2. *The Spiritual Man in the Gospel is not first discover'd to the naked Person, uncloth'd; so we learn by St. Paul, that we have a View of our House from Heaven, and the Earnest, the first Fruits, the first Sight of it, while we are in this Tabernacle. But we are not nakedly clothed with it, till this Tabernacle be dissolv'd, and Mortality swallow'd up of Life, 2 Cor. 5. 1, 2, 3, &c.*

While we are in this Earthly House we see our Spiritual Man, and enjoy the Pleasures of it, as a Prospect far off; but when we quite put off Flesh, then it takes us absolutely into itself, and is no more a Prospect remov'd, but a present Habitation, our Place, what was our Prospect. Thus Negatively.

2. *Affirmatively.* *The Spiritual Man is first discover'd by the Light of the Gospel to the Person, as it lives in the Natural Man.* This is that which St. Paul calls *the having of an Heavenly Treasure in an Earthen Vessel, 2. Cor. 4. 7.* This is a Discovery, as in the Dark, of a clear and perfect Light; a Discovery, as at a Distance, of a present Glory.

Thus the Faith of the Gospel is Defined: Heb. 11. 1. *The substance of things hoped for; the evidence of things not seen:* The real Presence, the plain Subsistency in us of Things at a great Distance: The clear Discovery of Things in the Dark. The Natural Man, in whom they are, and are seen, makes them, tho' present, far off; tho' clear Lights, yet cloudy. So much for the Subject of this Discovery.

This is the second Ground of a Cheerfulness and Confidence in the Gospel. This Spiritual Man, the Favourite and first Fruits of the Godhead, is discover'd in us, as one Person with us, nay, as our true and proper Person; the Natural Man having been all this while a Deceit, a Disguise. But now the Myſtery is unfolded, the Spiritual Man is brought to Light; in this now we have Communion, in which we have Fellowship with God.

Uſe 1. Conviction. We take to ourselves the Name of Spiritual Persons, yet we too generally live to the Natural Man: Our Shame and Miſery in this is great. For, 1. We ſtain the Glory of the Gospel. 2. We oppoſe the Lord Jeſus. 3. We rob. 4. We ruin ourselves.

1. *We ſtain the Glory of the Gospel.* The Glory of the Gospel is the Spiritual Man. The Gospel is *the day ſpring from on high*, Luk. 7. 78. a Light which ſhines from above, diſcloſing the native Inhabitant of Heaven, as deſcending into us, to be the Spring of our Life.

If the Gospel is a Heavenly Call: Heb. 3. 1. *Brethren partakers of the Heavenly Call.* It is the Voice of the Spiritual Man from the Boſom of Jeſus Chriſt, calling us to come up thither, where we ourselves, in our Persons, ſhall have change of Rayment, change of Glory, and our Sacks ſhall be fill'd, our Aſſes laden with Corn, the Capacity of our Natural Man, Soul and Body, ſhall have their Fill of Strength and Delight.

But alas! We live, as Earthly and Sensual. Our Principles are low, and from below: But our Luſts are many, our Paſſions mighty. With Care and Sollicitude we purſue the Wealth or Vanities of this World Day and Night; our Souls are almoſt even ſick with a Fever of Fear and Deſire, almoſt even in a Fit; if our Hearts be not dead within us by Grief, or Melancholy, concerning Fleſhly Things.

Yet we call ourselves Spiritual, and Evangelical. But where is that Divine Truth, the Light of the Spiritual Man, which ſhould ſhine through our Thoughts and Words? Where is that Divine Beauty, the Form of the Spiritual Man, which ſhould flow through our Affections and Actions? Where is that Divine Peace, Joy, the ſweet Smile of the Spiritual Man, which ſhould dwell upon all our Tempers? Are not we rather *Wells without Water*? Not Guests, but *Spots at the Feaſt of Glory* in the Gospel? according to St. Jude's Language, Jude 12.

The Moon interposing itself between the Sun and Men, makes an Eclipse. Thus we Eclipse the Spiritual Man, Stain the Glory of the Gospel, while we advance the Natural Man, and love to live under the Shadow of that. Thus we make the Spiritual Man to be *numbred among Transgressors* and Licentious Persons; thus we make our Flesh its Cross, while we suffer it not to be its Tabernacle.

But have we made a League with Woe and Death? Will not this be Bitterness in the end? St. Paul tells the *Corinthians*, 1 Cor. 11. 39. *Some of them were Sick, some Dead, because they discerned not the Lord's Body.* We make ourselves in the same manner Guilty, while we discern not the Spiritual Man, nor receive it worthily into our Soul, according to its Divine Purity and Sweetness. Will not Sorrows, Sickneses and Death find out us also?

Lamech tells his Wives; *If Cain were avenged seven fold, he should be seventy seven, who had slain a Man, a young Man.* If God avenge Man under the Law, upon those Principles of Nature, which had made him a Murtherer of the natural Image of God, and then had Murthered him: How much more severely will he avenge himself of those sensual Principles which carry us on to ruin the Life of the Spiritual Man in us, and then themselves ruin us?

2. *We oppose Jesus Christ.* He came down from Heaven, that he might bring down the Spiritual Man from Heaven to Earth; for he came as a Seed, he Died, that he might rend the Veil, and discover the Glory of the Spiritual Man to Men; for *he made the way through the Veil, that is, his Flesh.* His Kingdom is in the Spiritual Man, the Riches of his Inheritance is in the Saints.

Do we believe this, That God hath lived in Flesh, and made himself a particular Body of it, that he might live in our Flesh? Do we believe that he destroyed the Life of Nature in himself, that he might break down the same Partition-Wall of Nature in our Persons? No, We deny this Mystery of God, while we discern not this Spiritual Man; we make ourselves Guilty of the Life and Death of our Lord Jesus, while we walk according to the Flesh, for we make his Life and Death a vain Thing; we trample upon the precious Blood of our dear Saviour, for we set the Feet of our *Fleshly Affections* upon the Life and Beauty of our Spiritual Man.

Thus we raise a *Babel* in our Earthly Parts to defie Heaven, that the Flood of Spiritual Glory may not overtake us, when the Fountain of the great Deep of the God-head, and the Windows of Heaven are opened; but sure it will prove a Confusion.

What will the End be of this Usage of the Lord? Can we Live in Peace, Sleep in Quiet, while we thus treat our Heavenly King and Spouse?

Spouse? Will not his Father, and ours, require his Blood at our Hands? Sure we shall have time enough to Weep over him, whom we now despise and despise.

2. *Live in the Strength and Beauty of the Spiritual Man:* But we may here stay and lament a while, to think many of us have wandred so far in the Labyrinths and Confusions of Fleishly Lusts, that they cannot find the Way that leads out of them. Many have sunk themselves so far into the dark Depths of Guilt and Filth, that they are ashamed to look towards the Glory of the Spirit. I will propound to these a threefold Encouragement, and then a twofold Direction.

1. Encouragement. *The Heavenly Man from above, Governs the Earthly Man here below.* As the first Adam was the Figure of the Second, so is your Natural Man the Type of your Spiritual Man, and subject to it, though not willingly. *Thou, saith David, hast numbered all my Wandrings,* Ps. 56. 8. This Spiritual Man contains, Commands, Bounds, and bends to itself thy Natural Man, when the Waves of it are most disorderly and outrageous.

Thou Governest me by thine Eye, Ps. 32. 8. When the Fleishly Man is gon farthest, and in the most lost Condition; yet then it is under the Eye of the Spiritual Man, within the reach of his Will and Workings. As the Spiritual Man designs and marks out the way in Heaven, so the Natural walks, though he thinks not so. As easily as the Sun calls in its Shadow, so easily doth thy Spiritual Man reclaim thy Earthly Part in its highest Distractions, and utmost Distances.

2. Encouragement. *Thy Spiritual Man is ever ready prepar'd for thee in Heaven: Our Life is hid with Christ in God,* Col. 3. 3. Thou art cast down as Buried in Shame, all wrap'd up in the Image of a Beast, a Devil, no more worthy to be called a Man; but thou hast a Glory. Thou art almost swallowed up in Despair, because thou canst not feel any one Spark of Divine Life warming thy Heart; but thou hast Life. Thou canst espy nothing in thyself but the Natural Man, nothing in the Natural Man but a Hell and Devil; yet thou hast a Spiritual Man. This Spiritual Man, this Man of Life and Glory is already compleat, already thine, only it is hid above in God. Comfort thyself then with the Expectations of it; wait calmly and cheerfully, look upward still, till it come down upon thee; for this Vision will come in its appointed Season, and will not tarry.

3. Encouragement. *This Spiritual Man is nigh thee.* It is in the same Person with thy Natpral Man; it is one Person with thyself; it is thy truest self. Let thy self then awaken it self within thee: Let thy self raise thee into thy self, and thou art happy in a Moment;

through our Lord Jesus Christ, Rom. 5. 1. By him the Affairs of the whole World, all Things of the Creature are administred. Therefore he is called, the Lord. *There are many Administrations, but one Lord.*

3. *Spirit.* This Person is the Godhead, as it puts forth, and manifests itself in Flesh, as it is the Life of Flesh. This Spirit, as it is the Godhead, manifesting or breathing forth itself, so it is one with God ; as it is the Manifestation of the Godhead in Flesh, so it is one with the Lord Jesus : as it is the Manifestation derived from the Lord, as the Head, into the rest of the Members, as it is dispensed disposed of, by him ; so it is Inferior to Jesus Christ, and is said to *be sent by him*. These various Manifestations of the Godhead, in and through the Flesh of the Creature, are the divers Gifts, but the same Spirit.

The first Trinity makes the Kingdom of the Father. The second the Kingdom of Christ. The first Kingdom is the Godhead, complete in its own Circle. The second Trinity is the Godhead, as it is descending into the Creature, and drawing up the Creature into itself. *The Head of the Woman is the Man, the Head of Man, is Christ, the Head of Christ, is God.* 1 Cor. 11. 15. God in the first Trinity, is the Head of the second: Christ in the second, is the Head of the Creation ; as Angels in this Creation, are a Head to the Nature of Man. This is the Mystery of the Father and of Christ. Coloss. 2. 2.

3: Distinct. *Between the three States of Christ.*

1. Christ in his Sufferings.
2. Christ in his Kingdom.
3. Christ in his Godhead.

1 State. *Christ in his Sufferings.* This is the Godhead, in the Flesh of the first Adam, which is Natural, which is the Veil, Gal. 4. 4. *Made of a Woman, made under the Law. The Man is the Glory of God, the Woman the Glory of the Man, saith St. Paul.* The higher and more Primitive Glory, is still the Man: The Inferior, and Image Glory, is the Woman to the Man ; So the Man is the Heavenly Image of God, the Woman is the Earthly Image.

The Godhead cast itself into a deep Sleep, when it brought forth itself in, and by the Woman ; for the Life of the Godhead, in this Natural Flesh, is a double Death. 1. *'Tis a Death to the Life of God,* imprisoning, barring that. 2. *'Tis a Death to the fleshly Life itself,* for the Godhead is in it as Fire, suppress, and striving to break forth, which destroys, and devours all, to make way for its own Delivery, and Discovery.

2. State. *Christ in his Kingdom.* This is that which is called the *Reign on Earth*, Rev. 5. 10. But it is a new Earth. *Behold, saith Christ, I make all things New.* Rev. 21. 5. This is not all Spirit, for God is not all, while Christ Reigns; 1 Cor. 15 28: This is a Creation, but a new one. This is Spirit and Flesh in Amity, not Enmity

This is the Godhead in the Flesh of the second *Adam*, in Spiritual Flesh. This is that Flesh, which was mention'd by the Prophet: *I will take away the Heart of Stone, and give them a Heart of Flesh*, Ezek. 11. 19.

Natural Flesh is the Stone, for its Hardness and Unfensibleness to Divine Things: Spiritual Flesh, is the Flesh, for the Life of the Spirit, warming, and softening it.

This is the Flesh, of which our Saviour speaks, *Joh. 6. 55. My Flesh is Meat indeed, My Blood is Drink indeed.* He speaks not of his Natural, but Spiritual Flesh; for he saith afterwards, *The Flesh profits not, but the Spirit quickeneth. The Words that I speak, are Spirit, and they are Life.* So then the Lord speaks of the Flesh, which hath the quickning Spirit in it, as a Principle of Divine Life to it; that Flesh, which is not Natural, and a Veil; but Spiritual, and living one with the Spirit of Life and Truth.

This is that which our Saviour calls *my Flesh*. The Natural Flesh is of the first *Adam*; that which is primitively, and properly the *Flesh of Christ*, is Spiritual: Therefore he saith of it, *'Tis Meat indeed.* That Flesh of the first *Adam*, was a Shadow, a vain Show. This of the second *Adam*, is a true substantial Nourishment. The Blood that runs in the Veins of this Flesh, is the Godhead, bringing forth itself into it, working, and living in it, conveying itself through it: *This is Drink indeed.*

This makes our Saviour say, in the next Verse, *He that eats me, dwells in me, and I in him.* He that feeds on the Flesh of the first *Adam*, dwells in the first *Adam*, and the first *Adam* in him: Yet as by a Death; for the Natural Flesh is consum'd, when it is eaten: But the Spiritual Flesh, is a kind of Spirit, feeding, and fed, after the manner of Spirits, by a mutual Comprehension.

Our Saviour goes on, in another Verse, *As the living Father hath sent me, and I live by the Father; so he that eateth me, shall live by me.* As the Father is the Food, which Christ eats, and on which he lives; so the Spiritual Flesh of Christ, is the Food of a Christian, which he eats, and on which he lives. This Flesh is to a Saint, as the Father is to Christ, his Fountain, and his Food; a Divine Food, as the Beams of the Sun to the Flowers, as Angel-beams to the Soul.

This,

This, saith Christ, in the next Verse, *Is that Food which came down from Heaven.* He had said before that it was better then Manna; it comes not down at all, it comes up from below, from the Woman, from the Earth. The Spiritual Flesh is first above, above the Angels, with God in the Kingdom of Christ; from thence it comes down into this World to be our hidden Manna, our secret, invisible Nourishment, within this outward Flesh; by which we grow up to that Kingdom: And so the Spiritual Flesh returns into its own Place.

If you yet ask, What Spiritual Flesh is? I Answer, from the Words of St. Peter, cited out of the Prophet Joel, Acts. 2. 17. *I will pour out my Spirit, saith the Lord, upon all Flesh; your Sons and your Daughters shall Prophesie, your young Men shall see Visions, your old Men shall dream Dreams.*

This is Spiritual Flesh, Flesh with the Spirit poured forth upon it: Flesh no more in Enmity; not yet in a perfect Unity, yet in Amity with the Spirit.

Pouring forth the Spirit upon Flesh, is an Allusion to the Oyl poured forth upon the Heads of Kings and Priests.

Flesh, in a created Form, as 'tis Natural, it is Darknes to the Spirit, and upon it; as 'tis not yet taken quite out of itself into the uncreated Form, but only united to it, retaining the Inferiority of Flesh to Spirit; it is Light in the Light of the Spirit: as it is entirely gathered up into the uncreated Glory; it is Light, as the Light of the Spirit, one Light with it.

The created Form in the middle State is Spiritual Flesh, in which God fills all, as Eph. 1. 23. Though yet he be not all, 1 Cor. 15. 29.

The Spirit poured forth upon this Flesh, is,

1. *The Life of the Godhead* infused into it, clearly appearing in, compleatly acting of it.

2. *The Glory of the Godhead* effused upon it, casting it into the same Form, as its own Image; Clothing it with the same Beauty, as its own Brightness; Comprehending it in itself, as the proper Habitation of it.

Prophecyings are the Boilings, or Bublins up of the Godhead from its own Depth into this Flesh, to overflow it, and flow forth through it.

The Young Men see Visions. The Young Man is the New Man, the Second Man, who is cloth'd with Spiritual Flesh, in which he enjoys the clear Visions of God; holding the Godhead in his own Flesh, holding forth the Godhead through it.

The Old Men dream Dreams. The first, the Natural Man, is the Old Man: His Flesh is a Cloud of Darkneſs; his Life in the Flesh, a Sleep. While a Saint is on Earth, he hath the Viſions of God, his immediate Appearances in his Spiritual Flesh: But in that which is Natural, he hath only the Impreſſions of the Godhead, and its Reflections from the Spiritual, upon the Cloud of the Natural Flesh; in which the Appearances of God are, not as a Viſion, but a Dream.

Compare theſe two Places, Col. 3. 10. *The New Man is created after the Image of him that created him: 1 Cor. 3. 6: Ye are the Temple of the living God.* Not in the Old, but New Man. The Spirit is God: Spiritual Flesh is both the Temple and the Image of this God, holding him in itſelf, holding him forth through itſelf. The Natural Flesh is his Priſon, his Grave.

Spiritual and Natural Flesh differ, as a Clod of Earth, and a pure Cryſtal to the Light; or as a Cloud and the Air to the Sun. As the Air and the Light make one Beam; ſo the Spirit and Spiritual Flesh make one Beauty.

If we may deſcend to ſo low Compariſons in ſuch high Myſteries; imagine a clear piece of Cryſtal without a Spot, this Cryſtal faſhioned into the Image of the Sun, then form'd as a Caſe for it, and ſo enclosing the Sun; ſuppoſe this Sun to be God, and this Cryſtal will be the Image of Spiritual Flesh. *In this State Chriſt is the Lord.*

3. State. *Chriſt in the Godhead.* In this State, Flesh altogether puts off its fleſhly Being, and is only Spirit: The created Form is totally taken up of the uncreated Glory, *that God may be all in all, 1 Cor. 13. 28.*

Forty Days Jeſus Chriſt was in his own Kingdom, in one particular Perſon, living and reigning in Spiritual Flesh; ſometimes appearing to Men; ſometimes converſing only with Angels and Spirits. At the end of forty Days he reſign'd the Kingdom in his own Perſon to God; then he went up out of all Flesh to the Father, and ſo abides hid in God.

Since then, he ſtill lives in Spiritual Flesh, among Angels and Spirits; who are yet in the Kingdom of Chriſt: 1 Tim. 3. 16. *God manifested in the Flesh, juſtified in Spirit, ſeen of Angels, believed on in the World.* The Flesh, which hath the Manifeſtation of the Godhead in it, as it's Life; the Spiritual Glory of the Godhead upon it, as it's Juſtification; that is Spiritual Flesh. Jeſus Chriſt lives as God, having only this pure and white Rayment of Flesh upon him, which is Transparent, Clear, White through among the Angels, ſo he is ſeen by them. Among Men on Earth, he hath over this White Garment, a Black Robe of Natural Flesh; ſo he is believed on in the World; partly ſeen, as to Spiritual Flesh; partly obſcure, as in Natural Flesh.

The

The Angels are all young Men; the Saints on Earth are partly young, partly old Men, not yet quite renew'd.

Christ continues this Kingdom of his among the Creatures, until the End of all Things, till Death be wholly subdu'd, and God be the Universal All.

This is the Lord in the Gospel. * He, whose Glory we behold; the Godhead, as it is cloth'd, not clouded with the Flesh of the Creature, wash'd to a Cleanness and Clearness by the Effusion, or pouring forth of the Spirit upon it, and so made Spiritual. The Godhead living, and reigning in this Flesh, with Freedom and Glory, through it manifesting itself, and administering all Things: *This is the Lord.*

Cherish not over much your Natural Man. The Natural Man of Jesus Christ was a Cloud upon the Godhead; and had the Godhead as a Fire in it. Carry then a severe Hand over it in yourselves, for two Reasons.

1. The Natural Flesh is a Cloud upon the Godhead.

2. The Natural Flesh is Fuel to the Godhead.

1. *The Natural Flesh is a Cloud upon the Godhead.* St. Paul saith, *no Man ever hated his own Flesh.* But this Natural Flesh is not our own; it is a *Stranger, a Scrumper*; the Seat, the Spring of all Estrangements and Whoredoms; 'tis a *deep Ditch*, into which we are fallen, and cannot get out; a Prison, a Grave, a Hell; a Prison, binding us up from all true Liberty and Light; a Grave, in which we lie dead to the Life of God and Eternity; a Hell, where we converse with Devils, Defilements, Desolations.

The Spiritual Flesh, that which is *Christ's Flesh, is our own Flesh, and not another's, not a Stranger's with us.* This is our proper Spouse, and true Wife; the undefil'd Image of God in ourselves, of ourselves in God; yet this we hate, and that we love; that *Flesh which is Solomon's Whore, Adulteress, and strange Woman*; which casts a Mist before our Eyes, that we cannot see the Divine Beauty of the Heavenly Image.

God complains in the Prophet, *Wine and Women have taken away their Hearts*, Hof. 4. 11. This Flesh is the Woman; the Wine is the Height and Joviality of this Woman. These take away from Man all right Sense of Love to his God or himself.

St. James saith, *The Friendship of the World is Enmity with God*, Jam. 4. 4. Yet how near, straight and dear is that Friendship which we, every one of us, maintain with the Worldly part in ourselves. We suffer with it; we study the Strength, Greatness, Glory, Pleasure, long Life of it. If this be afflicted, we Burn. If this be cast down,
What

What can Comfort us? When this is ruin'd, we say, We are Undone. When this drops into the Dust, we say, We Die.

But how ill doth this become Christians, Members of Christ, to account that their own Flesh, nay themselves, which is but a Shadow, in which Devils dwell, together with themselves?

But by this Friendship we are Enemies twice over.

1. *Enemies to God.* We suffer not him to appear in us. We stretch the Curtain of Flesh before his Beauties, to take off from him our own Eyes, and the Eyes of others. We suffer him not to live in us. We make the Glorious Buildings of our Fleshly Greatnesses, as Monuments and Tombs rais'd upon the Life of God, to shew the Death of Christ in us. We enlarge our Tents, but straighten him. We heighten Mirth and Pleasures, under which he lies oppress'd, and groaning as a dying Man.

2. *Enemies to Ourselves.* The Spiritual Flesh is all, as Windows of Crystal towards Heaven: We build up the Wall of Natural Flesh against these Windows; and so suffer not the sweet Light of the Godhead to shine in upon us. The Spiritual Flesh is a Channel: We stop up this Channel by the Mud and Rubbish of our Natural Flesh. So the *Rivers of Pleasures from the Right-hand of God* no more flow in upon us.

We drown the Sweetness of Divine Peace, the Peace of God, which is in the Flesh of the Second *Adam*, by the Strifes and Wars in the Flesh of the First *Adam*, which we cherish. In a Word, The *Spiritual Flesh* is the *Image of God*: The *Natural* is the *Image of Devils*. We bury the Image of God, and draw before it on ourselves the Image of Devils; while we place our Cares and Contents on the Outward Man.

He that will save his Life shall lose it, saith our Saviour: He that will lose his Life for my Name's sake, and the Gospel's, shall save it, Mat. 16. 25. He that saves the Life of his Natural Flesh, so as to abide in it, loseth the Life of his Spiritual Flesh; so as that disappears in him. He that can let go the Outward and Earthly Life, preserves the Heavenly Life in himself.

If we were as careful to keep down this worldly Life in us, as we are to keep it up; how much better would our Requital be? If St. Paul's Care were ours, to keep under the Body, the Body of this Natural Life: If we made it our Foot-stool only, then should we be lifted up into the Body of Christ; then should we be baptiz'd into Strengths, Beauties, Joys of that Body, by the Spirit of Christ; then would one Minute be far sweeter to us, than many Years are now; then would each Minute have a Glory in it, sending forth Rays and Refresh-

Refreshings, to cheer us with the remembrance of it, for a long time after.

Why do we wrap ourselves up with the Cloud of Flesh, as if it were a Garment of Warmth and Glory? Why do we sink into it, as a Bed of Pleasure? Let us break forth from it, rear our Heads above it, and out of it; so we shall be in the Light of God. There the Blood of Christ shall be poured forth on us, cleansing us from every Spot of Sin, or Grief. There we shall have Fellowship with the Father and Son, with all the Mysteries of Truth and Joys, with every Spirit of Beauty and Blessedness.

But, Alas! We banish ourselves to a vast distance from; we bury ourselves to a great Incapacity to these Sweetnesses, while we make fleshly Contents our Care. Who dares cast himself off from the Strength of his Natural Principles, to venture himself upon those Spiritual Powers, which are ready to disclose themselves to him?

This is the first Reason for the Exhortation.

2. *The Natural Flesh is Fuel to the Godhead.* Who would set Stubble before me, saith God, I shall pass through it and consume, Isa. 27. 4. While we multiply fleshly Contents, or Strengths, we heap Stubble round about us, we lay Mountains of dry Straw upon our own Breasts, that the Fire of the Godhead, as a spark in the midst of this, may kindle itself to a Flame upon it; and so we miserably Burn.

Every Man shall be salted with Fire, saith Christ, Mar. 9. 49. The combustible Part in us is Flesh, Natural Flesh; the more there is of that, the greater will the Fire be. Solomon tells us, *He that commits Adultery, takes burning Coals into his Bosom*, Prov. 6. 27, 28. The Flesh is the great Adulteress. He that forsakes the Covenant of his God, and embraces her, takes the Jealousie and Rage of the Godhead into his Bosom as a Fire. The more he adds of Beauty, and Strength to this Flesh, the more Nourishment he brings in to feed and encrease this Fire. By every Pang of Affections, each Breathing of Desire, or Delight, he blows it up to a higher Flame, which as it openeth itself, swallows him up in the midst of all his Joys.

How hard is it, saith Christ, *for a Rich Man to enter into the Kingdom of Heaven*, Mar. 10. 23. If you make your Riches to be in this Flesh; if you cherish your Outward Man, as a Spouse, not a Servant only; though you go not to Hell, yet you will be sav'd with much Difficulty, as a Man escapes out of a City all on Fire; out of which, with Loss of all, through many Confusions, Affrights, Amazes, he very hardly delivers his naked Person.

How swiftly, how sweetly do they run the Race set before them, to the Mark of Glory; who have shod their Feet with the preparation of

the Gospel, Ephes. 6. 15. The Preparation of the Gospel, is the Ministry of *John the Baptist*, which is the Ax cutting down every fleshly Tree by the Root. The Feet are the Ways of a Saint below on Earth.

This is the first Exhortation

Comfort your selves in the Cross of Christ. What was the Cross to Christ? It was the *Eternal Spirit*, *Sacrificing the outward Flesh to itself*. Heb. 9. 14. Such are all our Crosses; the Spirit's self bearing us upon itself, holding us fix'd on itself; while by its Glory, as a Flame, it feeds upon our frail and fading Part.

If ye be not Chastised, then are ye Bastards, and not Sons, saith the Author of the *Hebrews*, Heb. 12. 8. If the Tree of Nature flourish in us, without any Ax or Storm, then is not the Seed of the Godhead yet put forth in us, nor the Heavenly Image made manifest; for this would be a flaming Ax at the Root of the earthly Plant, and a Storm of Fire upon its Branches.

When then you are startled with the Tumults fore-running any Calamity, say, This is *not the Fury of the Oppressor*, but of my own Royal Husband, come to deliver me from the Bed of Filth and Affliction, into which a cruel Adulterer hath drawn me.

We read of a *Cherubin with a flaming Sword, keeping the Entrance into Paradise*, Gen. 3. 24. We read of a *Two-edged Sword, coming forth from the Mouth of the Lord Jesus*, Rev. 1. 16. Dost thou feel this Flaming, or Two-edged Sword Burning, and Cutting in thy Bowels? Then say, this is no other than the Entrance into *Paradise*. This is a Sword, but in an Angel's Hand, to cut the Veil, that keeps me out of an Angel's Glory. This is a Sword, breath'd forth from the Mouth of my Jesus, to cut me off from my fleshly Root. And now are not the Kisses of his Lips far from my Spirit?

2. Part. *Glory*. This is the second Part of the Doctrin, the *Glory*. *Glory* hath in the Scripture a two-fold Sense.

1. Excellency in its self.
2. Excellency in its Image.

Our Saviour is call'd, the Brightness of Glory, the express Image of his Person, Heb. 1. 3. Here *Glory* is the Excellency in itself, the highest Excellency; the Father in his own Person and Substance.

Man is the Image and Glory of Christ; the Woman is the Glory of the Man, 1 Cor. 11. 7. Here the *Glory* is the Image. *Man* is the *Glory*, that is, the Image of Christ: *Woman* is the *Glory*, that is, the Image of *Man*. Three Things are to make up the *Glory* of the Gospel.

1. The Divine Nature in its Excellency.

2. The Divine Nature in its Image.

3. The Union of both: Excellency and Image in one.

1. *Glory. The Divine Nature in its Excellency.* This is the first Glory in the Gospel; *Our Fellowship is with the Father*, 1 Joh. 1. 3. The Father is the Godhead in its first Fulness. The Gospel is a Communion, or Fellowship with this God the Father.

We have seen, testify'd, and declar'd Eternal Life, 1 Joh. 1. 2. God is Eternal Life, *This is the true God, and Eternal Life*, 1 Joh. 5. 20. That is, this Person of whom we speak in the Gospel. The Gospel gives us a sight of the Godhead in its Life, as it is Eternal Life; in its Truth, as he is no Shadow, or Image. This God is the Glory of the Gospel.

2. *Glory. The Divine Nature in its Image.* *The Law had a shadow of good Things to come, not the very Image of the Things.* Heb. 10. 1. These Words have these Parts.

1. *The Things.* The good Things, the Riches and Treasures of the Godhead, which are in God.

2. *The Image of the Things*, in the Gospel.

3. *The Shadow of the Things*, in the Law and Nature.

The Shadow is the Law; the Image is the Gospel. These have their Agreements, and their Differences.

1. The agreement between the Shadow and the Image are two.

1. *Agreement.* *Both the Shadow in the Law, and the Image in the Gospel, are created Forms*; neither of them is the uncreated one; they are the Creator, not in himself, but in his Creature.

2. *Agreement.* *Both are a Manifestation of God.* Both are in this Sense a Glory, and have their Glory; because they are Resemblances of the Divine Majesty, and have been accompanied with the Divine Presence.

These are the Agreements.

2. The Differences between the Shadow and the Image are five.

1. *Difference.* *The Shadow in the Law, is a Manifestation of God in the Old Creature*; in Flesh as it remains Natural, as it is Darkness; and so can yield only a confused, uncertain Appearance of God.

The Image in the Gospel is a Manifestation of God in the New Creature; in Flesh made Spiritual; as it is Light, tho' not in itself, yet in the Lord; and so gives a clear express Discovery of God. For it is call'd the very Image; the most absolute and accurate Image.

The Difference between the several Subjects, or Stuffs, on which this Shadow and Image are wrought; the Flesh of the Creature, as it is old, or new; as it is Natural or Spiritual, is represented in a

very lively manner, by Ezek. 11. 19. *I will give them one Heart: I will put a new Spirit into them: I will take the stony Heart out of their Flesh: I will give them a Heart of Flesh.* We have, in these Words, a two fold Heart, a Heart of Stone, a Heart that is one; a two-fold Flesh; one, which is first of old, in which, and of which, the stony Heart is: the Principle of Division, Darknefs, and Deadnefs towards Spiritual Things. Another, new Flesh, newly given by the Gospel; that of which the new Heart, the one Heart is, Spiritual Flesh. For these three are joyn'd, all going and given together in the Gospel, one Heart, new Spirit, a Heart of Flesh.

The Shadow in the Law is express'd by Writing on Tables of Stone: The Image in the Gospel, by Spirit and Flesh, living one in another; a quickning Spirit, or Spiritual Flesh; as that part of a Torch, which is not yet lighted; so is the Shadow, Natural Flesh: as the Flaming part, so is Spiritual Flesh. This is the first Difference.

2. Difference. *The Shadow may be separated from the Substance.* God withdrew his Presence from all the Shadows of the Law, leaving them to vanish in their own Darknefs. The Image is never separated from the Life. The Image in the Gospel always lives in the Godhead, and hath the Godhead living in it. It is in this Sense call'd the very Image; because it carries the Life and Substance ever along with it.

As the Fire and Fuel is one Flame; so is the Godhead and this Image unseparable.

3. Difference. *The Shadow is form'd, and acted from without.* It is sustain'd, and stamp'd by an outward Light, Life and Substance, as all Shadows are. The Image is sown, sent forth, satisfy'd from within, by an inward Light, and Life, from which it flows, and is fill'd. Christ saith; *He that drinks the Waters, which I shall give him, shall never thirst more. They shall be in him a Well of Waters springing up to Eternal Life,* Joh. 4. 14. He that drinks the Waters, and feeds upon the Natural Forms of Things, must be ever drawing from a Well, deriving fresh Supplies from a Principle without himself. But he that drinks the Waters in the Gospel, that lives upon the Spiritual Forms of Things, shall have them, as Fountains within him, freely flowing forth.

4. Difference. *The Shadow is altogether under the Power of Change, and Imperfection.* Therefore we read, *Heb. 10. 1. That it could not make Men perfect, but was to be renew'd every Year:* And St. Paul saith, *The Law was weak,* Rom. 8. 3. The Image in the Gospel, hath an Unchangableness, in Changes; a Perfection, in its Imperfections:

fections. It hath Degrees, but no Defilements ; Changes, but no Clouds ; Steps, but no Stops, or Spots : For though it be not yet compleat, in the form of God, but hath its Latitude of Growth ; yet it hath in each degree of its Growth, the compleat form of God in itself, as in Union, and Communion with it ; as a Life, and Glory to it.

5. Difference. *The Shadow in the Law, is the first Man heighthened.* The Image in the Gospel is the Second Man, 2 Cor. 4. 4. that *The Light of the Glorious Gospel of Christ, should not shine into their Hearts, who is the Image of God.* Thus it runs in Greek— that *There should not shine the light of the Gospel of the Glory of Christ, who is the Image of the invisible God.* The Gospel is the Glory of Christ ; Christ is the Image of God, as he is the Head of the New Creature ; as he is the Head of the Heavenly Man, so he is the Invisible God, making himself Visible in the Flesh of the Creature ; making that Visible in himself, so making the Flesh Spiritual.

So much for the second Glory in the Gospel : The Image.

3. Glory. *The Union.* This is the Godhead, and its Image possessing each other in one ; presenting themselves each in other, at once. This is the Uncreated Image, and the Created, United in one Principle, Life, Light, Image. This is the Eternal Spirit, as it were, Embodying itself in Flesh, and Spiritualizing the Flesh in its self ; till both become one Spirit, and one Flesh ; a New Spirit, a New Flesh ; according to that of *Ezek. 11. 19. One Heart, a New Spirit, a Heart of Flesh,*

Thus Jesus Christ ever joyns the Father, and himself. *Joh. 17. 3. This is Eternal Life, to know thee, the only true God ; and him, whom thou hast sent, Jesus Christ.*

So St. Paul brings them in, always together. *The Mystery of God, even the Father, and the Son. Grace and Peace from God, our Father, and from our Lord Jesus Christ.* So St. John. *Our Fellowship is with the Father, and with his Son, Jesus Christ. 1. Joh. 1. 3.*

The Father is the Uncreated Image, yet as Living in the Created. The Son is the Created Image, yet as Comprehended in, and containing the Uncreated.

St. John in the Revel. still in the highest Glory, which he presents, presents to us, *God and the Lamb,* still together. God is the Eternal Spirit, which is not alone, but with the Lamb : *The Lamb is Flesh made New, and Young in this Spirit.*

1. Information. How great is the Mystery ? How full is the Glory ? How manifold the Wisdom of God ? St. Paul makes it the Skill of a Workman, in the Gospel, *To divide the Word of God aright.*

The Word is the Manifestation of God. The right dividing, is the accurate distinguishing of this Manifestation into its several Stages, States, and Shapes; into its several Growths, Degrees, and Discoveries.

The Glory of God lies before us, folded up into many Plicatures, or Plaits; every one is to have its proper Season for its distinct Opening, and its due stay for its particular Appearing. *There is a time for every thing* above, as well as under the Sun.

This is Wisdom, not to lose, and flat many Folds in one Face; but to give each its peculiar Place, and Face of Appearance, God hath been pleased to put himself into a threefold general Appearance.

1. General Appearance. *The Image single, without the Substance, the Godhead.* This is the Glory of Nature.

2. General Appearance. *The Image, and the Substance.* The Creator, and the Creature, United. God appears Immediately, Nakedly; but not Alone. The Image of God appears Distinctly, but not Dividedly: Immediately, but not Apart. God in the Image, so not Singly: God in the Image, so not Simply; neither Immediate, nor Naked. God comprehending the Image, and shewing it in himself, so Singly, Simply, Immediate, and Naked. This is the Glory of the Gospel: The Marriage of the Lamb.

3. General Appearance. *God alone, without any Image, save as himself,* is the Image, and All. This is the Glory of the Godhead.

The Glory of the Gospel is now my Subject. I will give you three Observations concerning this.

1. Observation. *This Union between the Godhead and its Image, is the proper Glory of the Gospel.* 2. Cor. 4. 6. *To give the knowledge of the Glory of God, in the Face (or Person) of Jesus Christ.* The Person is the Spiritual Man, a mixt Person, which hath in its self, both Natures, as they comprehend, and live in each other. This is the Image, in the Glory of the Gospel.

2. Observation. *This Image is the Power, the Pattern, which is held forth in the Gospel,* in, by, to which a Christian is form'd; as in my Text, *changed into (or according to) the same Image;* so after the Image of him, who hath created him.

3. Observation. *This Image is the Prospect which we have of God in the Gospel.* There are three Things concurrent; The Kingdom of Christ, This Image, The Gospel. These three run along together to the last End of all Things. Then they give all Three their Glories at once to a higher Glory, which is that of the Godhead, in its single and universal Appearance.

2. Confutation: *Of all Hopes of Happiness from the Creature.* Nature can bring forth, or receive Shadows only. The Law is Nature heighthen'd. The Law is the Glory of God; yet the Law is but a Shadow. Take Nature at its Best, in its Beauty; yet the greatest Light, or Life can beget no more than a Shadow upon it.

Expect then nothing Substantial, or Satisfactory from, or in Nature. Assure yourselves, that all Pleasures or Pursuits of Natural Things, or on Natural Principles, will prove a fruitless Vanity.

I present to you, for the enforcing this, a threefold Consideration of the,

1. Principles.

2. Powers.

3. Progress of Nature.

1: Confid. *The Principles of Nature.* Nature hath a twofold Principle; one of Darknefs, another of Dreams.

1. *Principle of Darknefs.* Gen. 1. 2. *Darknefs was upon the Face of the Deep.* This is at the Bottom of Nature. This is its Depth, a Deep of Darknefs. All the Greatnesses, Glories, Goodnesses of Nature, have this dark Deep lying under them, bringing them forth, bearing them up, boiling up into them. This is at first the Womb, ever the Nourishment, at last the Grave, of all Nature's Joys.

Solomon tells us, That all Rivers flow forth from the Sea, and return again into the Sea, Eccles. 1. 7. By this he teaches us, That every Thing ends in the Principle in which it began.

There is a threefold Sea of Things; each Thing rolls itself into its own Sea, out of which it sprung. These three Seas issue one out of another, and so end. The first is a Sea of Pleasures, which is the Godhead. The second is a Sea of Glass and Fire, Rev. 15. 1. The Glass is the Flesh of the Creature, rais'd to a more Angelical, Spirit-like Temper. The Fire is the Divine Glory, partly shining through this Glass, with a sweet Light and Warmth; so making it Spiritual Flesh, and Divine; partly burning in the Glass, with a Fury; so making it Hellish Flesh, a Clothing for Devils. This is The Kingdom of Christ.

The third is a Sea of Darknefs, which is Nature's first Principle.

2. *Principle of Dreams.* Empty Appearances in the Dark. Our Saviour oftens proclaims himself to be the Truth; and his Flesh to be Meat indeed. By this he clearly declares all other Flesh, the Fulnesses of Nature, to be no more than Shadows. The raising of the Soul into Christ, is frequently call'd the Awakening of it. This teaches us, that our Life in Nature is a Sleep. David speaks plainly, *When I am awaken'd into thy Likeness or Image, I shall be satisfy'd*, Ps. 17. 15.

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While we abide in the Natural Image of Things, we sleep; all our Entertainments and Delights are Dreams, Unsatisfactory, Empty, Dark.

Behold what the Roots are, on which all your Worldly Strength and Pleasures grow? The liveliest, the lightfomest Principle in Nature, is a dreaming, deluding Principle; but below that, is a dark, devouring Principle.

2. *Confid. The Powers of Nature.* All that Nature can do, is contain'd in this threefold Power.

1. *Power.* To move Desires.

2. *Power.* To deceive Expectations.

3. *Power.* To beget Melancholy.

1. *Power. To move Desires.* St. Paul saith, *The whole Creation groans. Each Appearance in Nature is an Imitation of something in God.* Rom. 8. 22. So the Desires of Nature are all aim'd at God, and find their End only there. But as Nature presents the Shadows only, not the Substances; so it begets imperfect Desires, which are only Groans, Desires with Pain, never growing up to ripe Delights; Desires like Smoak, smother'd in themselves, neyer breaking out into a clear Flame; Desires always in Pangs, but never coming to the Birth, till a greater Beauty, than that of Nature, shine upon them.

2. *Power. To deceive Expectation.* St. Paul tells us, *The Law is weak through the Flesh,* Rom. 8. 3. that is Nature. Nature strengthened, enlightned, glorify'd by the Law, raiseth an Expectation of Life and Righteousness; but deceives the Expectation: It can give neither. No true Beauty, to make us Lovely before God, or in our own Eyes: No true Life, to make us Lively to God, or ourselves.

Solomon saith, *Hope deferr'd makes the Heart sick,* Prov. 13. 12. Our Life in Nature will be a perpetual Sickness; the more we are enwrapt in the Contents of Nature, the Sicker we are; for the Showes of Things move Longings, which are maintain'd by Hope. We meet with no Substance, no Satisfaction ever; so our Longings turn into Languishings, and our Hope is a continu'd Sickness.

3. *Power. To beget Melancholy.* *Encompass yourselves,* saith God, *with the Sparks which you have kindled.* But this shall you have from mine hand, *to lie down in Sorrow.* The First Adam is the Root of Nature; all the Lights and Comforts of this World, are but Sparks of Man's Life, kindled in him.

They are all faint, small Sparks, in a black, tempestuous Night. Their Light is Melancholy, and hath something dismal in it. God hath made such a Darknes their Principle, such a Darknes their Shadow,

Shadow, that he that is lighted by them, or lies down among them, can have no Rest; but is haunted by a constant Unquietness to his Grave. These are the Powers of Nature.

3. *The Progress of Nature.* Nature goes far; *Eye hath not seen, Ear hath not heard, neither hath entred into the Heart of Man, the things which God hath provided for them that love him.* 1 Cor. 1. 9. (hath entred into *αἰσθη*, hath ascended or gon up into) All that Sense, Fancy, Reason can take in, is but Natural: For the noblest, and most capable Senses, the Eye and Ear, the Heart, the deepest Principle of Reason, can receive nothing Spiritual.

Nay, all our Contemplations of God, Communion with him, Consolations in him, in those Forms, in which they communicate themselves to our Hearts, are still within the Compass of Nature, and become Natural; for Spiritual Things lie deeper; they come not up so high to outward Appearance, as into the Heart.

The Natural Man, saith St. Paul, *cannot receive the things of God; οὐκ ἔχει ἀνδραγωγος*, the Soulish Man, or Man with a Soul. The Soul with all its Capacity is Natural. Whatever we can see, feel, declare in, or from our Souls, of the Enjoyment of God, is but the Shadow of the true Enjoyment; it hath Nature for its Seat, if not for its Root.

Let all this awaken us out of any Repose in Nature, where all Things, the highest Strengths and Joys, even our Enjoyments of God, are shadowy, changeable, and will vanish.

Let us retire ourselves beyond Nature, into the Spiritual Image of Things; there we shall possess Substance, we shall see the true Light; every Appearance hath the Reality in it; every Enjoyment the Excellency itself, without any Stain of Guilt or Melancholy. Where the lowest Joys never Die, but are changed, ever ascending, losing themselves, only by greater Joys descending upon them, and drawing their lesser Sweetnesses.

Let us rejoice at the fall of Nature, which is the painted Lid before the Cabinet. When this is let down or drawn aside; then we enter into the Secrets and Depths of the Spiritual Man; where are the true, living, endless Treasures. *This Life is Death form'd into a Shadow of Life.* That which we call Death, is the opening a Trap Door, to let us fall into the Abyss, the great Depths of Immortality, and a Glorious Infiniteness.

With this Use I close the second Part of the Doctrin, which is the Glory.

3. Part. *The Glass.* The Word signifies a Looking-Glass. *Jam. 1. 23.* You read of a *Man that beholds his Natural Face in a Glass.* St. Paul,

Paul applies the same Word to a Man beholding his Spiritual Face in a Glass: *Now we see thro' a Glass*, 1 Cor. 13. 12. (*δι' ὀπίσσης* by a Looking-glass) The Words in my Text (*κατοπτρίζομενοι*) are very near of Kin to the (*ἐσπῆλον*), and is an Expression from a Man seeing his Face by the Reflection, which it makes of itself in a Looking-Glass. The Word signifies first, the casting of the Reflection, or Image of ones self upon the Glass; then the beholding of ones self in the Image.

There is a Concurrency of five Things, in the making up of such a Sight of ones self in a Glass.

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| 1. Person. | 3. Glass. | |
| 2. Presence. | 4. Image. | 5. Sight. |

1. *Person.* This is the Spiritual Man, or a Man in his Spiritual part. This is the Heavenly Image, the Glory of Christ; for St. Paul saith, *We were predestinated to be conform'd to the Image of his Son*, Rom. 8. 29. This is the Glory of the Lord, which sees, and is seen; which seeth itself in the Glass.

2. *Presence.* The Presence of the Person, is the Spiritual Man, discovering himself, and living in the Natural Man. *We have this Treasure*, saith St. Paul, *in an Earthen Vessel*. As the Body is the Vessel of the Soul; so the Natural Life, both of Soul and Body, is that Earthen Vessel, which holds the Spiritual Life. The Soul dwells in every part of the Body, within and without; though it do not appear alike in every part, nor presently change all into itself. So is the Spiritual Man diffus'd, and spread thro' the Natural Man: *Your Bodies are the Temples of the Holy Ghost, which is in you*, 1 Cor. 6. 9

3. *Glass.* The Looking-Glass here, is the Natural Man, or the Earthly part in Man. 1. Cor. 13. 12. *We see now through a Glass, darkly* (*ὁραμικῶς*) *in a Riddle*. What darkens the Appearance of the Spiritual Man in us? What makes it shew itself Riddlingly? The Natural Man, in which it is seen, as in a diverse Element, or Medium, from that, in which itself subsists; as a Tree growing upon the Bank of a River, is seen in the Water.

A Looking-Glass hath two Sides; a Bright Side, which receives the Image, a Black Side, which shades it: So hath Man itself, a Light Part, which makes it capable of taking the Image, or Reflection of the Spiritual Man; a Dark Part, which Shades, Troubles, Confounds the Reflection, and makes it a Riddle,

St. Peter speaks of a *Light shining in a Dark Place*. 2 Pet. 1. 19. This is the Spiritual Man, shining in the Natural, as in a Glass. A
Look-

Looking-Glass, is a Dark thing, without any Representation, except the Sun shine upon it, and some Image appear before it ; so is the Natural Man a Dark, and Dead Glass. The Glory of God or Christ, in the Spiritual Man, is both the Sun and Image, which shines upon it, and shews itself in it.

4. *Image.* There is a twofold Image in a sight, by a Glass. 1. The Face itself before the Glass. 2. The Image of the Face, in the Glass. Here are both these: 1. The Spiritual Man is the Face itself, the Face of Divine Glory, the Open Face. 2. The Impression made by it, upon the Natural Man, is the Image of the Face. The Face of Glory shews itself in the Natural Man : The Image of the Face is stamp't upon the Natural Man.

The Face itself before the Glass, is, *The Man, the Glory of God.* The Image in the Glass is, *The Woman, the Glory of the Man ; a Weak, Shadowy, Faint Image.*

St. Paul teaches plainly, this Distinction. *Now we see through a Glass, Darkly : But then Face to Face,* 1. Cor. 13. 12. As it is in Nature, no Man on Earth ever saw himself, as the Angels see themselves, Face to Face ; but only by their Image, or Reflection made of themselves in a Glass : So a Christian, while he is yet in the Body, never can see the Glory of his Spiritual part. The Spiritual Man, while it lives, and contains himself within this Vessel of Earth, can never see himself, Face to Face ; but by reflecting its Image from the Natural Man ; and beholding itself in that, as in a Glass.

5. *Sight.* This Sight by a Glass, unites three Things in itself ; the Face, the Glass, the Image : So in this Sight, these three are united, and meet in one. The Spiritual Man, the Natural Man, the shadowy Image of the Natural, imprest upon the Natural, and reflected from it.

Thus, as when the Eye sees itself by its Image in a Glass, it unites the Image, and the Life enjoys itself in a lively immediate manner, by that immediate Representation : So while the Natural Man sees not the Spiritual at all ; while the Spiritual Man sees itself, by a shadowy Representation made from the Natural Man ; yet in the representative Sight, he possesseth, and enjoys himself really, substantially, livingly, immediately : For the Spiritual Man is the Eye, which sends forth the Image, receives it, subsists under it, gives it Subsistence in itself.

St. Paul affirms so much, *We have this Treasure in an Earthen Vessel,* 1. Cor. 4. 7. Though the Representation be shadowy, yet we have a substantial, and real Treasure in the Vessel of that Representation. The Apostle had said in the former Verse ; *God, who*

shined in Darknes, hath shined in our Hearts, to give the light of the knowledge of the Glory of God, in the Face of Jesus Christ.

Our Hearts are our Natural Principles, which are to the Light of God, as the Darknes in the Creation, to the Light of Nature. God shines in upon these, a Light, not as a Fancy, or Dream ; but of Knowledge, the Knowledge of God, not in the Shadow, the Earthly Image, but in his Glory ; the Knowledge of the Glory of God. All this is in the Face of Jesus Christ. *Jesus Christ, and the Spiritual Man, are both one Spirit*, have both one Face, and Appearance. God from this Face makes an Image of his Glory, upon the Natural Man ; in this Face receives back this Image, from the Natural Man : So this Face of Glory, by this Image in the Heart, the Natural Principle sees, enjoys its own Beauties, and is really, immediately united to them in the Natural Man. This is the Treasure in the Earthen Vessel, the Reality of Divine Life and Glory, in a fleshly, and human Representation : That is, a Representation made by itself, to itself, in Flesh, on Flesh, of Flesh ; itself being immediately present in the Flesh, and Representation.

Thus the Representation, or Image is but Shadowy ; yet the Sight, and Enjoyment is Substantial.

So much for the third : The Glass.

4. Part. Beholders. *He that sees this sight, is not a Saint in Heaven, in the Kingdom of Christ* : For he beholds the Glory of the Lord, which is himself, Face to Face. The Form of the Creature in him, is Spiritualiz'd, and Glorify'd ; so that it is no more a Looking-Glass, Steel'd with a Dark Back ; but a transparent Crystal, clear quite through. Then *Face to Face, when that which is perfect is come*. There is a double Perfection : 1. For Kind. 2. For Degrees. The State of the Creature in the Kingdom of Christ, is perfect for Kind, without any Spot, or Wrinkle, though not perfect for Degree : because it hath a higher Glory, to which it aspires.

He that sees this sight is not a Saint under the Law. For the Seed is not come up, the Faith is not reveal'd, *Gal. 3. 19, 23.* the Spiritual Man is not grown up, or discovered in him. Therefore it cannot make the Natural, a Glass, by casting its Light upon it ; nor form its Image in it. Now the Earthly Image in the Law, is the School-Master, the Natural, is the Primmer, or Spelling-Book ; in which the Law teaches us, the Elements of Nature to learn the Knowledge of God, and put together an Expression, or Type of Jesus Christ. *The first Man was a Figure of him that was to come, Rom. 5. 14.* *The Law was a School-Master, Gal. 3. 24.* *We were in Bondage to the Rudiments (στοιχεῖα) the Elements of this World, Gal. 4. 3.*

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He then, that sees this Sight, is a Christian on Earth still ; but in an Evangelical State ; a Saint who hath the Spiritual Man made manifest in him, but not yet unclouded, unclothed of the Natural Man : he hath that Glory of the Lord in himself, which he imprints upon the Natural Man, as the Sun doth sometimes make the Image of another Sun upon a Cloud ; and in this Image in the Flesh, as in a Glass, he sees the Glory of his own Face.

Thus I have finish'd the four Parts of my Doctrin ; the Lord, the Glory, the Glass, the Beholders.

Thus we all with open face behold the Glory of the Lord ; that is, a Saint under the Gospel, but in the Body of Darknes, with open Face, with the Glory of the Spiritual Man revealed within him, sees the Glory of the Lord, which is himself, as in a Glass, making an Impression or Figure of itself in the Earthly Part, as in a Glass, and then contemplating itself in that Figure.

The Man mix'd and compounded of a Spiritual and Natural Man, is the Person beholding.

The Spiritual Man, is the Eye, that part by which he takes in this Sight : The Natural Man is as the Organ, receives only the Impression, or Image, like the Humours of the Eye, but beholds not the Glory.

1. *Direction.* You that are *Christians*, see what a *Treasure* you carry about with you, in the *Earthen Vessel* of your *Flesh* : You have Christ and God sojourning with you, under the same Roof of this Tabernacle ; for God, is in Christ, Christ is the Spiritual Man ; the Spiritual Man lives in the Natural : God is one with Christ ; Christ and the Spiritual Man are one Spirit : 1 Cor. 6. 17. The Spiritual, and the Natural Man, are one Person.

You that call your selves, that judge your selves Christians, and no Reprobates, know you not that *Christ* is in you, if you be no Reprobates ? 2 Cor. 13. 5.

If then you be Christians, live as those, that have Jesus Christ of a truth in them.

I will break this General into five Particular Directions.

1. *Direction.* Give up the Government of your selves to this *Jesus*, who is in you. What Man will undertake to govern a Ship in a Storm, among Rocks ? You are, in this Life, as on a stormy Sea ; every thing which you meet with, is a Rock : Will you undertake to steer by the Compass of your Natural Wit, by the strength of your Hand, when Jesus Christ stands by, Embarked in the same Vessel with you, living in the same Body ?

St. Paul speedily declares himself in this Point: *I live not, but Christ lives in me: The Life that I now live in the flesh, is by the faith of the Son of God, who loved me, and gave himself for me: Gal. 2. 20.* If the Lord Jesus be in thee, let thy Life be thy Saviour's, and not thine: Let the Life which thou livest, be by the Faith of the Son of God; by an Union or Incorporation with him. Let thy Life be a Resignation of thyself, to thy Saviour, a Derivation of his Life into thee: He hath loved thee above all Things; let him possess thee entirely: Be thou his, and not another's; not thine together with his. He hath given himself in Exchange for thee, to be in thee, instead of thee: Let him alone Form and Act thee.

The Apostle tells the Saints, That they *are light in the Lord: Eph. 5. 8.* Do Men use the light of Candles, or do the Stars shine when the Sun is risen? If the Lord Jesus be risen in thy Spirit, it is good for thee to say to the Lord, While I lived by mine own Guidance, I Sinned; but now, since thou hast been pleased to discover thyself to me, and in me, I will do so no more: *What I know not, do thou teach me; what I cannot do, do thou in me.*

2. Direction. *Converse much with Jesus Christ in thine own Spirit.* Can there need Persuasions, or Directions to a Man, when he hath Beauty, when Light in his Eyes, to see it? When he hath Sweetness, and Delight in his Sense, to take delight in it? Or are Beauties in the Spirit, less beautiful; Delights in the Spirits, less delightful than those of the Sense? Jesus Christ is Life, Beauty, Delight, in both, in your Spirits and Senses, if he be at all in you: *For he is the Light that enlightens every Man that comes into the World, Joh. 1. 9.* He is every Light; that before this World; that in this World; that of every Shape, for Beauty; of every Virtue, for Sweetness. He is the Light that enlightens every Man; the Inward and the Outward; the Spiritual, Rational, Sensual Man.

If you have this Light in you, can your Eyes, or Hearts shut themselves against it?

I will break this General, into three Particular Directions.

1. Particular Direction. *Behold the Glory of Christ.* Hath God discovered the amiable Face of the Lord Jesus in thy Soul, to this End, that he may give thee a Sight of it; and wilt not thou give now and then a Look? Especially seeing, that at each Look thou may'st fetch from thence an Eye-full, a Heart-full of Glory. What Folly? What Neglect? What Stupidity is this? What Devil causeth this Blindness, that the Eye of Man's Soul should not regard the most Excellent Glory shining in his Heart?

Pray always, as *David* did once; *Lord turn away mine eyes from beholding vanity, without me, Psal. 119. 37. Turn mine Eyes inward, to behold my Jesus in my Spirit.*

2. Particular Direction. *Bath thy self often in the Loves of the Lord Jesus.* Let not thy Spiritual Husband in thy Breast complain of thee, as he did once of the Jews, *Matt. 23. 37. I appeared in the Spirit of that Man; I shewed myself to him; I would have gathered him up into mine Arms, but he would not. I would have given him of my Loves, but he would not.*

Soloman gives a Young Man this Counsel, concerning a Wife of his Youth: *Let her be as the loving Hind, and pleasant Roe; let her breasts satisfy thee at all times; and be thou ravished (Erre, lose thy self) always in her love, Prov. 5. 19.* If *Soloman* speaks here of a Wife in the outward and literal Sense only, he may seem to say too much: but sure he aims at a further Mark, and therefore draws his Arrow to the Head, by so full an Expression. The Wife was intended for a Representation of the first Image of Divine Beauty, springing up in the Bosom of the Man, at the first Creation. Then was the Man in his Innocency, the Blessed Fountain of Divinity to the Creatures, which preserved itself pure, while it abode in itself: *Prov. 5. 17, 18.* and sent forth its own Streams only: Then was the Image of Divine Beauty in himself, the Wife of his Youth, the true *Eve*, the Mother of all Living.

Now under the Gospel, instead of that Earthly Image, the Heavenly one, *Jesus Christ*, who is both Husband, and Wife; Strength, and Sweetness: He now is the Wife of our Youth, lying in our Bosom, that Image of Beauty, springing up in our Spirits, setting itself in our Eye, by which we flourish, and are fruitful in Living Plants.

Then let thy *Jesus* be to thee, as the loving Hind, and pleasant Roe, skipping upon the Mountains of thy Spirit, playing before thee in his Loves, as thy Joy.

Let his Beauty always satisfy thee; be thou always ravished with his Loves. The same Words, in the *Hebrew* Tongue, signifies Breasts, and Loves.

The Lord *Jesus*, is boiling up, and breaking forth, as a Sea of Love breaking into thine Heart, from the deeps of Eternity beneath thee, if thou wilt give way to him. O! give way to so sweet, and mighty Floods; suffer them to overflow thee, to swallow thee.

Satisfie, fill, fill thyself abundantly from the Breasts of this Spouse, the Immortal Image of the Invisible God, thy *Jesus* discover'd within thee. Erre, lose thy self for ever in his Love.

3. Particular Direction. *Search out the Secrets of the Spirit of Christ, in thy Soul.* St. Paul teaches us, That there are *many Gifts, but one Spirit*, 1 Cor. 12. 4. The Spirit of Christ is the Master of all Gifts, Wisdom, Knowledge, Faith, Joy, Utterance. This Spirit teaches a sense of Things, and Words to express that Sense, beyond the reach of Man.

Hast thou any Doubts, Difficulties, Wants, in the Mystery of Heavenly Light and Life? Thou hast a Master in thy own Breast. None teaches like him: Propound thy Darkeness, thy Desires, to the Spirit of the Lord Jesus, in thine own Soul; there hearken to the private Whispers; there receive the inward Answers, Replies, Representations of that Spirit; which will pour forth itself into a Stream of sweet and deep Apprehensions, in a Flood of powerful, and glorious Manifestations, if thou wait upon it. It will give thee Life, Light, and Language, in Heavenly Things.

The Spirit of Christ searcheth out the deep Things of God, 1 Cor. 2. 10. Let thy Spirit then maintain a perpetual Traffick with this Spirit in thy Breast; *he will bring his Merchandize from far*; the Discoveries of God, which are remotest from Flesh, which are highest, and farthest off in the Divine Nature.

Go then, give all that thou hast to this Spirit; carry all thy Vessels, all thy Faculties thither; this Spirit will lade them, and enrich thee with the Wares of the Godhead; with precious Truths, Strengths, Comforts, from the most retired fundamental Glories and Joys of God himself.

I will conclude this whole Direction with two Places of Scripture: *This is the condemnation, that Light is come into the World, and Men love Darkeness rather than Light*, Joh. 3: 19. If Jesus Christ, whose Day Abraham saw, and rejoiced to see it; whose Day the Angels see, and it is their Heaven; whose Face the Father continually sees; and sees alone without any other Object, and makes it the Resting-place of his Eye, and Heart. If this Jesus be come into your Soul, and you love much more to look on Worldly Vanities than on him, How great is your Condemnation?

The other Place is this: *If we say, that we have Fellowship with him, and walk in Darkeness, we Lie, and do not the Truth*, 1 John. 1. 6. If we say, that Jesus Christ, the Light of God dwells in us, and yet delight not in the ways of his Spirit; which are Life, Beauty, Pleasantness, Liberty; but are found in the Paths of Flesh, and Walks of Sensuality: we are not united to him, who is Truth; but have our Hearts still lying in the Bosom of him, who is the Father of Lies.

3. Direction. *Have your Eye ever upon your Saviour, to please him.* I would be civil to my Enemy, if he were my Guest; I would observe a Stranger, if he were under my Roof. Thy Saviour is thy Guest, under the covert of the same Body, lodg'd in the same Heart: Observe him then, and as he Governs you by his Eye; so do you follow him continually with your Eye, to marke all the Changes of his Countenance in you.

Job saith to himself, No Man would cast down the Light of his Countenance, Job. 29. 24. Take heed, be tender of casting down the Light of thy Saviour's Countenance.

It is the Advice of St. Paul; *Quench not the Spirit, 1 Thes. 5. 19.* Jesus Christ is the Spirit of Life, Light and Love, which burns in thy Spirit; withdraw not any thing of thy self from this Fire, which may feed it; least it be griev'd and go out. Be watchful, that no Earthly Care, or Fleishly Lust lie upon it, to Damp, or Smother it.

Give Fuel to it, all the Forces of thine own Spirit; give vent to it; let it freely Spread, Work, and Ascend in thee: Blow it up with thy Desires and Sighs; Rejoyce to see the Spirit of thy Saviour, as a full open, cheerful Flame, warming, filling, and comprehending thee.

As the Spouse prays in the Canticles: *Awake, O North Wind, come O South, blow open my Garden, that the Spices thereof may flow forth; let my Beloved come into his Garden, and eat of his pleasant Fruits, Cant.*

4. 16. So do thou always Pray: Come thou North Wind, thou Living Power of my Saviour's Death, blow upon me; come thou South Wind, thou Glorious Power of my Saviour's Resurrection, breath upon me; let my Heart be a Garden; let each Thought and Affection in me be a flower; let every Grace, as a Spice, send forth its Sweetness: That my Jesus may love to walk abroad in my Soul, and ever shine out, and ever shew forth his well pleas'd Face in me.

4. Direction. *Walk worthy of Jesus in thee. I have set the Lord always before me, because he is at my Right Hand; I shall not be mov'd, Ps. 16. 81.* saith David. Our Lord hath set himself not before us, but in us; let us take heed that we be mov'd by no Temptation, from a Conversation worthy of so near a Presence of such a Person.

I will divide this Direction into four Parts.

1. Part. *Walk worthy of your Saviour, who is as a Light in your Spirits.* Christ is a Sun; the Sun of Righteousness shall rise with healing in his Wings, Mal. 4. 2. Christ is the Day spring: *The Day spring from on high, hath visited us, Luk. 1. 18* Have you Jesus Christ? Then you have

have a Sun shining in your Souls, which spreads his Beams, as Wings over you. Have you Jesus Christ? Then you have a Heavenly Day sprung forth from the highest Spirit, upon your low Spirits, as they are here in Flesh. What manner of Persons then ought ye to be? How Careful, what Thoughts, what Affections, you cherish with you, when you have such a Light in your Spirits; a Light before which your whole Souls, with all the Secrets of it, are naked and bare: Every little Spot is seen; every greater Stain hath a foul and ugly Aspect in a clear Light.

St. Paul urgeth this Argument: *Ye are all the Children of the Light, and of the Day: we are not of the Night, nor of Darkness. Therefore let us not Sleep, as others do; let us Watch and be Sober. For they that Sleep, Sleep in the Night; they that are Drunk, are Drunk in the Night,* 1 Thess. 5. 5. 6, 7. If you be a Christian, you are a Child of Light; you have the Root of Eternal Light springing up in you, and opening all the Images, Secrets, Glories of Things upon you, as they are seen in the Light. What then becomes you? What is expected from you? Two Things, that ye Watch, and be Sober.

1. Then, *Watch*. Keep the Eye of your Understanding, continually open. See this Light, this Jesus; see those Eternal Objects, which appear in this Eternal Light; see the Truth of all Things, as it is in Jesus; see with a steadfast Eye, that Life and Immortality, which is made manifest by this Light upon every Creature, and Condition, to the swallowing up of Death.

2. *Be Sober*. Let the Heat of your Affections, the Life, and Order of your Actions, be suitable to this Light in your Minds. Sobriety is the preserving the Light of our Rational Part clear, thro' our whole course, *σωφροσύνη*. Preserve the Light of Christ entire, undim'd, unshaken, thro' your Fears, Hope, Desires, Delights, Passions, Pursuits. Let nothing from the outward, or inferior Part of you; no Motions of the World, or Sense, be as Winds puffing at this Light, to make it unstable, or as Clouds coming over it. Let all your Sense of Things, and Business in Things, be the Warmth and Workings of this Light. Let the Brightness, Sweetness, Vigour of this Light shine steadily, and run cheerfully through your whole Man, and Way.

Let them Sleep, that be in the Night. A shining Light, and a sleepy Eye ill agree. Let him close his Eye to a Divine Sight of Things, who hath no Divine Light in him. Such a Man, as hath a Spirit of Darkness growing up in him; like a Tree in its Natural Soil, which shoots its shady Body, and Branches thro' all its Parts; let this Man be Drunk.

But

But if Jesus Christ hath but dawned in thee, giving thee, as in a glimpse, the discovery of Immortal Things, those glad Tidings, Divine Appearances of Things, as they are above: If thou now be Drunk; If thou distract thyself with fond, false, broken Imaginations; If thou defile thyself with violent, unruly Passions, or Lusts, as with thy own Vomits; If thou Reel and Stagger in thy way, sometimes Heavenward, sometimes Hellward; how loathsome a Sight is this, how hateful? This is the first Part of this Direction.

2. Part. *Live worthy of that Jesus, who is in thee, as a Beauty.* Thou hast the Brightness of the Godhead, placing itself in thy Spirit, as a Beauty in its Glass; thou, that hast thy Jesus, in thy Bosom. It is a great Obligation to a Person of Quality, to do worthily, to tell him he is a Man of Honour: It should be so much more to thee, to know, that thou hast a Spirit of Glory in thee.

Walk honestly, saith St. Paul, Rom. 13. 13. The Word is καλῶς, Beautifully. Write after the Copy of Divine Beauty, which dwells in the midst of thee, and shines forth from the Face of the Lord Jesus in thine Heart: Imitate, discover this in all thy Conversation.

The chief Things of Beauty, are Light and Proportion. Thy Christ in thee is both these; the Light, and the Wisdom of God. Then thou livest Beautifully, when this Light runs along thro' thy Thoughts, Affections, Actions, shining in all, and making every thing proportionable to itself.

Deformity is the Disagreement of one part with another, or with the whole: Dost thou say, I have the Glory of the Godhead unveil'd in my Soul; the Glory, which where it appears, puts a Glory upon all Things; the Glory, which is as a Miraculous Glass, that represents every thing in Glory, as a Supream Ravishing Beauty? Thou who sayst this, art thou Unclean, Miserable, like some sensual, wretched, forlorn Thing? What an Ugliness? What Deformity? What Disagreement is there in such a Practice, joyn'd to such a Profession?

3. Part. *Walk worthy of that Jesus, who is in thee, as a Husband.* It is Prophecy'd of the times of the Gospel; *Thou shalt no more call me Lord, but Husband, Hos. 2. 16.* Thy Saviour is thy Husband; thy Soul is his Chamber, thy Understanding his Table, thy Will his Bed. Let thy Table be ever furnish'd with such Meat, as his Soul loves, Truth; a full Discovery of Divine Things, a Divine Discovery of all Things, right, sweet, Spiritual Apprehensions, Holy, Beautiful Thoughts. Let thy Saviour's Bed, thy Will, be Undefil'd and Honourable; take no other up thither into thy Husband's

Place: Let it be ever Green, flourishing with Love, to delight thyself in, by the Fruitfulness of Jesus Christ.

Take heed, that you cast no Whorish Glances upon any thing of the Adulterer, the World; while your own Husband is in your Eye. Fly far from fleshly Dalliances with Vanity; while this Spirit, your Lord is in your Arms.

Let a Woman have Power, upon her Head for the Angels sake, 1 Cor. 11. 10. 'Tis in Greek ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, a Dignity, an Eminency over, or above her Head. St. Paul gives three Reasons for this: 1. From Nature. *The Man is the Head of the Woman.* As a King wears a Crown, a Glory upon, or above his Head; to shew that, there is a Dignity above that of his own Person, viz. the Kingdom, which he represents, and to which he is, as a Wife to a Husband.

2. From a Mystery in Nature: *For the Angels sake.* The Angelical Nature is the Man; the Human Nature is the Woman, in this Creation. Angels are here the immediate Image, and Glory of God, the Head of the rest of the Creatures. *He hath not put the World to come in Subjection to Angels,* Heb. 2. 5. He plainly implies, that this World is subject to them. Man is the Image, and Glory of Angels, of God in the Angels: *Thou hast made him a little lower than Angels,* Ps. 8. 5. The same Image is less. Women therefore should have a covering of Glory upon their Heads, to express this Mystery, that Man is the Image of the Angels, and Angels the Head of Man.

3. From a Mystery in Grace. Man is a Type of Christ; the Woman of his Spouse. When the Sun and Moon are both seen together, the Moon is drown'd in the Sun-beams, and appears by his Light alone. Thy Saviour is in thy Soul, as the Sun, the Husband; thou art the lesser Light, the Wife. Have then a Power upon thy Head: *Let thy Lord be a covering of Glory upon thy Glory.* Submit, resign thyself to him: Let him entirely possess thee, so that thou may'st act only by him, appear only in him.

4. Part. *Walk worthy of that Jesus, who is as a God in thee, 1 Cor. 3. 16.* *Ye are the Temple of God:* Beware then, of Defiling, or Idolizing this Temple; for both these will God destroy it, as he did his Temple in Jerusalem. Holy Things only are to be brought into a Temple. The Temple is to be lov'd and honour'd, for the God only that dwells in it. Pollute not then thy Soul or Body, with any thing that is unclean. Love not, value not thy Being any further, than as the Divine Being is manifested in it, and fills it.

The Glory of God of old, fill'd the Temple as a Smoke. So let thy Jesus be

be in thy Nature, as a Cloud of Smoke, darkning all other Appearances, cherishing the Heat of a Divine Life and Love.

None but Priests enter'd into the Temple ; what Beasts were brought in thither, were for Sacrifice. This Temple was a Type of thee, who hast the Lord in thee. Be thou in thine own Spirit, Soul and Body, as a Priest in the Temple, in Purity, Spirituality, with a holy Reverence, and a sacred Awe : Let all thy Senses and inferior Faculties, be perpetually offered up, as a Sacrifice to the Life of Christ. Let thy Affections and Delights be Perfumes, or Incense, still ascending in the Nostrils of thy Saviour.

David speaks to God ; One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my Life, to behold his Beauty, and to enquire in his Temple, Ps. 27. 4. So do thou Pray ; O that I might ever be in this earthly Building, as in a Temple ! that in this Body I might receive the Breathings and Breakings forth of God, as Oracles in the Temple ! that in the secret of my Being, I may still behold further Discoveries ! that I might ever abide thus in this Mortal Frame, while it shall stand, being Day and Night with thee in it, as with my God in his Holy Place ; never to go forth more into any Power of my Soul, or part of my Body, as into a Common, or Profane Thing ! As I reflect upon any thing of myself, in myself, throughout my whole Man ; let all Things be as in a Temple, both Types and Glasses, to describe and discover thee, my Jesus !

These are the four Parts of the fourth Direction.

5. Direction. *Have a perpetual Fellowship with thy Saviour :* For he is in thee, as one with thee. How sweet would the Life of a Christian be, if he knew what that Life is ? It is a single Life ; It is an Association of Lives : It is the Life of two in one ; of a Saint and his Saviour : It is a Marriage of Lives and Spirits.

David Sings over his dead Friends, Saul and Jonathan were pleasant and lovely in their Lives ; and in their Deaths, they were not Divided, 2 Sam. 1. 23. Some may perhaps apply this to the Image of the Creature, and the Image of God in Nature : One is Sad, the other Sweet : One too Bad, the other very Good ; yet both Lovely in their Union. But it is a Song sweetly proper for a Holy Soul, and her Jesus. How lovely and pleasant are they in their Union, being inseparable through the whole course of their Lives ; in every Accident ; in Death itself Undivided.

We are no further Christians, than we have the same Principles ; tread the same Paths ; make the same Pursuits, and Progress ; aim at the same Perfections with Jesus Christ : For Jesus Christ, and his Spouses, have all the same Interest, the same Relations.

Both are of one: *Heb. 2. 11. He that sanctifies (which is Christ, our high Priest, and Husband) they that are sanctified, are of one.* They two, the Lord, and the Saint, have one Father, who is God; one Step-Mother, the Flesh.

Both are in one: *Joh. 15. 4. Abide in me, and I in you. I in you, our Saviour, with his full Sense, Life, Glory, abides continually wounded under our Fears, Frailties, Faintings, Flesh; his Heavenly Person is in our Earthly Person. You in me: Our Shame, Weaknesses, Sufferings, Confusions, Mortality, are comprehended in his Beauty, Strength, Divinity, Eternity; our Earthly Persons, are in his Heavenly Person.*

Both are one Spirit. *1 Cor. 6. 17. One Spirit Over shadows, Inspires, Acts, Rules, Contains my Spiritual Husband and me. We have all drunk into one Spirit, 1 Cor. 12. 13.*

Both have one Life to live, one Race to run. *Run the race set before you, looking to Jesus, &c. Heb. 12. 2.*

Both have one Joy, that they might have my Joy fulfill'd in themselves, *Joh. 17. 13.*

Both one Sorrow, one Suffering: *I fill up that which is behind of the Sufferings of Christ in my Flesh, Col. 1. 24.*

Both have one Death. *If we be dead together with Christ, Rom. 6. 8.*

Both have one Resurrection. *If you be risen together with Christ, Col. 3. 1.*

Both have one Substance, one Image, one Form, one Appearance. *We all beholding the Glory of the Lord, as in a Glass, 2 Cor. 3. 18.* While a Saint sets himself before the Glass, to see his own Face, he sees both in one, his Saviour and himself; because both have one Substance, one Appearance.

Thus St. John saith, *1 Joh. 13. Our Fellowship is with the Father and the Son, κοινωνία.* We have a Communion in all things; a Community of all things with Jesus Christ.

As the Eye seeth itself in the Eye of a Friend; so the Spirit of Christ, and the Spirit of a Saint, are each of them both the Eye, and the Looking-glass, when they look one upon another. Neither ever sees itself, or the other single. *Thou seest not thy Jesus aright, if thou seest not thyself in thy Jesus. Thou seest not thyself aright, if thou seest not thy Saviour in thyself.*

He that hath any Interest or Impression apart from Christ, so far hath denied the Faith, and is become an Infidel: For this is the Faith, the Union. If thou make any Joy or Grief thine, which is not thy Saviour's, thou refuseth to abide in Christ, and so deniest the Union

on that part. If thou hast any Joy, or Grief, which thou makest not thy Saviour's, as much as thine, thou sufferest not Christ to abide in thee, and so deniest the Union on this part.

Our Saviour foretels, That at his coming, *Two shall be grinding at one Mill: Two shall be lying in one Bed; one shall be taken, and the other left,* Luke 17. 34. But thou may'st say, My Soul, whenever my God comes, he shall find his Son and me, grinding at one Mill; working and suffering together in one Labour, or Trouble. He shall find us lying together in one Bed, mutually enfolding each other in the same Rest, or Pleasures.

Go thy way then, my Soul, eat thy Bread, drink thy Wine with a cheerful Heart, Eccl. 9. 7. Feed on thy Jesus; cheer thyself with the Joys of his Spirit: For, as the Meat, and the Man; the Wine, and the Spirits, are one; so art thou, and thy Jesus.

Sing then this New Song, the Song of the Lamb, and the New Jerusalem: *My beloved is mine, and I am his,* Cant. 2. 16. My Beloved's Person, Spirit, Life in Glory, are mine: My Person, Spirit, Life in Flesh, are my Beloved's.

Wo be to him that is alone, Eccl. 4. 10. without this Beloved. But if two lie together, these two, my Saviour, and my Soul, they shall be warm in the coldest Winter, in the Grave; warm with Life, Joy; warm to an ever-springing Fruitfulness.

The Third Gospel Appearance.

3. A Gospel Appearance. *We are changed into the same Image, from Glory, to Glory,* 2 Cor. 3. 18.

This part of the Verse affords us this Doctrin.

Doct. *A Gospel Change in the Soul, is a Glorious Change.* St. Paul speaking to the Romans, hath these Words: *Receive ye one another, as Christ received us into the Glory of God,* Rom. 15. 7. As the Sun, when it riseth, takes the Air into one Light with itself; so Jesus Christ riseth like a Sun upon the Soul, in the Gospel, and takes it into the Glory of the Father.

Our Saviour lays the Spirit of a Saint, under the Discoveries of the Glory of God, until he have changed, and died both into one Glory. We have, by Jesus Christ, a three-fold Fellowship, with the Glory of God in the Gospel. 1. A Union. 2. A Communion.

3. A Conformity with that Glory.

1. *Pet. 2. 9.* We Read, That God hath called us into (his own) *marvellous Light*: Light and Glory are much the same thing. Glory is the Fulness of Light, or the Reflection of a full Light.

The Gospel is the Voice of Christ, calling us into this Glory. This Call is a threefold Change.

1. Change.

1. Change. *Out of Darkneſs into Light.*
2. Change. *Out of an ordinary and common, into an extraordinary, a wonderful Light.*
3. Change. *Out of the Light of the Creature, into God's own Light.*

St. Peter, 1 Pet. 1. 8. tells us of a Glorious (or Glorified) Joy, which follows upon Believing. The Prophet foretels of the Times of the Gospel, *Eſa. 4. 5. That upon all, the Glory ſhall be a defence.* Faith, Hope, Love, Joy; every Grace and Comfort in the Gospel, hath a Defence, or Covering of Glory upon it.

There is a threefold Reason of this Glory in a Gospel Change.

1. Reason. *The Pattern to this Change, which is Chriſt in Glory. We beholding the Glory of the Lord, are changed into the ſame Image, &c.*

2. Reaſ. *The Perfection of this Change.* Every Step hath a Glory in it, *from Glory.* It is Glory from the firſt Step.

3. Reason. *The Progreſs in this Change.* It goes on endlessly, *from Glory, to Glory:* There is no ſtop at any Degree: One height of Glory is but a ſtep to another above that: The Soul goes on changing, *aſcending to Eternity.*

1. Reaſ. *The Pattern to a Gospel Change, Chriſt in Glory:*

There are two Things to be conſidered in this Pattern.

1. The Excellency. 2. The Efficacy of the Gospel Pattern.

Both theſe lie in the Text. *Beholding the Glory of the Lord* (there is the Excellency.) *We are changed into the ſame Image.* There is the Efficacy of the Gospel Pattern.

You may read the Words thus; We are changed into, or according to the ſame, or the very Image.

The Lord Jeſus in Glory, is both, the Light, and Life, of the Gospel. *The Life of the Gospel, transforms us into that Image, which we ſee by the Light of the Gospel.* This alſo is Jeſus Chriſt; for St. Paul ſaith of him, being now in Glory, *He is the Image of the Inviſible God, Col. 1: 15.* and he changes us into the ſame Image. But I muſt return to the firſt Thing in the Gospel, Pattern.

1. *The Excellency of the Pattern, Chriſt in Glory.* I ſhall ſet forth this Excellency by two Diſtinctions, which being well opened in your Underſtanding, will very much enlighten you in the Mystery of the Gospel.

1. *Diſtinction.* The Gospel Pattern is, { 1. Not *Adam* in Innocency.
2. But, *Chriſt* in Glory.
2. *Diſtinction.* The Gospel Pattern is, { 1. Not *Chriſt* in Fleſh.
2. But, *Chriſt* in Glory:

1. Distinction. *The Gospel-Pattern is, not Adam in Innocency, but Christ in Glory.* I shall endeavour to unfold this first Distinction by a sevenfold Difference between these two Persons: *Adam in Innocency, Christ in Glory.*

1. Diff. *In their Original.* *Adam* sprung forth from a Womb of Darknes into this World : The whole Creation was a dark Deep ; a Depth of Darknes, *Gen. 1. 2.* The six Day's Work, and *Adam* on the sixth Day, was drawn forth from this Primitive Darknes, by the Word of God.

Thus the first Man could be but a Shadow ; a shadowy Image, a Picture, whose Ground was Darknes ; an Image of God, made out of the Darknes of the Creature.

But Jesus came forth from the Bosom of the Father ; *No Man hath seen the Father at any time, but the Son, who is in the Bosom of the Father ; He declareth him, Joh. 1. 18.* The Lord Jesus stands in the Bosom of the Father, that is, in the inmost, the Secretest Glory of the Godhead, as his Root ; Out of this he grows up into the World, before the Eyes of Men.

He therefore is alone, the true, clear, compleat Image, in which the Father gives a full Declaration of himself.

2. Difference. *In the Principle.* Our Original may be without us ; our Principel is in us : *Adam* was of the Earth, Earthly, 1. Cor. 15. 47. He has nothing above a Created Principle in him. The Principle of the Creature is describ'd ; *The Earth was without Form, and Confused, Gen. 1. 2.* Out of this Principle, was *Adam* made ; *God form'd Man of the Dust of the Ground, Gen. 2. 7.*

Our Saviour is the uncreated Principle itself, in Person ; *The second Man, is the Lord from Heaven, 1. Cor. 15. 47.*

Jesus Christ is always in Heaven ; Himself is Heaven ; He is the Lord of Heaven : He is the Eternal Principle of Divine Glory coming forth from itself, abiding ever in itself ; shewing itself as such, to Angels, and Men.

Waters have all the Relish of their Fountain. The Perfections of the first *Adam* could not but have the Emptiness, Darknes, and Corruption of their Principle radically in them.

The Person, and Excellencies of the second Man, do, in like manner, partake of the Heavenliness of their Principle, in Light, Fulness, Immortality.

3. Difference. *In their Form.* *Adam* at first, and best, was but Flesh, *Gen. 2. 23.* He saith of the Woman, *This is Flesh of my Flesh.* The first Man in his Prime, was but Grass of the Field, and a Flower of the Garden. He stood in his Grave ; his Beauty was a vanishing Glance.

Christ

Christ in Glory is a Spirit, *The Lord is that Spirit*, saith St. Paul, 3. 16.

There is one Glory of the Sun, another of the Moon, another of the Stars, saith St. Paul, 1 Cor. 15. 41.

There was one Glory of *Adam* in Innocency; there is another Glory of Christ in Heaven.

The Glory of the one, is, as that of the Sun; the Glory of the other, as of the Moon.

As the Glory of an Angel is far different from that of Stars, Moon, or Sun; so is the Person of Christ in Glory, quite another thing from the Person of *Adam* in Innocency; both for Stuff and Make, for Matter, and Form; as Flesh, and Spirit.

4. Difference. *In their Paradise.* *Adam's Paradise* was Temporary: He saw it Born after him, Dying before him, set by the Hand, coming up by degrees; it had its Root below; *God Planted a Garden East-ward, and out of the Ground, made the Lord God to grow all manner of pleasant Plants*, Gen. 2. 9.

All the Beauty of the first Paradise, were of a Seed grown, and sown in the Creature. They had no Depth beyond that.

Besides all this, it was an outward Paradise: For it is said in the same Text, that *God took the Man, and set him in the Garden, to dress, and to keep it.* The Garden, and the Gardiner, were both alike; Inferior, Imaginary Things. Both alike stood in need of keeping, and dressing: Neither was a Spring, which Preserves, and Purifies itself.

Jesus Christ hath his Paradise: He saith to the Thief; *This Day thou shalt be with me in Paradise*, Luk. 23. 43. But this is another manner of Paradise. You may Read it describ'd; *And now, O Father, Glorify me with thyself; with that Glory, which I had with thee, before the World was*, Joh. 17. 5.

Behold all the Springs of this Paradise, which was, when *Adam* himself was not, nor any thing of this Creation. It is as much above the first Man's Paradise, as it was before it.

Adam's Paradise was the Glory of the Ground: The Paradise of Christ is the Glory of the Godhead.

There remain three Differences, which shall be put off, until I have made some Application of these.

Use. 1. Instruction, *To teach us the Difference between that State, which we had in Adam; and that, to which we are called in Christ.* How much would it enlighten our Understandings; heighthen our Affections to Spiritual Things, end Disputes about the Law, and the Gospel,

Gospel, if this Difference were rightly stated in the minds of Christians?

As *Adam* said of *Eve*, *This is Bone of my Bone, Flesh of my Flesh*; Gen. 2. 23. so may a Saint under the Gospel say of *Jesus Christ*, I am Strength of thy Strength. *Stand fast in the Lord, and in the Power of his Might*, saith *St. Paul*, *Ephes.* 6. 10. I am Glory of thy Glory. The Man is the Glory of *Christ*, in the Glory of God.

A Saint and his Saviour are one Spirit, *1 Cor.* 6. 17. A Saint and his Saviour are one Image, *2 Cor.* 3. 18.

Such then, as the State is, in which our Glorify'd Saviour now liveth; such is that, to which the Gospel calleth us.

The Blessings of the Gospel are above those of Nature in her Paradise; as much, as *Christ* in Glory is above *Adam* in Innocency.

He that makes these two the same, sets his Heart upon a *Mahometan* Paradise; and is in this Point nearer a *Turk*, than a Christian. I will enlarge this Instruction by two Cautions.

1. Caut. Take heed of measuring the Appearances of *Christ* in the Gospel, by the Appearances of Things in Nature. Henceforth know we no Man after the Flesh: if we have known *Christ* so, yet know we him so no more. If any Man be in *Christ*, he is a new Creature (or Creation) Old things are past away. All things are become New, *2 Cor.* 5. 16, 17.

A Man in *Christ* is in another World, in a Frame of things quite New: He sees nothing after the old Fashion. As the Sea coming in, drowns the Print of the Footsteps made in the Sand; so doth the Spirit in the Gospel overflow all Flesh; there remains no more any Footsteps of any Fleshly Form: *The Fashion of this World is quite gone*, past away for ever.

Revel. 21. 2. The new *Jerusalem*, the Lamb's Bride, is said to come down, out of Heaven, prepared. Spiritual Truths are the Beauties of the New *Jerusalem*; Gospel Appearances are the Company and Inhabitants of that Heavenly City: These must come down, out of Heaven, into the Heart, prepar'd, presenting themselves in their own Way, Form and Notion.

To think to shape out the Things of the Gospel by Natural Figures, is to hope to measure Eternity by the running itself out, like the Sands, in an Hour-glass.

2. Caut. Attempt not to reach Gospel Glories by Natural Principles. *Jesus Christ* was in Nature, at the Best of Nature; but as the Life in a Shadow, a Seed dying in the Earth, a dead Man in his Grave.

When the Gospel comes, the Shadow flies away, the Seed is grown up into Fruit; *Christ is risen out of the Grave: He is not here, in Natural Principles, according to his Evangelical State. He is risen up higher above the Hand, or Eye of Nature: He is gone before us into the Spirit.*

If you had the Understanding of *Adam* in Paradise, or of an Angel in the Glory of Nature, yet you could not receive the Mysteries of the Gospel: They are of another kind, they are Spirit. All of Nature is Flesh, and no more.

Christ is call'd in the Scriptures, *The Root and Branch of Jesse, Isa. 11. 1. David's Lord, and David's Son.*

Such must your Saviour be in your Heart. Christ must be the Root and Branch, the Lord and Son, in all your Evangelical Growths: Himself must be the Power, bringing forth Spiritual Things; and the Image, in which they are brought forth within you.

Object. You may object against this whole Use, that Place of Scripture, *Luke 12. 10. I come to seek and to save that which was lost, saith our Saviour.*

If the Work of Jesus Christ be this only, then is our State at last no better than it was at first, but the same. Jesus Christ seeks the Paradise, saves the Man, which was lost.

The first *Adam*, with his Paradise, are the lost Jewels.

Ans. I answer this Scripture by another, which expounds it, *1 Pet. 3. 16. Jesus Christ is said there, to have died according to the Flesh, to be quickned in the Spirit.*

It is sown a Natural Body; it is rais'd a Spiritual Body, saith St. Paul. Adam and his Paradise were lost in the Flesh; our Saviour hath sought and found them in the Spirit.

The Innocency of *Adam* was sought and found in the Righteousness of Christ; the Paradiſe of *Adam*, in the Glory of God; the Person of *Adam*, in the Spiritual and Glorify'd Person of our Lord Jesus.

Use 2. *A Persuasion to Men to obey the Call of the Lord Jesus in the Gospel.* Men love Change naturally; they aim at an Improvement by their Change: The greater the Change is, the more strongly it works upon their Affections. The Gospel will make a great and glorious Change upon you; Why will you not love the Gospel, and receive it?

The Gospel coming to any Man in Power, makes a three-fold Change.

1. Change. *The Gospel will change thy Evil Things into Good.* All Evils are exprest by Darknes in the Scripture: Every Evil is a Chain of Darknes upon the Natural Spirit, or the Immortal Spirit of Man.

Heark ! Thy Saviour calls thee *out of this Darknes into Light* ; into a sweet, calm, and happy State. If thou wilt come to Jesus Christ, thou shalt come into a wonderful Light ; a Light which shall make thee wonder, that there is such a Light, and that all Men do not hate the Light of this World, to live in the Light of Christ. Thou wilt wonder to see what a Change of all Things this Light makes within thee, and round about thee.

Receive the Lord Jesus into thy Spirit, as he offers himself freely in the Gospel: He shall bring thee into the Light of God, into the Light, which God makes by the Shinings out of his Person ; and by which God sees himself, and all Things.

God sees the saddest, the bloodiest Tragedies, that are Acted by Men or Devils: Yet he sees them with Pleasure, because he sees them in his own Light. By this Light he sees his Power, Wisdom, Goodness, Glory, working in every Object. This makes the darkest Piece of Death a living Spectacle of Glory in this Light.

If Jesus Christ shine upon your Spirits by the Gospel, you shall see Things after the same manner. You shall now no more call any thing by those afflicting Names of Death, Sorrow, Loss, or Pain ; you will see in every thing a Joy unutterable ; you will be able to give no Earthly Name to any thing, because you see it a Heavenly Excellency in a Heavenly Light. O that Men would flow into this Light of the Gospel ! So should their Hearts always leap in them, and their Faces shine.

2. Change. *The Gospel will change the Good Things into Better.* The first Miracle, that our Saviour wrought, was at a Marriage, in *Cana of Galilee, when he chang'd Water into Wine* : The Lord Jesus works the same Miracle at the first Moment of his own Marriage to any Soul by Faith. *The Beauties of this Creation are a Water, the Spirit of God moved upon the Face of the Water* : Gen. 1. 2. *The Joys of the Spirit are Wine.* *I will drink no more of the Fruit of the Vine, till I drink it new with you in the Kingdom of Heaven,* saith Jesus Christ to his Disciples, *Matt. 26. 29.*

Our Saviour changeth all thy Watery, Fleishly Joys into the brisk and strong Consolations of the Spirit, at his first appearance in thee.

God complains of the Jews : *That their Silver was mingled with Dross, and their Wine with Water,* *Is. 1. 22.* But it is said of Solo-

mon's Reign, that *Silver was as Dust, and Gold as Stones*, 2 Chron.³ 1. 15.

While you are only Natural, your Excellency is dim, and debased with Darknes, Deformity, Corruption : Your best Joys are cooled and weakned with Allays. Open your Hearts to the Spirit of Grace, and you'll find a contrary Effect. Your Earth will be changed into Iron, your Iron into Brass, your Brass into Silver, your Silver will be consummated into Gold.

Your outward Contents of Sense will grow up into inward Plants of Joy in the Soul : Your inward Joys will Flourish up on high, till they be Angelical : Angelical Beauties will increase to Divine, in Jesus Christ : The Excellencies of Jesus Christ will grow brighter still, to the perfect Day of the Father's Glory.

3. Change. *The Gospel will give you Immortality with your Good Things*. What would you give to be delivered from the Fear of Death ? Who looks not often upon the Soul in the midst of her Contents, and wisheth with himself ? O that these might live always before me !

Accept the Loves of the Lord Jesus tender'd to thee in the Gospel, and thou hast thy Wish. *He that Believeth is passed from Death to Life*, saith St. John in his Gospel, §. 24.

Thou may'st now say ; How Blessed am I ? *The Bitterness of Death, and the Bondage in the fear of Death are both past to me* : I and all my Comforts dwell together in the Bosom of my Jesus, that is, of Eternal Life. Here Parents and Children, Husbands and Wives, need never fear being Divorced from each other ; *Death is no more, old Things are passed away*. Death, as an old Thing, is passed away for ever.

I return now to the three Differences which remain between Adam in Innocency, and Christ in Glory.

5. Difference. *In their Ends*. The first Adam had a Principle of Death in him, in Paradise. God saith to him ; *Dust thou art, and to Dust thou shalt return*, Gen. 3. 19.

Adam was Dust by Creation, and Constitution ; he was Dust by Corruption, and the Curse ; for so it is said of him ; *God formed Man of the Dust of the Ground*, Gen. 2. 7.

The Ground, out of which the Natural Man was made, was the Spiritual Man ; but it was the Dust of this Ground ; the Darknes, Descent, and Death of the Spiritual Man, which was the Life of the Natural Man. This Death at last draws back the Natural Man into itself again.

The Second *Adam* is Life in the Fountain, where Death hath no Place; but is swallowed up in Victory: *As the Father hath Life in himself; so hath he given to the Son, to have Life in himself, Joh. 5. 16.* The Father and the Son are the same Nature, the same Eternity in two Persons.

6. Difference. *In their Nature.* *Adam was made a living Soul; but Jesus Christ a quickning Spirit, 1 Cor. 15. 45.* One was a Blast, a Breath of Life: *God breathed into Man the Breath of Life, and he became a living Soul, Gen. 27.* The other is the Spirit, the Spring of Life.

A Living Soul, in a narrow, shadowy, fading Image; a Quickning Spirit is Life in the Truth, Substance, and Power of it. This is unlimited, because it is independent, being itself the Cause of Life; that is confined, as being deriv'd and at the Will of another.

As a lighted Candle, or a Glance of the Sun-shine upon a Wall; or as a Drop of Water shed on a Stone, or Clod of Earth; so was the first Man in his Glory.

As the Sun itself, or the Sea, so is the second *Adam*.

Life and Excellency in *Adam* were, as Whiteness upon a whited Wall; Trimmings and Facings only of Life upon Death; but the Lord Jesus is as the Light.

7. Difference. *In their State.* *Adam* was a Type of Jesus Christ: *Who (that is, Adam) was a Figure (or Type) of him, who was to come, Rom. 5. 14.*

As Truths are above Types, Substances above Shadows, Life above Form, Realities above Figures; so much is our Glorified Lord above the Glory of *Adam*, while he yet stood.

He who is to come, is the Name of Jesus Christ in several Places of Scripture, as *Rev. 1. 8. Matt. 11. 3.* John the Baptist sends two Disciples to Jesus Christ with this Question; *Art thou he who is to come, or look we for another?*

The Lord Jesus is the Beginning of Things: When he therefore is come, all is come, there is an end; all the Creatures are but his Fore runners, like Shadows cast before the Substance, when the Sun is behind a Man.

Christ is the Crown, and Close of all, because he is the Head of all. When he comes, discovers himself, there is nothing more to be expected; you see the Bottom, the utmost of Things.

Adam, with the whole Train of this Creation, is but a Shadow to raise Expectation and Desire; not to Satisfie: Jesus only is the Substance, in which we rest, besides whom, *we look for no other; when*

when once we have tasted that he is Precious ; the Precious, the Pearly corner Stone.

These are Differences between *Adam* in Innocency, and Christ in Glory.

Use. Exhortation to Holiness. *Walk answerable to that State, to which the Gospel calls you ; Live worthy of it. Look to your Pattern, Christ in Glory ; strive to be like him. Draw Arguments, and Directions for Holiness, from the Person of your Glorified Saviour.*

I will set before you three Arguments to persuade you to be Holy ; and two Directions in the way of Holiness. Three Arguments are, your Principle, Object, State.

1. Argument. *Your Principle.* You have the same Principle of Holiness in you, which is in Christ in Heaven ; the Father, the Fountain of Holiness ; the Holy God, God Almighty.

Shall any Corruption be too Strong for you to subdue ? Shall any Temptation be too great for you to overcome ? Shall any Grace, or Duty be too difficult, too high for you ? Is any thing too hard for the Lord ?

Object. But you may say : If there be this Principle of Holiness in Christians, how comes it to pass that Corruption is generally so strong in us all, and the Life of Grace so weak ?

Answer. 1. I shall give two Answers to this Objection. First, *We are so Weak, because we Work so much.* We may learn of St. Paul, Rom. 8. 3. That the Law of Holiness is weak through the Flesh : The Law, in a Fleshly Principle, is a barren Principle, and yet takes the Place of God in the Spirit.

When we are Active, God withdraws his Assistings. The Divine Principle is a Jealous Principle. It is a Husband, not a Companion, or an Adulterer, that it should bear a Partnership in the Life, and Bed of our Spirits. It is the true Parent ; it will not bear the Dividing of the Child. It must be all, or not at all. It must be alone, or none.

Rule : Take therefore this Rule. *If you would be Holy, make not haste.* Compare those two Places, Joh. 8. 38. c. 14. 10. See what Testimony Jesus gives of himself, Go thou, and do the like.

I speak that which I have seen with my Father. The words that I speak, I speak them not of myself, but the Father, that dwelleth in me, he doth the Works.

All the Discourses of Jesus Christ, were first the Discoveries of God in him. All his Works were the Speakings of God by him, and

and the Livings of God in him. His Works were a Heavenly Language, and his Words were Works; they had a Fulness, a Reality in them.

Write thou after this Copy. *See in the Divine Principle, that which thou speakest; then speak it: Let the Work of thy Life, be the Life of God working out itself, in and through thee.*

You have a Story of David: God commanded him to go up against the Philistines, when he heard a stirring in the Tops of the Mulberry-Trees, 2 Sam. 5. 24.

This Life is divided between the Day, which is a time for a Man to Work; and the Night, when no Man can Work: The Day is made by the Out-shinings of God in thy Spirit: The Night by his Withdrawings.

When thou hearest the Sound of a going in the Tops of the Mulberry-trees; then bestir thyself, saith God to David. When thou hearest the Sound of God going forth in the Tops of these Mulberry-trees, above these Fleshly Appearances, then let thy Spirit go forth with God.

When thou feelest the Lord Jesus stirring in thy Heart, then do thou bestir thyself; till then, be still.

Ans. 2, Secondly. *The Divine Principle hath long been imprison'd in the Saints, under the Veil of Antichrist.* While the Divine Principle slept in us, the Power of a Fleshly Darkness is come upon it, and hath captivated it in our Hearts, because it cannot be Slain.

The Man of Sin, the Son of Perdition opposeth, and exalteth himself above all, that is call'd God, or is Worshipp'd; so that he, as God sitteth in the Temple of God, shewing that he is God, 2 Thes. 2. 3. 4.

To be call'd, and to be, are the same thing in Holy Writ.

Antichrist sets himself against, by setting himself above every Discovery, that hath the Name of God in it, whether it be the appearance of God in Nature, Law, or Gospel.

He brings forth himself into Appearances distinctly, answering each of these Appearances. He sets himself, as the God of Nature, Law and Gospel, in the Temple of God, in the very Souls of the Saints themselves.

In the mean time the true God, in his Natural, Legal, Evangelical Administrations, lies unseen, shut up under these false Images; counterfeiting the true ones, in their several Places and Powers.

This Mistress of Abominations doth, as the Woman did, that hid the Sons of the Priests in a Well, and spread a covering over it, and scatter'd Corn abroad, upon the covering, 2 Sam. 17. 19. Thus the Man of Sin hath thrust the Life of God down into the secret Depth of a Saints Spirit,

Spirit, as to the bottom of a Pit; then he spreads a Covering of Flesh and Darkness over it: But he covers this Covering with Heaps of Corn, goodly Appearances of Truth, Strength, Joy; Moral and Divine; that is, the Images of Jesus Christ, as he is in both Creations, first and second.

As St. Paul complaineth for the Jews, that the *Veil is upon their Hearts, even to this Day, while Moses is read*, 2 Cor. 3. 15. So may we Christians Mourn over ourselves, and say; Alas! the Veil of Antichrist is upon our Hearts, while Jesus Christ is read, even to this Day.

But what then can we do? Observe this Rule.

Rule. *Wait in Humility, Prayer, Obedience to your present Light, for the accomplishment of St. Paul's Prophecy: Then shall the Wicked one be reveal'd, whom the Lord shall consume by the word of his Mouth, and destroy with the brightness of his coming*, 2 Thel. 2. 8. How doth the Spirit of Antichrist lie as a Damp and Mist upon the Face of the Lord Jesus in our Spirits, hindring him from beaming forth by his Graces into our Hearts and Lives? But our Sun will awaken himself, and shine forth in Strength; then shall this Hellish Fog be at once perceiv'd and consum'd.

Let us be continually Sighing to Jesus Christ. How long Lord shall thy Spouse be veil'd with this Veil of Anticrist, as a Widow or Strumpet? O when shall we appear before thee, *with open Face*; and see thee in thy naked Glory? Then shall our Conversation be beautiful, and fruitful in Holiness, *as a Garden, which the Lord hath blessed*.

Thus much for the first Argument.

2. Argument. *Your Object*. Your Object, which you have set before you in the Gospel, is your Glorify'd Saviour. This is Holiness, to be separate, or set apart for this Jesus; *to have Written upon your Understandings, your Love, your Eyes, your Tongues, Holiness to the Lord Jesus*.

Can it now be a difficult Thing to you, to be Holy? Can you refuse to Love, to Live with, to Live to, so Heavenly a Person, so Excellent a Spirit. This is a Prophaneness beyond that of *Esau*; to prefer any Sensual Satisfaction, before an Inheritance of Glory, which lies in the Person of Jesus Christ.

Let then your Heart and Eye be single to Jesus Christ; so shall your whole Body be Holy. You will not think, that you have lost, but redeem'd the Time, if you never bestow a Minute, a Thought, or a Glance upon any other Object. It will never repent you, that you have let the World go, or slipt Opportunities for
Fleshly,

Fleshly Advantages. You will not think, that you have sanctify'd; and separated yourselves to Jesus Christ for nought; if he breath in upon your Spirits, those Excellencies and Joys, which no Creature can, which *Adam* in Paradise had not.

3. Argument. *Your State.* Let the State, to which the Gospel calls you, persuade you to be Holy.

You are call'd to the Glory and Kingdom of God, with Christ: Keep then a Glorious State; keep at a distance from Sin, Vanity, and Folly. Disdain to be Servants, or Slaves to any Lust or Passion.

You are call'd to possess the Fulness of the Godhead, in the Spiritual Person of Jesus Christ; why then should you be ensnar'd by the empty Shows of any Creature?

Every Sin under the Gospel, hath greater Aggravations, than *Adam's* Sin in Paradise: For we are call'd to a better State, than that, from which he fell.

He Sinn'd in the midst of all Earthly Felicity, against the Glory of the Earthly Presence of God: But, behold! a greater Happiness, a more Glorious Presence of God, than that in Paradise, is here set before us in the Gospel. If *Adam* destroy'd himself and all Mankind, by Sinning in the midst of the Garden: *How much more Punishment do we deserve,* if we be Prophane or Unclean in the Presence of the Glory of God, presented to us in the Heavenly Person of Jesus Christ?

These are the Arguments. Now follow the Directions to Holiness.

1. Direction. *Seek the Spiritual Knowledge of Christ in Glory.* He is both your Pattern and Pleasure in Holiness: He is the Holy Path in which you must Walk; and your powerful Preservative, which alone can be a Covering to your Eyes, to keep you, that you Defile not yourselves with the strange Woman, the fleshly Image of Things.

Shew us the Father, said *Philip,* and it sufficeth us, Joh. 14. 8. Set Jesus Christ in the Spirit, before the Eyes of your Mind, and this will suffice you. You will say, it is enough, that I have a Spiritual View of the Lord Jesus. It is enough for my Direction, and my Delight. Now I shall never more need to go down to *Egypt,* the Principle of Nature; or go up to *Assyria,* the Power and Pride of the Flesh.

2. Direction. *Keep your Eye always open upon the Person of the Lord Jesus.* He that keeps Israel (above you) neither Slumbers nor Sleeps, Ps. 121. 4. It is this Eye of the Spirit discovering Jesus Christ, which (within you) keeps you from Sin and Sorrow. O take heed,

that this Eye never Slumber, as dim'd with a Temptation ; nor Sleep, as oppress'd by a any Lust !

St. Paul saith : *Let every one, that loves not the Lord Jesus, be Anathema Maranatha ;* 1 Cor. 16. 22. that is, let this be a Curse upon them ; *the Lord will come.*

When any Fleshly Spirit of Slumber is about to close thy Spiritual Eye toward Jesus Christ, Cure it after this manner ; *The Lord Jesus come upon thee with greater Glory, and so rebuke thee, thou Spirit of Darknefs.*

I have done with the first Distinction, which sets forth the Excellency of our Gospel Pattern ; that between *Adam* in Innocency, and *Christ* in Glory.

2. Distinction. *Not Christ in Flesh, but Christ in Glory, is our Gospel Pattern.*

This Distinction hath two Parts, which must be open'd, each apart. 1. Part. *Christ in Flesh.* 2. *Christ in Glory.*

1. Part. *Christ in Flesh.* Our Saviour in this State is fully, and shortly describ'd in two Scriptures.

1. Scrip. *The Word was made Flesh, and dwelt among us.* Joh.

1. 14. Three Spiritual Truths are held forth to us in this Place.

1. *The Word and Flesh are both one ;* the same Person in two Natures ; the same Substance in two Forms, the same Thing in two States.

It is a Rule in Divinity, that the Word was made Flesh, by Union in Person, not by Confusion in Nature.

There was no Transmutation of Substances, as when Water is made Air ; no Change of Qualities, as when the Air is made Light by the Sun ; no Confusion of Natures, as when Wind and Water are mixt : But a Union of two Natures in one Person, best shadow'd by that, when a Soul makes itself a Body.

2. *The Word is the Principal Form ;* the Flesh is an inferior Form, into which the Word brings forth itself, still remaining entire, unimpar'd in its higher Form.

The Word is the Godhead ; the Flesh is the Humanity, in its Natural State.

Divines say ; the Word or Godhead, is the entire Person ; the Humanity or Flesh, is the Clothing of the Person.

3. *The Word hides its own proper Form, and Glory in the Flesh.* The Word Translated, dwelt, is ἐσκήνωσεν, which signifieth dwelling, as in a Tent, overshadow'd, veil'd under Coverings. Thus the Flesh of Christ is as the Tent was to the Tabernacle, an Overshadowing, or Covering to the Word.

2. Scrip-

2. *Scrip. Galat. 4. 4.* Jesus Christ, according to the Flesh, is excellently describ'd here by two Expressions: *Made of a Woman; made under the Law.*

1. *Expresf. Made of a Woman.* The Lord Jesus is said to be made of a Woman, in two respects.

First. *He takes upon him the Nature of the first Adam*, the Earthly Man, which is as the Woman to the Heavenly Man.

Adam saith to Eve, This is Flesh of my Flesh. This *Eve* is the first Woman, and the Mother of all Women. Jesus being made of a Woman, became the Son of *Adam*, and bare the Image of the Earthly Man, as *St. Paul* speaks, *1 Cor. 15. 44.*

Secondly. *Jesus Christ takes upon him the Nature only, and not the Person of an Earthly Man.* In this Sense he is said to be made of a Woman.

He was not made of a Man, by a Woman; but of a Woman. The Man is the Person, which is the Radical Principle, the Unity represented by Fire and Heat, in which the seminal Virtue lies.

The Woman is the Nature, the Image, set out by Water; the Stuff or Matter, out of which the Person shapes a Form to cloth itself withal.

In our Saviour's Incarnation the Birth was of God, by a Woman. God was in the place of the Man; he was the Person, that brought forth himself by, and in the Fleshly Image, as the Woman.

This is the first Expression, by which the Apostle sets out Christ in the Flesh: *Made of a Woman.*

2. *Expresf. Made under the Law.* There is a twofold Law; the Law of the Letter, and the Law of the Spirit. The Apostle speaks of the Law of the Letter. It is this alone, that brings a Man under, and makes him a Servant.

Jesus Christ in the Flesh was made under the Law, three ways:

1. Under the Command. 2. Under the Guilt. 3. Under the Condemnation of the Law.

1. *Jesus Christ was made under the Command of the Law.* This appears by that Discourse between our Lord, and his Forerunner *John the Baptist*, *Matt. 3. 15.*

Jesus comes to John, the Baptist, to be Baptiz'd of him. I, saith John, have more need to be Baptiz'd of thee, and comest thou to me? I, who am only the Earthly Image renew'd, and restor'd, have need to be Baptiz'd into thee, who art the Heavenly Image; and wouldst thou be Baptiz'd into my inferior Spirit and Glory, which is but Water to thy Fire?

Our Saviour answers. *Suffer it to be so now.* Now, while I am in Flesh, under a Veil, a shadowy Image, suffer me to be subject to the Law of the Letter; which is a Veil, and a Shadow. *Thus it be-
hoves me to fulfil all Righteousness.* I am to come into every State, and in each State, to act that part and hold forth that Beauty, which is proper to that State. I am to fulfil the Righteousness of the Letter in my Flesh; as well as that of the Spirit, in my Spiritual State. Thus it pertains to me, to fill up that which is wanting; to make straight that which is crooked, every where, in all Forms, and Ranks of Things.

2. *Jesus Christ was made under the Guilt of the Law.* Our Saviour having the fleshly Nature only, without Restriction by a particular Person, having it in a Divine Person: He thus became the Corner Stone of the first Creation, bears the Burthen of it all, hath the Guilt of all Flesh charged upon himself.

It is a Rule laid down by our Divines, that our Saviour taking the Human Nature at large, not individuated, not limited, or shut up within the Bounds of any one Human Person, like the Sea confin'd by particular Shores; is as the Sea at large, as the Universal Nature, comprehensive of all particular Persons, sprung up, out of, and in that Nature.

There are two Things in Sin; the Stain; the Guilt.

1. *The Sins of all Persons, are Stains to themselves, and not to the Lord Jesus.* Every Man hath fleshly Nature, in a fleshly Person, or Principle. When he Sins, he goes forth from a particular, and self Principle: So the Deformity, Crookedness, and Stain, which is by the Darkning, and Deviating from the Universal Principle, is upon himself.

But in our Saviour, the Divine Person puts forth itself in the Earthly Image. The Workings of Flesh are from an Eternal Principle, and in Obedience to the will of God; even then, when he stands under the Guilt of Sin, Temptations, Wrath, and Prays to escape them.

2. *The Sins of all Persons are Guilt, though not a Stain to Jesus Christ.* The reason of this is, because he Clothed himself with the Nature of Creature at large; not tied up in a Created Person, but immediately founded in the Person of God. While all Persons are founded in the Nature of Flesh, and the Nature of Flesh is founded in the Person of God, the Guilt, and Load of all Flesh, by this means, comes to rest upon this Divine Person.

Thus our Saviour *is made Sin*, as St. Paul speaks, 2. Cor. 5. 21.

3. *Jesus Christ is made under the Condemnation of the Law.* We read of him ; That he is made a Curse for us, Gal. 3. 13.

Mat. 7. 27. We have a Parable of a House built upon a Rock : The Floods came up upon it, the Rain came down upon it, the Winds blew.

Thus stood Jesus Christ under the Curse of the Law. The Floods of Evil, from below, the Powers of Darkness, all manner of Evil Spirits, from the very Bottom, and every Corner of Hell, came upon him : The Winds of all Reproach, and Torment from Men, and this visible World, beat fore upon him, from every Quarter : The Rains of Divine Wrath poured itself upon him, from above, to the last Drop.

I have thus endeavour'd to open the first Part of the Distinction, Christ in Flesh.

2. Part. *Christ in Glory.* I shall describe this to you, by three Steps.

1. *Christ in Glory is the Godhead, making a clear, and compleat Discovery of itself in the Human Nature.* St. Paul saith of Christ Jesus, when he was ascended ; *The Fulness of the Godhead dwelt in him bodily,* Colof. 2. 9. Christ in the Human Nature, was a full, substantial, distinct Manifestation of the Godhead, as the Body is of the Soul in this Life.

2. *Our Glorified Saviour is the Godhead, bringing forth Humanity in itself, a Spiritual Image of itself, together with itself.* St. Peter witnesseth, that *Jesus Christ was exalted at the Right-hand of God, and had the Spirit Anointing him.* The Human Nature of Christ, was made Partaker of the Divine Nature in the Excellence, and Strength of it. This was the Exaltation by the Right-hand of the Father. He had the Naked Virtue of the Godhead filling, the Naked Appearance of the Godhead Clothing his Manhood. This was the Anointing of the Spirit.

3. *In our Glorify'd Saviour, the Manhood, as the perfect Image, takes in the whole Creation in its Latitude.* It comprehends the Un-created, and Created Nature, in their whole Compass ; in one Person, in Glory, in a Spiritual Glory, Ephes. 1. 10. *It pleas'd the Father, that all Fulness should dwell in him,* Colof. 1. 19. It runs in Greek after this manner : It pleas'd all Fulness to dwell in him. Every thing of God, and the Creature, hath its place, and dwells in the Glorify'd Person of Jesus Christ, with Pleasure.

He is the quickning Spirit. As a Spirit, he takes in, and holds forth all. As a quickning Spirit, he Quickens, and Spiritualizeth all Things, to himself, in his own Person.

Use. 1. Direct. *To the Life of Faith.* If you will live as Christians, you must live by a threefold Act of Faith.

1. Act of Faith. *Fix your Eye on the Glorify'd Person of your Saviour, in the Heaven of the Spirit.*

St. *Austin's* two Wishes were both alike, Carnal: To see Christ in the Flesh, and Rome in Glory. But St. *Paul* saith; *If I have known Christ so, that is, after the Flesh, yet henceforth know I him so no more.*

A Spiritual Heart cries: Set before me no more any thing of Flesh; neither this World, nor Christ in the Flesh: This is but a dead Husband, a killing Law: This holds me in the hateful Bands of Sin, Fear, and Death. Like nourisheth Like, and Flesh feeds upon Flesh. Set before me, my dear Saviour, in the Spirit, in Glory: This my living Husband, who with one of his looks, makes me alive, snatcheth me up to himself, transforms me, makes me Fruitful. This is the Law of the Spirit of Life. This is that Spirit, which is my Law, my Life.

2. Act of Faith. *To bring down your Glorify'd Saviour into your Souls,* to live there. He that is under the Law, or in a fleshly State, may have a Heart truly Gracious; but his Heart is, as the Spouse speaks in the *Canticles* 4. 12: *A Fountain Sealed;* When he comes into an Evangelical, Spiritual State, then this Fountain opens itself into Rivers of Milk, and Honey, the Sweetness of the Lamb, and of God; then this Garden is set open for the Soul to walk in, and feed upon her Spices of Life, and Immortality: For now Jesus Christ, as he is in the Spirit, lives in the Soul, and manifests himself. Now the Soul lives by this Faith of the Son of God, who was Dead, and Lives for ever.

Heb. 11. 1. *Faith is defined to be the Evidence of things not seen, the substance of things hoped for.*

Faith hath a twofold Act.

First. *A Discovery of Jesus Christ,* as he is in a Spiritual, Invisible, and Heavenly State, to the Eye of the Soul on Earth.

Secondly. *A Subsistency of Jesus Christ, in the Soul,* under the Veil of Nature, and Flesh, according to the Glorious Appearance, which makes him the Object of our Hope.

Jesus Christ, as he is the Excellency of the Spirit, in Heaven, is the Object of our Hope: As he is the Spirit of Excellency in our Hearts, he is the Life of Faith in us.

3. Act of Faith. *To fasten your Flesh to the Cross of Jesus Christ.* St. *Paul* saith of himself *Gal. 2. 20* *I am Crucify'd with Christ:*

I have two Questions to Ask, and Answer.

1 Quest.

1. Quest. Was Paul perfectly Crucify'd according to the Flesh, when he was once brought forth into the light of the Gospel?

Ans. No, For then he could not have said, *though our outward Man perish, our inward Man is renew'd, Day by Day.* 2 Cor. 4. 16. The Word perishing, signifies in the Greek, a present, and continu'd Act, or state of Decay.

Accordingly, St Paul saith to the *Corinthians* in another place; 2. Cor. 4. 12. *Death worketh in us.* This could not be, if the Flesh were quite dead in him, then was there no more Matter for Death to work upon.

2. Quest. Is the State of a Christian on Earth, only a Dying State? A Conformity to the Death of Christ, and no more?

Ans. The State of a Saint under the Gospel yet on Earth, is a mixt State of living, and dying, both at once: He is equally in the Death, and Resurrection of Jesus Christ.

He that lives by Faith, lives in the Resurrection of Jesus Christ, according to his inner Man: For *the Son is reveal'd in him*, by the Father, that is, in the Spirit of Glory. And now he lives, as St. Paul speaks, *Gal. 2. 20.* Now after Death, as by a Resurrection, in the Resurrection he lives; yet not he, as he is a Carnal, or Natural Person, so he is Dead; but Jesus Christ lives in him, as he is the Lord from Heaven, and the Quickning Spirit.

Thus a Christian is in the Resurrection of Jesus Christ, according to his New Man: But he is in the Death of Christ, according to the Old, the Natural Man.

Thus St. Paul speaks to the *Corinthians* in the place mention'd before; *Death worketh in us, but Life in you.* You Glory in the Flesh, as if you Liv'd, and Reigned, by reason of the Glorious Gifts, which put forth themselves in your Flesh. But notwithstanding these, the Life of the Flesh is a Death to me, and is Dying by the Cross of Christ in me.

Death works in a Saint, clothed with Flesh, two ways.

First, *He dies in the Flesh*, while that is an Oppression and Tomb-stone upon his true Life.

Secondly, *He Dyes in the Flesh*, while he endeavours to subdue the Natural Man, and to Kill it, by Coupling it with the Dead Body of Jesus Christ.

He that is indeed a Cristian, feels the Motion of every Fleshly Lust in him, as the stroke of Death upon his Heart. When he is inclosed in any fleshly Appearance, it is a true Grave to him.

I keep under my Body, saith the Apostle, 1. Cor. 9. 27. As a Bird when it flies, cuts through the Air, before her, and beats down the

the Air below her, with her Wings: So a holy Soul makes her way to Spiritual Objects; she breaks through this fleshly Life, by the force of her Spiritual Wings: She treads down, and thrusts from her fleshly Appearances, with the Feet of Affections: So she ascends.

Use 2. Instruct. Make the Person of Jesus Christ your only Book. All the Treasures of Wisdom and Knowledge are in Jesus Christ; saith St. Paul, Colos. 2. 3. You may find the Knowledge of all Things in the Person of Christ. That will appear by these four Instances.

1. *Inst. Christ was made Flesh.* You may see the first Creation in its first Constitution, the whole Compass and Course of Nature in the Flesh of Jesus Christ: For Christ was not made Flesh in any single Person of Flesh; but in the Latitude of Nature, Rooted in an Universal, the Divine Person.

2. *Inst. Christ was made Sin.* Here you may read the Fall of the Creature, the whole History of all Evils, appertaining to Life or Death, as they are acted upon the Stage of this World. Christ was made Sin, in the abstract, absolute unlimited Nature of it. He bears the Infirmities and Evils of all, in his own Person, as being the Root which springs up, and the Vein which runs along in each Person:

3. *Inst. Christ is made a Curse.* Behold the Discovery of all the Regions of Hell, and Devils in the Person of Christ; as also of the Lake of Divine Wrath, into which all the Rivers of Hell run, where they begin and end.

4. *Inst. Christ is made a Quickning Spirit.* Now all the Heavens, with their several Stories of Glory, open themselves to you: You may Travel thro' them all, with all their Varieties and Ascents, till you come above all Heavens to the Father, in the Person of Jesus Christ.

The Knowledge of Things in the Person of Christ hath these Advantages.

1. *You know Things in Truth; as they are.*
2. *You know, and see Things with Life; in him is Life, and the Life is the Light of Men, Joh. 1. 4.*
3. *You see every thing in its own Place:* So you see it with a Beauty, and with a distinct Knowledge.
4. *You know all Things, as they lie in the Eternal, and Universal Con-
trivance of God:* For you see Things in the Wisdom of God, when you see them in Christ.
5. *You have Communion with God in your Knowledge:* For he that knows Things in the Person of Christ, knows them, as the Goings forth

forth of God: He converseth with God coming forth before him, in those Shapes and Ways. For this is Jesus Christ, the Heavenly Image coming forth in the Image of the Creature.

Thus much for the Excellency of the Gospel Pattern, which is Christ in Glory; set forth by a double Distinction, from Adam in Innocency; and from Christ in the Flesh.

2. *Efficacy.* This is the second Thing to be consider'd in the Gospel Pattern. *Beholding the Glory of the Lord, we are chang'd into the same Image,* saith St. Paul.

Christ in Glory is the Spiritual Image of the Invisible God. He is both our Pattern and Principle, changing us into the same Image.

The Lord Jesus maketh us one with himself three Ways.

1. One in Similitude:

2. One in Nature.

3. One in Person.

1. *One in Similitude.* As we have born the Image of the Earthly, we shall also bear the Image of the Heavenly, 1 Cor. 15. 49. St. Paul points out three States.

1. State. *In which we bear the Image of the Earthly Man alone.* This is the Natural State before Conversion. Of this he saith, *We have born.*

2. State. *In which we bear the Image of the Heavenly Man alone.* This is the Glorify'd State after this Life. Of this the Apostle saith, *We shall bear.*

3. State. *Mixt.* In this we bear the two different Images, of the Earthly and Heavenly Man, both at once, both in part, imperfect. This is the present State of a Christian on Earth.

Thus our Saviour maketh us one with himself, in Image or Similitude. If you ask how, and in what respect this is, St. John will satisfy you: *Of his Fulness have we all receiv'd Grace for Grace,* 1 Joh.

1. 16. *χάριν ἀντὶ χάριτος.* Some expound that, Grace for Grace: Grace in the Gospel, for Grace lost in Nature. This were to make an Antichrist instead of Christ; the Heavenly Man to be no more than the Earthly Man restor'd.

The Sense therefore is, that, as many Lines and Colours make a full Beauty; and when this full Beauty brings forth a Resemblance of itself, it is done by making Line for Line, and Colour for Colour: So we are made one in Similitude with Jesus Christ, by receiving from his Fulness, Grace for Grace.

2. *One in Nature.* This is the second way of our Saviour's making us one Image with himself: *He that is joyn'd to the Lord is one Spirit,* 1 Cor. 6. 17.

Graces, as they are inherent Qualities, make us only Pictures of Jesus Christ; but besides this, by having the Spirit, as the Substance of these Qualities, the Soil and Ground with the Flowers, we are made one in Nature with Christ; and so not Pictures only, but the Brethren of the Lord Jesus.

This is the Difference between *Adam* and a Saint: *Adam* had the Similitude of Christ in a different Nature, or Substance; for he was of the Earth, Earthly: A Saint hath the Similitude of Christ in the same Substance or Nature; for he is the same Substance or Nature, for he is one Substance with the Lord.

St. *John* doth further confirm this: *Whosoever is born of God, doth not commit Sin; for his Seed (that is, the Seed of God) abideth in him, 1 Joh. 3. 9.*

Adam was the Son of God; but it was only by Creation, as a meer Discovery or Representation: Therefore he is said to be *made of God*; as we say, the Sun makes another Sun, in a Cloud, or in the Water: But he is no where, that I remember, said to be *born or begotten of God*, which signifies a Propagation of the same Nature.

Jesus Christ is the Son of God by Generation. He therefore is frequently styl'd the Seed. Neither is there mention made of the Heavenly Seed, till Jesus Christ be promis'd. He hath not the Likeness only, but the Life and Nature of the Father in him.

Every Saint is the Son of God by Regeneration, that is, by a Heavenly and Divine Generation, in which he is Born of God; coming after the Earthly Generation, in which he is Born a Man, of a Man.

As he receiveth the Human Nature, together with the Image in the first Generation; so he is made Partaker of the Divine Nature; in the second, he hath not the Similitude only, but the Seed of God in him. Thus a Christian is one Nature with Christ.

3. *One in Person.* There is neither Jew, nor Greek, Bond nor Free, Male nor Female; but all are one in Christ Jesus, Gal. 3. 28. The Word is *He*, one Man, one Person. Christ maketh a Christian, one Mystical Person with himself.

Jesus Christ and a Spiritual Man are one Person in the Spirit.

There is this Difference between Artificial, Natural, and Spiritual Things.

Art can make of many different Pieces, one Form or Similitude.

Nature can make of many different Substances or Natures, one Person.

But it is in Spiritual Things alone, and by a Spirit, that many Persons become one Person.

In the Story of the Man possess'd with a Devil, the Spirit in him answer'd. *My Name is Legion, for we are many, Mar. 5. 9.*

One

One Spirit was a Legion of Spirits, by the Union of many Persons in one Person.

So it is much more in Christ our Saviour, and all his Saints, in the Spirit; each of them is a distinct, compleat Person, in himself; yet all are one Person.

These are the several Ways, in which the Lord makes a Saint one Image with himself. The Means by which he doth this, are four.

1. Means, Manifestation. 2. Means, Propagation.
3. Means, Translation. 4. Means, Combination, or Marriage.

1. Means, *Manifestation*. This is that Means exprest in the Text: *Beholding we are changed*. As Jacob laid the peeled Rods before the Ewes at watering: So Jesus Christ sets his various, and naked Excellencies before the Soul, when she is big with Desires. By this Means she brings forth the Likeness of Christ in herself. Light carries along with it, 1. Life. 2. Love.

1. *Light carries Life along with it*. In the Book of Job. 38. 31. We read of the *sweet Influences of the Pleiades*, which are the seven Stars. As Jesus Christ shines out upon the Soul, he sheds his sweet and powerful Influences into her, by which she is secretly form'd into his Image.

It is said of Jesus Christ; *In him was Life, and the Life was the Light of Man*, Joh. 1. 4. A sweet, and Spiritual Place! *Jesus Christ is all Life*. When any thing of his Light puts forth itself in the Soul, the Light is Life. As it shews Christ to the Soul, so it shapes, and forms the Soul into the Image of Christ.

The Light of Christ appearing to any Spirit, is the Life of Christ acting in, and feeding upon that Spirit.

2. *Light carries Love along with it*. *Whom not seeing, but believing the Love*, 1. Pet. 1. 8. The Light of Faith, without Vision, brings forth a Love of Jesus Christ.

Love unites, and transforms. A Love of Christ begets a Desire of Imitating, and Possessing Jesus Christ. It suffers not the Soul to rest, till she be perfectly like him, and inwardly united to him.

This is the first Means.

2. Means, *Propagation*. *Jesus Christ is the everlasting Father*, or the Father of a World, a Generation, the New Creature, the New Creation in Man. Es. 9. 6.

As the Father hath sent forth Jesus Christ; so hath Jesus Christ sent forth the Saints by a Spiritual Propagation, or Generation.

Every Generation hath a Transmutation, a Death, and a Resurrection going along with it. The Fire casts itself into the Bosom of the Wa-

ter, as a Seed; it changes the Cold of the Water into Heat; it kills the present Life, and Form of Water. It brings it forth, and makes it to rise again into the Form of Fire. Thus Christ in Glory falls like a Spark of Eternal Life into the Soul, there, as a Seed in the Ground, he draws the Soul into himself, puts out its own Life, puts off its own Nature, changeth it into one Image, Life, and Nature with himself.

Thus Jesus Christ is both the Father, and the Seed. A Saint so far, as he is yet in Flesh, hath the Seed: So far as he is made Spiritual, he is one Seed with it.

3. Means, *Translation*. St. Paul saith, *Ye are dead, and your Life is hid with Christ in God*, Colos. 3. 4. When the Sun shines full upon the Fire in the Chimney, the Beams take hold of the Fire, and fiery Parts; they heighthen these, and draw them upward into themselves; The Fire is dead, and the Life of the Fire is hid in the Sun-beams: So Jesus Christ pouring forth his Sweetness and Excellencies upon the Soul of a Man, ravisheth away his Love, Life, and Spirit from the Man into himself. The Man is now but a walking Monument of himself; his Life is wrapt up in the Excellencies of Jesus Christ.

When Enoch *walked with God*, *He was not: for God took him*. So when a Saint comes to live with Jesus Christ, he is no more on the Earth, among Men, in himself; he is translated, Jesus Christ hath taken him.

4. Means, *Combination, or Marriage*. A Woman by Marriage changeth her Capacity, and Activity, she is the Image of her Husband, and shines in his Beams; she abides no longer alone in herself, but by the Union she goes forth into the Image of her Husband, and brings forth Children to him. The Lord Jesus makes a Spiritual Marriage between himself, and the Soul. Now the Soul is never alone, nor her own; Christ, and she are together in Heaven; Christ and she are together on Earth. She is the Wife, and the Glory of Christ; she is perpetually going forth, out of herself, into Jesus Christ, and bringing forth herself into living Images of Jesus Christ, which she hath abiding in her, and Christ; in which also she, and Christ abide, and dwell together.

A
DISCOURSE
OF
PRAYER.

ROM. viii. 26, 27.

Likewise the Spirit also helpeth our Infirmities ; for we know not what we should Pray for, as we ought : But the Spirit itself maketh Intercession for us with Groanings, which cannot be uttered.

And he that searcheth the Hearts, knoweth what is the Mind of the Spirit ; because he maketh Intercession for the Saints according to the Will of God.

Payer is the Soul of a Christian ; For, as a Man is divided by St. Paul, 1 Theff. 5. 23. so a Christian hath his Spirit, Soul, and Body.

The Spirit of a Christian is that Life, which he hath above, hid with Christ in God, Col. 3. 3. His Body is his Appearance in this World. The Soul is that Communion which these two have, by which they mutually pass into, and feed upon each other.

Prayer

Prayer is the *Breath* in the Nostrils of the Spiritual Man, while he is cloth'd with an Earthly Body. Philosophy teacheth us, that *Flame* in the Wood is fed by an invisible Flame, into which it again works itself, when it goes out. It is most experimentally true in Christianity, that Spiritual *Prayer* is both these, viz. the hidden Life of a Saint above in Heaven, working itself out into that Life which he hath in this lower Appearance here on Earth; and this Life below in the same Act, working itself up into the Bosom and Fulness of that Life above.

I intend to speak of *Prayer*, and have for that End chosen these two Verses, in which St. Paul opens the Nature of it fully, and Spiritually.

But I shall first speak something in General of the Scope of the Apostle in this place, and so make way for my Particular Design:

The Apostle, from the Beginning of this Epistle, hath discours'd deeply, and largely, of the chief Mysteries in Godliness; of God, Christ, the Law of Moses, the Law of Nature, Sin, Wrath, Eternal Judgment, the Everlasting Righteousness.

In this Chapter he draws down, as a Corollary from all his former Doctrin, a Description of the State of a Saint by Jesus Christ, while he is in a Cloud of Flesh.

This Description is divided into these two Parts.

1. The *Advantages* of a Saint by Christ.
2. The *Allays* to these Advantages.
1. The *Advantages* of a Saint by Christ reach from the Beginning of the Chapter to Part of the 17th. Verse.
2. The *Allays* to these Advantages begin at the latter Part of the 17th. Verse, *If so be, that we suffer with him, &c.* St. Paul treats of these in a mixt manner.

Both are united in these Verses, which are my Text. *The Spirit helpeth us: The Spirit maketh Intercession for us: He that searcheth the Hearts, knoweth the Mind of the Spirit.* These Expressions signifie some principal *Advantages*, which we have by the Coming of our Lord Jesus. *Infirmities: We know not what to Pray for, as we ought: Groanings.* These are all Testimonies of those Allays, which we have by being ourselves on Earth, to the Advantages that come to us by our Saviour's being ascended into Heaven.

Thus these two Verses have two Parts, which lie mingled one within another.

1. Part. *The Consolations of a Saint in Christ.*
2. Part. *The Crosses of a Saint on Earth.*

There amounts from the whole Text thus divided, this one *Doctrin*.

Doct. The Life of a Christian on Earth is a mixt State of Comforts and Crosses.

My Ends in propounding this *Doctrin*, is to take occasion from it for a more particular Opening of the *Chapter*, which will be a *Preparation* to that which is my chief Aim.

My Method in the Pursuit of this *Doctrin*, for the Proof and Explanation of it, shall be to divide it into *two Heads*, of *Comforts*, and *Crosses*; and to *specify* both, as I find them scatter'd up and down thro' this *Chapter*.

But I must first give you a *Distinction* of a *two-fold Adoption*.

1. Adopt. *Inward*, of the *Spiritual Man*.
2. Adopt. *Outward*, of the *Natural Man*.

St. Paul makes mention of the *first Adoption*, v. 15. *Ye have received the Spirit of Adoption*.

He speaks of the *second Adoption*, v. 23. *Waiting for the Adoption, to wit, the Redemption of the Body*.

One Adoption is already to a Saint; the Other is not yet.

1. *Adoption Inward*. This is that of the *Spiritual Man*, or of the *Person* of a Christian on Earth, by the *Descent* of the *Spiritual Man* into, or the *Discovery* of it in the *Natural Man*. Therefore it is express'd, as by *Receiving*; *Ye have received the Spirit of Adoption*.

Jesus Christ and the *Spiritual Man* are both *one Spirit*, 1 Cor. 6. 17. These *Two* are at once in *one Spirit*, receiv'd by the *Person* of a Saint into his *Earthly Part*, as *Light* into a *Candle-stick*, or *Liquor* into a *Vessel*, 2 Cor. 4. 7.

The *Candlestick* shines by the *Light* of the *Candle*, but is still *Dark* in itself. The *Vessel* may retain the *Taste* and *Savour* of the *Liquor*, but is not chang'd into *one Substance* and *Nature* with it. So the *Natural Man* receives some *lightsome Impressions*, and sweet *Qualifications* from the *Presence* of the *Spiritual Man*: But it remains nevertheless in its own *Dark* and *four Principle* still.

This *first Adoption* comes by these *Steps*: The *Coming* of the *Spirit* into the *Soul*; the *Revelation* of *Christ* in the *Soul*; the *Forming* of *Christ* in the *Soul*; the *Discovery* of the *Spiritual Man* there; the *Union* of the *Spiritual Man* in *one Person* with the *Natural Man*; the *putting forth* of the *Spiritual Life* in, and *through* the *Natural Life*.

All the *Comforts* of a *Christian*, which he hath by *Jesus Christ* in this *World*, come by this *Adoption*, and depend upon it. They

are proper to the *Spiritual Man*, and concern the *Person*, only as it abides in a *Spiritual Principle*.

Now I come to the *Comforts* themselves, as they are rank'd under the *Heads* of this *First Adoption*; and they are

1. *Comfort*: *The opening of the Fountains of Life in the Soul.* This is the *Spirit of Life in Jesus Christ*, v. 2. *The Law of the Spirit of Life in Jesus Christ hath made me free*, &c.

You that have receiv'd this *Spirit*, need not borrow your *Light of Life* from another's *Light*; or seek the *Water of Life* in the *Cisterns* of the *Creature*: You have *Eternal Life* itself made manifest, and bringing forth itself. The great *Deep of Eternity* is discover'd in your *Hearts*, and becomes a *Well of Life* to you.

A *Lacedemonian* invited to hear one Sing, as like the *Nightingal*, as possible; answer'd, what need I? I can hear the *Nightingal* herself. A *Spiritual Christian* hears the *Voice of the Turtle* itself in his *Land*, Cant. 2. 12. He hath the immediate, and powerful *Breathings of the Spirit of Life in Christ Jesus* in him.

2. *Comfort*: *The Law of Life.* We by *Jesus Christ* have an inward *Principle of Life* for a *Law* to us. *The Law of the Spirit of Life*, v. 2. The inbred *Desires and Delights* of the *Spiritual Man*, are his *Rules*, by which he is to govern himself. The *Commands*, by which he is sway'd, are his own free *Compliances* with, and *Complacencies* in the *Workings* of his own *Principle*, and the *Actings* of that *Life*, which is *Natural* to him.

The *People* under the *Law* cry'd to *Moses*: *Do thou speak to us, but let us not hear the Voice of God any more, lest we Die.* But a *Christian* under the *Gospel* hath a quite contrary *Language*. He cries: If any *Creature* speaks, or the *Letter*, or an outward *Law*; I shall be dead still. Let *God* speak within me; his *Words* are *Life*, and this *Life* shall be my *Law*.

3. *Comfort*: *Deliverance from Slavery.* *The Law of the Spirit of Life hath made me free from the Law of Sin, and Death*, v. 2.

This is a *Threefold Deliverance*.

1. From the *Guilt*.
2. From the *Power of Sin*.
3. From *Death*.

1. *Deliverance*: *From the Guilt of Sin.* *There is no Condemnation to them, who are in Jesus Christ, who walk not after the Flesh, but after the Spirit*, v. 1.

Jesus Christ in the *Spiritual Man*, as he is brought forth in the *Natural Man*, by the nearness of the *Glory*, puts the *Beauty of the Divine Righteousness* upon the whole *Person*. All the *Blemishes* of

of the *Natural Man*, as it is comprehended in that *Person*, are cover'd and swallow'd up in the Excellency of that Righteousness and Glory. *Who shall lay any thing to the charge of God's Elect? It is God that Justifieth.*

2. Deliverance: *From the Power of Sin.* The *Spiritual Man* sins not, nor cannot sin, because he is *born of God*, who is Light; so the Powers of Darkness are below him, and chain'd fast under his Feet, that they cannot reach up to him. The Seed of God abideth in him. All his Workings are the Springings, Buddings, and Fruitfulness of this Seed, 1 *Joh.* 3. 9.

As for those Corruptions which break forth in his *Natural Man*, he resists them, so far as he sees the Power of Evil in them; he owns them not for *his Seed*; he disclaims them, as *Tares sown by the Enemy in his Field*, while his Saviour sleeps in him, and he sleeps in his Saviour.

But, as he is Spiritual, he sees the Power of the Devil subject to the Power of God; he sees the *Will* of Jesus Christ to hide and withdraw himself; thus he submits not to the Evil Powers, but to the Power of Goodness in God, which setteth them their *Work*, and their *Bounds*: Thus he hath Rest under his Conflicts, tho' not in the *Will* of his Lusts, yet in the *Will* of the Lord Jesus, concerning those Lusts, who *ties* them up, and gives them *Scope* at his Pleasure.

3. Deliverance: *From Death.* By this we know, that we are pass'd from *Death to Life*; because we love the Brethren, 1 *Joh.* 3. 14. When the Spirit of Jesus Christ, who is Love, is pour'd abroad in our Hearts, and all the Saints with him, who are bound up in this Band of Unity, and live together in this Love; then is Life and Immortality brought to Light in us, for the Abolishment of Death.

As the *Sun* ever shines, tho' it be sometimes steep behind a Cloud, or gon' under the Earth; so doth the *Spiritual Man* of a Christian ever live the Life of God in Glory; tho' sometimes it stands behind a Corruption, or Temptation in this Life; sometimes it goes under the Earth of the *Natural Man*, as in Death; yet all this is only to the *Natural Man*, *to itself*; it lives ever with Christ and God.

4. Comfort: *The Testimony of our Sonship.* The Spirit witnessing with our Spirits, that we are the Children of God, v. 16. Jesus Christ having himself receiv'd the Spirit of the Eternal Son, which is the Manifestation of the Godhead in the Heavenly Image, sends down this Spirit into his Members. This Spirit comprehending all Things in itself, from their *Beginning* to their *End*, holding forth God, as He is the *First* and the *Last*, discovers us to ourselves, as we lay in God Eternally, in the Loins of his Love, Power, Glory; and were

tent forth from thence. By this Light *our* Spirits also are awaken'd into a Sense of their first Original, and Heavenly Relations: So *both* together, the Spirit of God, and our Spirits, bear Witness to our *Sonship*.

Besides this, the springing up of the same Image of the Godhead, which is now in Jesus Christ, in our Spirits, by the Spirit of God, is a mutual Testimony, which both these Spirits give each to other, that we are the Children of God; one by *Bringing forth*, the other by *Bearing* the Divine Image.

5. Comfort: *Communion with God. We cry Abba Father, v. 15. Jesus Christ hath given us Access to God in one Spirit, Ephes. 2. 18. He hath made a living Way for us to the Father, thro' the Veil, that is, his Flesh, Heb. 10. 12.* Our blessed Saviour by destroying his own Flesh, and perfecting himself in the Spirit, hath made a Rent in the Flesh of all his Saints, by which God in the Spirit comes forth to them, and they come into him, and have mutual Communion one with another in themselves, in the Heavenly Image; as God and Adam convers'd together in Adam in the Earthly Image; which was not the *Living*, but a *Dead Way*.

As a Child expresseth his Affection, Delight, Confidence to his Father; as he makes every Thing acceptable, as he obtains his Desires, by looking up in the Face, and crying, *Father*: So a Christian, with an Humble, and Familiar Sweetness cries, *Abba, Father*: So he lets forth himself into God, as his Fulness; he draws forth God into himself, as his Fountain.

As a Child, and the Father live mutually one in another; as the Principle, and its Image feed mutually one upon another, like Fire and Flame: So do God, and a Saint now *Live in*, and *Feed on* each other in the Spirit.

6. Comfort: *An Heavenly Inheritance. If Children, then Heirs, Heirs of God, and Joynt-Heirs with Christ, v. 17.* We are made by Jesus Christ in some Part and Degree, possessors of an Inheritance, which we come to, as *Heirs of God*.

If we be God's Heirs, then the whole *Earth*, with all that is in it, is our Inheritance. *For the Earth is the Lord's, and the fulness of it, Ps. 24. 1. Heaven is our Inheritance: For Heaven is the Lord's, Ps. 116. 16.* Nay God himself is our Inheritance: For God is an Estate to himself. Nay, *Earth* and *Heaven* are our Inheritance, at their best, at their highest; as they are Divine, Immortal, *Comprehended*, and *Represented* in God: For thus they are God's. He lives upon, and within himself altogether.

We

We have this Inheritance sweeten'd by our *Partnership*, or rather Fellowship with Jesus Christ in it: For we are Fellow-Heirs with Christ, not by a *Confinement* of Parts of the Inheritance to particular Persons, but by a *Community* of the Whole to All. We are Heirs not only *with*, but *by*, and in Christ; by being *One* with him. So we have each of us *one* and the *same* Inheritance with Jesus Christ.

7. Comfort. *The Assurance of the Resurrection of the Body*, v. 11. *If the Spirit of him, that raised Jesus from the dead, dwell in you: He, that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit, that dwelleth in you.* The Spirit of God is in the *Spiritual Man* of a Christian, as in his House or Temple, where he lives like himself, with Freedom and Glory. And he is to the *Natural Man*, as a Seed, which will first die in it, and with it; then raise it up again in its own Principle and Power, after the Likeness of the *Spiritual Man*, that *Both* may reign together in one Divine Spirit and Image.

Moreover a Christian hath yet a further Advantage by Jesus Christ, in this Particular. He hath a Fore-sight, and Pre-enjoyment of this Resurrection of his Body, by the Faith of the Gospel. The Spiritual, and Glorious State of the Body lies in the Spirit, as in its Seed, and Root. This Spirit is discovered in our Souls, by the Light of the Gospel, in which Light we see the Fulness, and Treasure of the Godhead, the Riches of the Kingdom of Christ; and among these, that Glorify'd State of our own Bodies, all wrapt up in the Spirit, and seen in the pouring forth of the Spirit, to be brought forth by that Spirit, in their several Seasons.

These are the *Comforts*, which we have by Jesus Christ, and our *first Adoption* thro' him.

A P P L I C A T I O N.

Use 1. A Discovery of the Difference, between the Times before, and since the Coming of our Lord Jesus in Flesh and Spirit. What Joy shall we have in ourselves? What Praise shall we give to God, that our Lot to come forth into this World, is fallen on these Times of the Gospel, if we live indeed under the Gospel?

There are *two* Sweet and Glorious *Preeminences*, which *We*, who live *after* the Blessed Appearance of our Lord Jesus, have over *them* that liv'd *before* it.

1. *Preeminence.* *They had not the Faith revealed, We have. We were shut up unto the Faith, which should afterwards be revealed,* Gal. 3.23. God, Christ, the Mysteries of Divine Love, Grace and Glory lay hid

under Carnal Types, as *Seeds* in the Ground; not at all giving any Discovery of themselves in the *Spiritual Image* to the Fathers before Christ.

But We, who live since Christ, so many of us, as have Christ of a Truth come to us, in our Flesh; We see the *Heavenly Image* itself of Divine Glories and Truths; we have it grown up within the *Earthly Image*, tho' it have not yet broken it down. This is the *Faith reveal'd*.

They under the Law had such *Representations* of the *Spirit*, as could be form'd out of the *Rudiments* and Principles of the *Flesh*; which is to the *Spirit*, as Darknes to Light: But We discern *Spiritual Things Spiritually*, 1 Cor. 2. 14. that is, by Spiritual Principles, in a Spiritual Light, according to their Spiritual Forms or Appearances.

The Flesh was a *Veil* to those under the Law: They could see only the Shadows, or shadowy Images of Heavenly Things, as they were wrought upon the Veil, 2 Cor. 3. 15.

The Flesh is a *Glass* to us, who are in the Light of the Gospel: We see thro' it, and see the Faces of Evangelical Truths shining in it, 2 Cor. 3. 18.

Suppose a Man, who had never seen the *Face* of any Man, or his own, should hear a Man, with his Head wrap'd up in a thick Veil, speaking of the Sweetness and Beauty of a Man's Face to him: Let this Man afterwards step behind the other Man, pull off his Veil, and shew them *both* their *Faces* together in a *Glass*.

This is a Parable, which sets forth the different way of Communion between Jesus Christ and a Saint under the *Law*, and under the *Gospel*.

2. Preeminence: *Death* hath a far sweeter *Aspect* to those, who live in the Light of our Saviour's Appearance, than to those in the Times of the Law.

The most Heavenly among the Saints of old had dark and dreadful Apprehensions of Dying, which made them shrink from it, and chatter at the Approach of it; as *David*, and *Hezekiah*.

The Devil then had the *Power of Death*, Heb. 2. 14. He held the Passages of Death under a Power of *Dread* or *Bitterness*; and the State of Death under a Power of *Darkness*, or *Silence*. They saw not the Beauties of *this World*, or that *to come* in Death: *One* was pass'd away; the *Other* was not yet reveal'd, but lay buried to their Sense in a gloomy *Shade*.

Therefore *David* cries, *In the Pit who shall praise thee?* Psal. 6. 5. He pitcheth all his Hopes and Comforts upon the Resurrection, *When I awake*

I awake I shall be satisfied with thine Image, Psal. 17. 15. The Glorious Appearances of God after Death lay undiscover'd to them.

All the comfortable Thoughts, and sweet Communion, which they had with God, was by *Types*, in the Image of the *Earthly Man*, as in a *Figure*.

The *Heavenly Man* was not yet come down out of Heaven: They had never *seen* the Beauties of the Godhead, nor *handled* its Glories in his Form and Person.

When therefore Death came and blotted out the *Earthly Image* of Things, all *Discoveries* of the Divine Nature, all *Ways* of enjoying Fellowship with God, or with the Creature, were gon to their Apprehensions. This made them so Melancholy to think of *Dying*.

But to *Us* the *Sun* hath shin'd forth, and enlighten'd the dark Corners of the Earth.

The Lord Jesus by this Coming in the Gospel hath *abolish'd* Death, and brought *Life and Immortality to Life*, 2 Tim. 1. 10. The Heavenly Bridegroom looking forth in Beauty upon us, suffers Death no more to be an Appearance of the *Devil*, and *Wrath*; but of *Himself*, and *Love*.

He hath made the Shadows of Death to flee away. He hath open'd us a clear *Prospect* quite thro' it, and shewn us a *Paradise* all within, at the very first Entrance: *This Day thou shalt be with me in Paradise*.

Jesus Christ hath brought forth in us the Manifestation of Himself, which is no *Temporary Type*, or *Earthly Image* of Heavenly Joys, which can die; but the *Eternal Life* itself, which can never die.

St. Paul tells us, That he groans, not to be *uncloth'd*, but to be *cloth'd upon with his house from Heaven*, when his *Earthly Tabernacle shall be dissolv'd*, that, saith he, *we may not be found naked*. Then he adds, *Now he that hath wrought us for the self-same thing is God, who hath given us the Earnest of his Spirit*, 2 Cor. 5. 5.

God by the Gospel hath discover'd *Himself in the Spirit* within us. This *Spirit* is Heaven and Immortality. The Life of our Souls being united unto this Spiritual Appearance of God, is already pass'd from Death, and can die no more. It stands in this Spiritual Light, and sees *Death*, as the sweet *Overshadowings* of this Eternal Beauty, which puts forth itself in Death, as in a lively, lovely Form, and draws the present Image to a Repose in itself.

The Soul now sees itself going into no Darkness, descending into no Pit, when the Tabernacle of the Body falls; but retreating into the Spirit, and ascending with that into its own Freedom and Fullness.

As good old Simeon sung over his Grave, when he had the Lord Jesus in his Arms, *Now Lord lettest thou thy Servant depart in Peace*:

for

for mine Eyes have seen thy Salvation, Luk. 2. 29. So may a Spiritual Heart meet Death with Singing. Now I can let my Lusts, my Loves, my Life go with Peace and Joy, for I see thee my Jesus, thy Life, Love and Joys in Death; I have thee already living in my Soul, as an Earnest of these.

2. *Adoption, Outward.* I have spoken of the *first Adoption*, on which depend all the *Comforts* of a Christian in this Life. That was that *Inward Adoption*, which is of the *Spiritual Man*, living in the *Natural Man*.

St. Paul mentions the *second Adoption*, waiting for the *Adoption*, that is, the *Redemption of the Body*, Rom. 8. 23.

The *Body*, in St. Paul's Phrase, is the *Outward Man*, as it is compos'd of both Parts, *Soul and Body*. So he saith, *I keep under my Body*, 1 Cor. 9. 27. He understands not by *Body*, the *dead Walls*, the *senseless Structure* of *Flesh and Bones*; He did not demolish these, or offer any unnatural Violence to them. But he means the *Powers of Reason and Sense*, which are the *Principles of a Bodily Life*.

So again he cries out, *Wretched Man! Who shall deliver me from the Body of this Death?* Rom. 7. 24. It was the *Death of Sin*, which he had before made the *Ground of his Complaint*. Sin hath its *Seat in the Soul Formally*, in the *Body but Instrumentally*, *Occasionally*, *Manifestatively*.

An *Outward Image* moulded out of *Dust*, or *Clay*: The *Outward Life* of the *Soul* in this *Image*, as it is not the *Sun* itself in its own *Orb* or *Heaven*, but the *Warmth* of the *Sun* on *Clay*: This is the *Natural Man*, propagated from the *first Adam*, which St. Paul calls the *Body*.

The *Adoption* of this *Body* is the *Spiritualizing* of it, the *Bringing* it out of the *Earthly Image*, which is the *Servant*, into the *Heavenly Image*, which is the *Son*. When the *Natural Man* shall be made *Free*, it shall live together with the *Spiritual Man* in one *Divine Principle*, *Power* and *Glory* before God the *Father of Both*.

I must intreat you to take notice of one *Distinction* of the *Life of the Soul* in the *Body*, which will be necessary for the further clearing of this *Adoption*.

The *Life of the Soul* in the *Body* of a *Saint* on *Earth*, is divided between a *two-fold Principle*, the *one Natural*, the *other Spiritual*.

The *Soul* hath its *Subsistence* at once in a *two-fold Root*; *one Heavenly*, the *other Earthly*. It partakes of a *two-fold Life*; it is severally at the same time *Comprehended in*, and *Sprung forth from a two-fold Man*, in the *same Body*.

As the *Spiritual Man* discovers itself in the Soul, it changes the Soul, and transplants it into itself. Thus the Soul is Inward, Heavenly Divine in all its *Objects*, and *Operations*. This is the *first Fruits of the Spirit*, and the Inward Adoption.

But as the Soul still abides in the Principles of *Nature*, so 'tis subject to a *Bodily Life* in *Flesh*, *Sin* and *Sorrow*. Thus it waits for the *Outward Adoption*.

The Soul standing between the *Spirit* and the *Body*; the *Angelical Principle*, and the *Visible Image*, naturally looks *two Ways*, or may be consider'd in *two Parts*. The *Natural Soul* in *one Part* depends immediately upon the *Angelical Principle*, draws inward, and upward to it. The Soul in the *other Part* communicates immediately with the *Body*, and drives itself outward into that.

In the *first Part* the Soul partakes of the *first Adoption* at our *Regeneration*. In the *second Part* it waits for the *second Adoption* at the *Resurrection*.

All the *Crosses* or *Calamities*, which I am to Treat of, as the *half-part* of a *Christian's Life* on Earth, and my *Doctrine*, spring from the delay, or want of this *second Adoption*.

These *Crosses* may be compris'd under *six Heads*:

- | | |
|-----------------------|--------------------------|
| 1. <i>Vanity.</i> | 4. <i>Contradiction.</i> |
| 2. <i>Bondage.</i> | 5. <i>Groans.</i> |
| 3. <i>Corruption.</i> | 6. <i>Pangs.</i> |

1. *Head: Vanity.* St. Paul describes by this the *Natural State of Man*: *The Creature was made subject to Vanity*, Rom. 8. 20.

Vanity is a *River* that divides itself into *Three Branches*:

1. *Emptiness.*
2. *Change.*
3. *Confusion.*

1. *Branch: Emptiness.* We Read of the manner of the *Creation*: *The Spirit of God mov'd upon, or above the Face of the Waters*, Gen. 1. 2. As the *Heavenly Bodies* moving over the *Sea*, as *Buildings* standing, *Men* or *Horses* going on the *Earth*, besides a *River*, cast their *Images* into the *Waters* of the *Sea*, or a *River*, and beget upon them *new Appearances* in their own *Likeness*; so is the *State of Things in Nature*.

The *Spirit* is the *Truth* of *Things* in their *Eternal Principle*. This *Spirit* stands above this *Creation*, which is as a *Water* receiving, not the *Substance* of *Things*, but only the *empty Image*.

The *Heathen Philosophers* tell us of a *Supreme Mind* or *Understanding*, *νοῦτος νῆς*, which *Solomon* and St. Paul express by the Name of

of *Wisdom*. This, say they, is the *only Son of God*. In him alone are the *Original Lives* of all Things, which is their *Truth* and *Substance*. Below Him, in the *Rational Principle*, which is the *Soul* of the Creature, there are only *Forms*, or *Pictures* of Things. Below that in *Sense*, the *Shadows* only of Things are to be found.

The *Sensual Man* of this World hunts after *Shadows*, and lies down in the midst of them. The *Rational* or *Wise Man* Feasts himself on *Pictures*.

— *Animum pictura pascit mani.* The *Spiritual Man* alone feeds on *Meat* indeed, on the *Substance* of Things.

This is the *first Branch* of *Vanity*, *Emptiness*.

2. *Branch*: *Change*. *Solomon* defines the *Vanity* of the Creature, in part, by this *Change*: *One Generation goes, another comes; but the Earth abideth for Ever*, Eccles. 1. 4.

The *Earth* is the *Radical Unity*, or *Fundamental Principle* of the Creature. *God* hath laid the *Foundations* of the *Earth*, that it should not be remov'd for ever, Ps. 104. 5.

The *Earth* is the *Foundation* of the whole Creation. This abides for Ever; *Legulam*, that is, for an appointed *Period*, or *Age*, to a *hidden Point* in the space of Things.

The *Generations* are the *Varieties* budding out of this *Unity*; the *Appearances* which spring out of this *Root*: These go and come. They are all *Transitory* and *Momentary*, like *Enchanted Buildings*.

All the Things of this World are only in *Passage*: *Fiunt non Sunt*; so soon as they are put forth, they are put out, like *Beams*; so soon as they are out of the *Womb*, they are in the *Grave*.

One compares the Work of *God* in the World, to the setting of a *Seal* upon a running *Stream* of Waters. The *Image* in the *Seal* is always the same: But the *Impression* on the Water is ever New, ever Changing; because the Waters under the *Seal* are continually passing away. So *Slight*, so *Fading* are all Things to the *Natural Man*.

3. *Branch*: *Confusion*. *St. Paul* saith, *The World by Wisdom knew not God*, 1 Cor. 1. 21.

The World is by Nature an *Image* of *God*. This *Imaginary Representation* of *God* in the World, is the *Wisdom* of the World.

This *Image* hath a *twofold Confusion* in it; one *Natural*, the other by the *Fall*.

1. There is by Nature in this *Image* a great *Diversity*, and *Variation* from the *Original*, which is a *Confusion* upon it. As in the *Image* of a *Face* in the *Glass*, the *Posture* is contrary to the living *Face*; the *Right Eye* of that being over against the *Left Eye* of this.

In a *Book* the most *Beautiful* Things are represented by *Black Lines*, the *straightest* Things by *crooked Scratches*, the *Greatest* and most *Glorious* Things by *little Spots*. It were impossible for a Man by all that he saw, or read in a *Book*, to understand those Things, if he had not some Image of *Beauty*, *Greatness* and *Glory* before in his Mind.

This *World* is such a *Book* of *God*, in which you have a *Representation* of him, but so *confus'd*; that it is impossible to know any thing of *God* aright by the *Natural Image*, except you have first the *Spiritual Image*, which is *God* himself form'd in your Souls.

2. But now the *Confusion* of this *Image* is far greater by the *Fall*: For the *Frame* of *Nature* within, and without us, is now become like a *Glass* broken into many *Pieces*. So *Solomon* speaketh, *God* made *Man* Upright, but he hath found out many *Inventions*, Eccles. 7. 29. *God* made *Man*, and the whole *World* at first one entire *Piece*, one *Image* of himself. But now this *Image* is broken by the *Fall* into many *Petty Images*, and so is grown a *Heap* of *Confusion*.

Nature was at first a *fair Book*, tho' it were written with *black Letters*: But, when it was newly written, it fell into the *Dust*, is now all *blotted*, and the *Letters* defac'd.

These are the *three Branches* of that *Vanity*, to which we are subject in our *Natural Part*, while we are yet in the *Body*.

2. *Head. Bondage.* This is the *second Head* of *Crosses*. *St. Paul* signifies this to be our *present State* in the *Body*, a *State* of *Bondage*; while he speaks of the *Redemption* of the *Body*, as that, which is *future*, and for which we wait, *Rom.* 8. 23.

We are in respect to our *Natural Part* in a *two-fold Bondage*.

1. *Bondage. To Worldly Principles.*

2. *Bondage. To Hellish Powers.*

1. *Bondage. To Worldly Principles.* *St. Paul* blames the *Colossians*, that, in their *Religious Parts*, and the *Worship* of *God*, as tho' living in the *World*, they were subject to *Ordinances* of the *World*: Touch not, taste not, handle not: which things perish in the using, *Colos.* 2. 20, 21, 22.

But the same *Apostle* teacheth us, That *God* hath made the *Belly* for *Meats*, and *Meats* for the *Belly*, *1 Cor.* 6. 13. Tho' our *Spiritual Man* be subject to neither of these, yet are they subject one to another.

Likewise *Timothy* is exhorted to drink no longer *Water*, but to use a little *Wine*, for his *Stomach's* sake, and for his often *Infirmities*, *1 Tim.* 5. 23.

So then we in our *Bodies* are still in *Bondage* to the *Rudiments* of this *World*, and under a *Necessity* of being subject to *Ordinances*.

Touch, Taste, Handle Meats, Drinks, Cloaths, that we may live: Touch not, Taste not, Handle not Poysons, Fires, Wild Beasts, lest we die.

It is true, that our Lord Jesus did both eat and drink with his Disciples after his Resurrection, when he had a Glorified and a Spiritual Body: But this was of *Choice*, not *Necessity*. This was not out of *Bondage* to a *Worldly Principle*, but from the *Power* and *Freedom* of a *Divine Principle*.

Our Blessed Saviour at Pleasure descended into a visible Shape, receiv'd the Life of the Godhead into his Body for the Nourishment of it, from *below*; as it *ascended* out of the meanest Appearances, and convey'd itself in them, after their manner, by manifold *Changes*. Again, He could at Pleasure retire into the *Angelical*, or *Divine Principle*, and feed his *Body*, as well as his *Soul* immediately upon his Father. He had his Liberty to receive the Divine Influences of the Godhead, as the *Sun*, by the way of *Plants*, or *Beams*.

But we are confin'd and sentenc'd to *till the Earth* for the Sustenance of our Natural Life. We are stak'd down to the Earth like *Beasts*, in our Bodies, and have not the Privilege of *Birds*, to fly in the Face of Heaven, or alight on the Ground, as seems best to us.

We are, as Children, under Governors, living in the *Tuition* and *Power* of Sun, Moon, Stars, and all the Elements. We are Hot, Cold, Wet, Dry, Well, Sick, Sad, Cheerful, at the Disposal of those *Ministring Spirits*, which God hath made *Flames* and *Winds*, Heb. 1. 7.

2. *Bondage. Hellish Powers.* The Devil is the *God of this World*, 2 Cor. 4. 4. While we are in the *World*, we are in *his Kingdom*: For Jesus Christ saith, *My Kingdom is not of this World*, Joh. 8. 36.

So far as our *Reason* and *Senses* depend upon this *Outward Frame*, they draw in the Influences of the Devil: For we, in our Natural Principle, do now converse with all the Creatures, not as God at first made them, but as the Devil hath *mar'd* them, and stamp't his *Image* upon them, and infus'd his *Spirit* into them.

What *Chains* of Darknes doth the Devil lay upon us, as we are *Parts* of this Creation? We cannot raise ourselves to any *right View* of the Creature, much less of God by the Creature. We cannot pierce into the Principles or Powers of the Creature. All these are possess'd by him, who hath the Power of Darknes, who is as the *Rich Man*: We, like poor *Lazarus*, are shut out, and lie bound up at the *Gates* and *Doors* only of the Creation.

The Devil is said to be the *Spirit that rules in the Air*, Ephes. 2. 2. Our Natural Life is a *Portion of this Air*. *Cease from Man, whose Breath is in his Nostrils*, saith God, Isa. 2. 22.

While we are necessitated to live in the World, the Devil cometh continually in us, and still findeth something in us capable of him, suitable to him: So he fastens his Temptations and Infections upon us.

The Works of Nature were the Works of God by Creation: They had in them a Divine Power and Appearance. They are now become the Works of the Devil, by Sin: They bear his Inscription and Image. Thus they continue, till Jesus Christ make them new by a Regeneration, and so they become the Works of Grace. All this is signify'd to us there, where Jesus Christ is said to come to Dissolve the Works of the Devil.

Thus much for the second Head of Crosses, Bondage.

3. Head. *Corruption*. Bondage and Corruption go together, *The Creature shall be deliver'd from the Bondage of Corruption*, Rom. 8. 21. Our Bondage springs from a Corruptible Principle; and this Corruption is the Devouring Power of that Principle, to which we are in Bondage.

Man is born to Sorrow, as Sparks fly upward, Job 5. 7. All the Appearances of Life, Comfort, or Beauty in this World; all Forms of Things here, are but as Sparks, which rise up out of a Principle of Darkness, and immediately resolve themselves into Darkness again: and even while they appear, carry along a dark Shade round about them, like a Smoke about Flame.

This is that, which makes all the Changes, of which this Life is full, so fear'd of us, so griev'd for by us. Every Change is a Death. That which is the Delight of our Eyes is gon, and gon into Darkness to see Corruption. So much of the Life and Love of our Soul, as was in it, is gon down with it into the Chambers of Death.

4. Head. *Contradiction*. This Contradiction is as a Civil War in the Heart of a Saint, arising from two Men, which are Enemies, living together upon two Contrary Principles in one Person.

Two different Lights trouble one another, if you look upon a Picture, or read in a Book by them: So do these two Lights of Nature, and Grace in a Saint.

The Spiritual Light shining thro' the Natural Man, makes all the Appearances of that seem Monstrous. The Natural Light overshadowing the Spiritual Man, makes all the Discoveries of that to seem Riddles, and Ridiculous.

When any Object is seen thro' two different Mediums, or Middle-Spaces, as a Staff thro' the Air and Water; that which is Straight, and Fixt, will appear Crooked, and Trembling. A Saint sees all Spiritual Objects thro' these two different Mediums, thro' the Spiritual Man, and the *Natural*. From hence it comes to pass, that Divine Things are present in him after a perfect manner, appear in their own perfect Light and Likeness; yet they are seen by him imperfectly, variously, uncertainly. This St. Paul means, when he saith, *We know not what to Pray for, as we ought.* And again, in another place, *He that thinks he knows any thing, knows nothing as he ought to know it,* 1 Cor. 8. 2.

5. Head. *Groans.* A Saint on Earth hath double *Groans*. The *Creature* groans, v. 22. The *Spirit* groans in him, v. 26. The *Outward Man* groans, being undermin'd by the *Inward*, and ready to be dissolv'd by the Force of it, struggling to come forth. The *Inward Man* groans, being imprison'd and oppress'd by the *Fleshy Part*.

As a hot and dry Exhalation, shut up in a cold and moist Vapour, makes Thunder and Storms, whilst it strives to rend the Cloud, and be at Liberty: so the Life of Grace and Nature cry out in their mutual Conflict, and are in an Agony.

The Life of Grace cries out with David, *Who is me, that I sojourn in Mesech,* Psal. 120. 5. and with St. Paul, Rom. 7. 24. *Wretched Man, that I am! Who shall deliver me from the Body of this Death?*

On the other side, the Life of Nature complains, like Christ in the *Flesh*, *I have a Baptism to be baptiz'd with by the Spirit, as by Fire, which will consume me, that it may new build me; and how am I straightned till it be over! The Life of the Spirit, is as a Fire shut up within me, which will break forth, and make its way thro' me, by devouring me.*

6. Head. *Pangs.* This is the last Head of *Crosses*, which spring from the Natural Man, remaining yet *Un-adopted, Un-redeemed.* The Creation travaileth in Pain together, v. 22.

St. Paul saith, *That the Woman shall be saved as by Child-bearing, if she abide in the Faith,* 1 Tim. 2. 15. Child-bearing is a Figure of Salvation to the Woman, which is the *Flesh*, or *Earthly Image*.

This is the *Mother*, and the Life of Christ is the *Seed* of this *Woman*. In Sorrow doth this Mother conceive, and bear this Heavenly Babe in her Womb. But she must bring it forth by Division, and a Dissolution. So that the *Pangs* of this *Child-bearing* are the true *Pangs* of Death.

The Priest's Wife, that saw her self Dying to make way for the Life of her Child in the World, cryed out, *Ichabod*, that is, *Where is the Glory ?* So a Saint in the Body feels his *Pangs*, and Throws so strong upon him, that he knows he must Die, That that which is conceived, and formed within him, may Live. Therefore he still cries, *Where is the Glory ? Where is my Jesus ? When shall I see this Man-child in my Embraces, that I may have Joy, and remember my Sorrow no more, because the Bitterness of Death is past ?*

I have now finish'd the *Second Part* of my *Doctrin*, The *Crosses* of a Christian in this Life. I now pass to the *Application* proper to this *C rt.*

Use. 1. Comfort. They say the most Powerful *Antidotes* lie ever near the most dangerous *Poisons*. Saint Paul in this Chapter mingles a *Six-fold Comfort* with this *Six-fold Cross*.

1. Comfort. The whole Creation suffers with thee: We know, that the whole Creation groaneth, and travaileth in Pain together until now: v. 22.

Have you not so much *Sympathy* with the whole World, whereof yourselves are a *Part*, nay more, *Co-equal*, *One* with it all ; as to be willing to suffer in the *Sufferings* of the *Whole*, of *All* ;

If you complain of your *Crosses*, complain of your *Nature*, that God hath made you a *Part* of this *Creation*, and planted you in an *Earthly Principle*. Or else complain, that God hath made this *Creation* such as it is, and appointed such a *Part*, to such a *Principle*. This were to complain of the whole *Design* of God, and so of his *Eternal Wisdom*, *Goodness*, or *Power*, that He wanted *Wit* or *Will*, or *Strength* for a better *Design*.

2. Comfort. All the Saints suffer with thee. St. Peter saith, That the same *Sufferings* are accomplished in our *Brethren*, all over the World. And St. Paul calls it, v. 17. a *Suffering together*, or a *Suffering with : Him* is put in there by the Translator, as appears by the Smallness of the Letter. The *Apostle* leaves it at large to be understood of a *Fellowship* in *Sufferings*, not with the *Head* alone, but with the whole *Body*.

Sure there is some thing *Excellent* in *Misery* ; when all the *Excellent* Ones of the whole Earth in all Ages have a *peculiar, joint Share* in it ; besides that *common Interest* in *Sorrow*, as they are *Members of the World*.

Who would not pledge all the *Persons* of *Wisdom*, *Worth*, and *Glory*, in all *Times*, over all *Places*, tho' it be in a *Bitter Cup* ?

Nay, when your Heavenly Father sets a *Crown of Thorns* upon the Heads of all his *Sons*, of all those, whom he designs *Heirs of Immortality*, What could you think, if he should pass by your Heads ?

Might

Might it not make you doubt, that you were no *Sons*, but *Bastards*? So you read, *Heb. 12. 8. If ye be without Chastisement, whereof all are Partakers, then are ye Bastards, and not Sons.*

3. Comfort. *This Life is the Season of Suffering. If ye do suffer together, that you may be glorified together, v. 17. The Season of Suffering is Present; the Season of Glory to come. Every thing is Beautiful in its Season. Eccles. 3. 11.*

Sufferings are as Beautiful now, as Glory hereafter: For this is their Season.

You lose nothing, while you are Suffering: For this is not the Season for any other thing.

Nay, if you have not Troubles in the Flesh, you lose your Season: Would you have it so, that for a little, vain *Ease*, or *Pleasure* in this World, you among all the Saints, when you come into Heaven, should say, I have lost one Season, which can never be recovered? There is *one State* of Divine Appearances, *one Discovery* of God, which I am unacquainted with, and can never behold, because I have slipt the Season for it.

4. Comfort. *Crosses are Steps to Glory, v. 22. If so be ye suffer with Him, that we may be glorify'd with him.* There is certainly some Great and Divine Secret in this, that there is such a *Connexion* between *Sufferings* and *Glory*.

When the *Sun* is nearest to us, it casts no *Shadows* at all, or the least *Shadows*, at Noon in the midst of Summer. But when it is furthest from us in the South, towards the East, or West, as in the Morning, Evening, or Winter, it makes large *Shadows*. When any *Object* is near, it gives *fair*, and *clear Images* of itself: But if it be far removed from us, it sends forth *Images dark and confused*.

So the *lowest Glories* of the Godhead, which are nearest to the *Creature*, bring forth themselves into the Beautiful and Pleasant Things of the World, as *clear Images of themselves*.

But the *highest Excellencies*, which are most above us, in the remotest *Regions* of the Divine Essence; these cast from themselves the dark and sad Things of this Life, as their *confused Shadows*.

Sufferings then are the *highest Glories* of God in their Shadow, and Seed: When these *Sufferings* return into their *Original*, and bring forth their proper *Fruits*, they break up into the *chiefest Beauties* and *Joys* of Heaven.

5. Comfort. *The Spirit of God suffers with us, and assists us in our Sufferings.*

The Spirit helpeth our Infirmities, that is, helps to bear them together with us. The Spirit is the Comforter. We cannot then want Comfort
in

in our Calamities, if we have *his Presence* in them. Nay, our *Miseries* themselves cannot but be *Comforts*, if *He* be in them with *Us*; and *They* together with *Us* be in *Him*, whose *Nature*, and *Essence* it is to be a *Comforter*.

Our *Groans* themselves are a sweet Harmony, *Divine Breathings*, the *Musick* of Heaven; if they come from *Him*, who is the *Holy Spirit* of Truth and *Comfort*.

The *Spirit*, who suffers *with* us, and *in* us, is *God*. Can any thing be *Ill*, or not *Supremely Good*, in which *God* himself hath a share?

6. *Comfort. Our Afflictions are all from, and for God. The Creature is not willingly made subject to Vanity; but for his sake, who hath subjected it, saith St. Paul. God subjects us to the Evils of this Creation, for his own sake.*

1. Our *Afflictions* are *from God*. *Job* found a great *Strength* in that *Argument*: *Shall we receive Good, and not Evil from the Hand of God?* The *Hand of God* makes *Evil Good*, as it comes forth from it.

Good and *Evil* are but the same *Good varied*, as they are in the *Hand of God*.

2. Our *Afflictions* are *for God*. The *Nature* of *God*, as it *Lives* and *Works* in itself, displays its *Perfections* in our *Afflictions*. If we should not have *Crosses*, the *Godhead* could not have its *Course*, then it could not be: For the *Godhead* is like a *Flame*, which cannot be, if it be not *free*.

Which then would you chuse, to have *no Crosses*, or *no God*?

Thus much for this *Use* of *Comforts*.

2. *Use. Thankfulness.* While we are in the *Body*, we are in the *Natural Man*, as a frail, slight *Bark*. The *Spirit* of the *Devil*, is as a *Sea*, on which we ride in this *Bark*: Millions of *Devils* are the *Surges* and *Waves* of this *Sea*; some *raging* to beat us in *Pieces*; others *opening* to swallow us up. Yet we are preserv'd, and have *Comfort* in this *Voyage*, because *Jesus Christ* is with us in the *Ship*.

Then let us not fear the *nearest* and *greatest* *Dangers*, being kept safe in this, which is the *nearest* and *greatest* of all, the *Power* of *Nature*, and all the *Devils*, which both have us in their *Coasts* and *Chains*.

So much for this *first Doctrin*.

I have hitherto spoken of my *Text* in *General*, as it hath *Relation* to the *whole Chapter*. I come now to speak of it in that *particular* *Respect*, which it hath to my *Design*, which is *Prayer*.

So these *two Verses* have *three Parts*.

1. Part. *The Ground of Prayer.*

2. Part. *The Nature of Prayer.*

3. Part. *The Answer of Prayers*

1. Part. *The Ground of Prayer.* This lies in these Words: *Likewise the Spirit helpeth our Infirmities, for we know not, what to Pray for, as we ought.*

This Part hath in it four Particulars.

1. Particular. *The chief Maker of Prayers.*

2. Particular. *The Occasion.*

3. Particular. *The General Actings upon this Occasion.*

4. Particular. *The Reason of these Actings.*

1. Particular. *The chief Maker of Prayers.* This is the Spirit. *Likewise the Spirit, &c.* It is the Spirit, not in his Power and Influence only; but in his Person and Presence. For so St. Paul speaks, in the next Words with a Note of Emphaticalness, and Personality: *The Spirit himself.*

The Spirit is God in a threefold Respect.

1. Respect. *To the Divine Essence.*

2. Respect. *To the Persons in the Trinity.*

3. Respect. *To the Power in the Creature.*

1. Respect. *To the Divine Essence.* Thus this Spirit is God. And thus God is call'd the Spirit, as Spirit is a Name of Unity, Purity, and Power. God is a Spirit; and they that Worship him, must Worship him in Spirit and Truth, Joh. 4. 24. Truth includes those three in it, Unity, as being Consonant to itself; Purity, as being Un-corrump, Un-mixt; Power, as Comprehending All in itself. So Spirit and Truth are con-joyn'd.

2. Respect. *To the Persons in the Trinity.* The Spirit in this Sense is God, the Third Person in the Trinity: There are three, that bear record in Heaven, the Father, the Word, and the Holy Ghost, or Spirit, 1 Joh. 5. 7.

The Spirit in this Acceptation signifies a Conspiracy of many Persons, or perfect Appearances, of God the Father, the Son, all his Sons in One. Keep the Unity of the Spirit in the Bond of Peace, Ephes. 4. 3, 4. There is one Body, one Spirit. The Spirit is a Unity by a Bond; such a Unity as binds up into One, a Body of many distinct Members, each of which is at least a Son of God.

3. Respect. *To the Power in the Creature.* We call the Principles and Powers of Things, in which all their Virtue and Beauty lies wrapt up, Spirits. The Spirit is God, as he is in the Soul of Man, and becomes there the Seed, Principle, Spirit or Power of an endless Life. So God in Jesus Christ, that is, in Union with the Creature, is call'd a

Quickning

Quickning Spirit: The last Adam was made a Quickning Spirit, 1 Cor. 15. 45.

The Spirit in the First Respect, is the Father of us all: In the Second, the Mother of us all, the true Church: In a Third, the Life of us all, the only true Principle of Grace and Glory.

The Spirit becomes the chief Maker of Prayers, by these three Respects con-join'd, as by so many orderly Steps: As He is the Supreme Spirit, our Fountain: As He is the Universal Spirit, our Fulness: As He is the Quickning Spirit, our Life, flowing forth in us, and filling us.

This is the first Particular in the Ground of Prayer.

2. Particular. *The Occasion, our Infirmities. Likewise the Spirit helpeth our Infirmities.* Ἀδένεια, Infirmities, signifies a Privation of Strength; a want of Strength, where it hath been, should be, is in the Principle of it; but is hindred from putting itself forth. This is the Occasion of Prayer, and the Spirit's Presence in Prayer: The Life of our Heavenly Man obscur'd, and oppress'd under our fleshy Part.

3. Particular. *The General Actings upon this Occasion.* These are all wrapt up in that Word Helpeth, συλλαμβάνειαι. The Word in the Original is a Decomposum, or Tri-compositum; a Compound, upon a Compound.

This Word, which is Translated, Helpeth, being taken to Pieces, signifies plainly a fourfold Help:

1. Help. A Reception: λαμβάνειαι, receiveth. The Spirit takes our Infirmities upon himself. When Jesus Christ cur'd Maladies, this Reason is given of it out of the Prophet: He bare our Sickneses, and took our Infirmities, Matt. 8. 17. Jesus Christ took away Sickneses, by taking them. He made himself, who was Eternal Life, one with the Powers of Death, and so subdu'd them to himself.

The Spirit helpeth our Infirmities after the same manner; by owning them, by discovering itself at the Root, as the Root of them. So it sustains, sweetens, subdues them.

This is the first Help.

2. Help. A Resistance, ἀνισταμβάνειαι, receiveth with Opposition. As he that swims against a Stream receives the Waters upon his Bosom, that he may bear himself up against them, and make his way thro' them: So the Holy Spirit in the Soul of a Saint, takes the Infirmities of a Saint, that it may make its way thro' them; that it may bear the Burthen of them, and bring forth a Beauty thro' them.

3. Help. Relief, ἀνισταμβάνειαι, the Spirit bears our Infirmities in our Stead. Tiberius the Emperor, in the Summer-time, was Feasting in a Grot, a Cave under Ground; the Earth over his Head be-

gan to crack, and was like to oppress him with its Fall: *Sejanus*, the great Favourite, cast himself upon his Hands and Knees; so hovering over his Master, bore off the weight of the ruinous Earth from him upon his own Back. So the Holy Spirit spreads itself over us, and interposing between our Persons, and the Weaknesses of our Persons, itself bears them up, that they may not fall flat upon us, and break us in Pieces.

4. *Help.* *ὑποσπῆλαι*, the Spirit takes and bears off our Infirmities together with us. It is said, *Rom. 8. 16.* *The Spirit itself witnesseth, together with our Spirits, that we are the Children of God.* The Spirit Himself unites its Person immediatly with our Spirits in Person, that both become one Spirit, in Sufferings, and in Joys.

St. Paul saith, *The Man is not without the Woman, nor the Woman without the Man in the Lord. The Woman is of the Man, and the Man by the Woman, 1 Cor. 11. 11, 12.* So in *Jesus Christ*, the Blessed Spirit is not without the Spirit of a Saint; nor the Spirit of a Saint, without that Spirit: But they are as *Husband and Wife*, united in all their Interests and Out-goings. A Saint's Spirit is of the Holy Spirit; the Holy Spirit, is by the Spirit of a Saint. Thus Both together sweetly bear, as each for other; Both together strongly beat back every Infirmity, and Infliction.

Thus much for the third Particular in the Ground of Prayer; which is the General Actings.

4. *Particular.* The Reason of these Actings. This is laid down in those Words: *For we know not what to pray for, as we ought.* The Reason of the Spirit's Help, is our Unskilfulness both in the Matter and Manner of Prayer. As *Jesus Christ* said, *Of that day and hour, knoweth no Man, no not the Son of Man, but the Father, which is in Heaven, Mar. 13. 32.* The Person of God, was in a twofold Capacity in Christ: One, as it was Absolute, and in itself; so it was the Father, and one with the Father, who knows all Things: The other, as it was in the Flesh, and under the Form of the first Creation; so it was ignorant of the last Day.

In like manner, the Life of Christ in a Saint hath a twofold State: First, it is Perfect and Compleat with Christ in God. So it is one with the Spirit himself, as he is in the Freedom and Fulness of his own Person. Secondly, it is Imperfect, as it is in the Natural Man of a Saint; so it is under a Veil, and knows not what, or how to ask in Prayer, but as it is Prompted, and Assisted from within the Veil.

I have done with the first Part of my Text: The Ground of Prayer. I come now to the second: The Nature of Prayer.

2. Part.

2. Part. *The Nature of Prayer.* But the Spirit himself maketh Intercession for us, with Groanings which cannot be uttered.

This is the Nature of Prayer, which consists of two Things.

1. *The Intercession of the Spirit.*

2. *The Manner of that Intercession.*

1. *The Intercession of the Spirit.* This Intercession hath Two Things in it:

1. *The Interposition of the Spirit with God.*

2. *The Interest of a Saint in this Interposition.*

1. *The Interposition of the Spirit with God.* The Spirit maketh Intercession, *ὑποσυνάγων, ἐνυπακούων.* interposeth itself. This Interposition implies a Three-fold Presence of the Spirit.

1. Presence of the Spirit, in God.

2. Presence of the Spirit, in the Soul.

3. Presence of the Spirit, a Middle-presence between God, and the Soul, by which the Spirit unites both, and conveys the Things of One to the Other.

Jesus Christ saith, No one can ascend into Heaven, but he, who came down out of Heaven, the Son of Man, who is in Heaven. This is true of the spiritual way of ascending into Heaven by Prayer. Therefore in Prayer, the Spirit first comes down out of Heaven, and forth from God into the Soul: Then it returns in the Company of the Soul, with the Desires of the Soul into Heaven, to God: Yet all this while it abides in Heaven, and God; like a Pair of Compasses drawing a Circle. Thus the Spirit interposeth.

2. *The Interest of a Saint in this Interposition,* *ὑποσυνάγων ὑπὲρ ἡμῶν, ὡς ἑαυτοῦ.* He maketh Intercession for the Saints. The Interposal of the Spirit is in the Behalf, and Person of a Saint.

This Interest of a Saint in the Spirit is made good Three ways.

1. *Comprehensively.* The Spirit is a manifold Person, which holds in itself the Persons of all the Saints: As the Candlestick in the Sanctuary, which was a Cluster of Seven Golden Candlesticks. The Spirit is the Mount Sion, on which is the Great Assembly of the First-born.

2. *Representatively.* The Spirit being the Spirit of Jesus Christ our Head, and Deputy, our Mediator, bears a Representation of all our Spirits continually before God, standing like Aaron with his Censer, between the Living, and the Dead; the Spirits of the Saints in God, and in the Creature.

3. *Radically.* The Spirit is the Root, which sends forth every Saint from himself, and puts forth himself in a Saint. His Natural Workings with God in himself are Intercessions for all the Saints, because himself is the Life and Spirit of each Saint.

This is the *Intercession*. Now follows the *Manner of Interceding*
 2. The *Manner of Interceding*, With *Groanings* which cannot be uttered.

St. Paul tells us of *Unutterable Words*, which he heard in *Paradise*; *Unspeakable Words*, which it is not lawful (or possible) for a Man to utter, 2 Cor. 12. 4.

St. Peter tells us of *Unutterable Joys*, Joy *Unspeakable*, and full of *Glory*, 1 Pet. 1. 8.

These *Unutterable Groans* are of the same kind with those *Words*, and *Joys*, *Groans of Paradise*, and full of *Glory*.

These *Words* hold forth *Three Qualifications* in this manner of *Interceding*.

1. *Vehemency*.

2. *Difficulty*.

3. *Divinity*, or *Spirituality*.

1. *Vehemency*. 2. *Difficulty*. These *Two Qualifications* are both signified in that *Word*, *Groanings*. The Greek Word, *seayubi*, properly expresseth, *Straits*, and *Struglings* thro' those *Straits*.

As the *Sea*, shut up between *two Rocks*, roars, and presseth thro' with a greater Force: So the *Waters of the Spirit* are in our *Flesh*, as in a *Gulph*, where they are press'd, and make their way with *Difficulty*, *Groaning* as they pass along.

3. *Divinity*, or *Spirituality*. This is the *third Qualification*, which is set down in that Character of *Unutterableness*. These *Groans* are such, as do neither *distract* the *Soul*, nor *destroy* the *Body*. They lift not up their *Voice*, neither is their *Cry* heard in the *Streets*: They make no *Noise*, neither are they *Impressions* upon, or *Expressions* from any of the *Faculties of the Natural Man*, tho' they may be joyned with these.

As an *Angel* may put forth himself in a *Visible Form*, who yet is altogether *Invisible* in his own Nature: So these *Groans of the Spirit* may cloath themselves with the *Shapes*, and *Languages of Nature* in us. But they are in themselves *Super-natural*, and *Divine*; such as can be breathed forth from the *Life*, to the *Sense of the Divine Nature* alone.

The *Groans of the Spirit* are still, and strong *Workings* in itself, as it lies under the *Veil of Flesh*, and rends that *Veil*, to bring forth the *Fulness of the Godhead* thro' it.

This is the *second Part of the Text*, The *Nature of Prayer*.

3. Part. The *Answer of Prayers*. He, who searcheth the *Hearts*, knoweth the *Mind of the Spirit*: for he maketh *Intercession* for the *Saints*, according to the *Will of God*.

This

This Part hath in it two Things.

1. *The Answer of Prayer.*

2. *The Assurance of the Answer.*

1. *The Answer of Prayer.* God knoweth the Mind (or Sense) of the Spirit. It is a Rule of Divines concerning the Scriptures, that, *Verba Intellectus implicant Affectum*, Words of Apprehension or Knowledge imply Affection. So it is here, God knows, that is, owns and receives, and consequently answers the Sense of the Spirit in the Prayers of the Saints. For, as *Apprehensions* imply *Affections*; so doth *Affection* *Action*.

Jesus Christ said of the Prince of this World; He cometh to me, but he findeth nothing in me. A Saint in Prayer may say quite contrary: I come to the Father by the Spirit with my Petitions, and I find something in him, a Suitableness to my Desires. That Image, in which my Heart presents itself to him, meets with an answerable Image in his Heart to me: So my Prayers receive an Answer.

This is the first Thing, The Answer.

2. *The Assurance of the Answer.* This Assurance is founded upon the Omniscience of God, and the Form of Prayer.

1. *The Omniscience of God.* He that searcheth the hearts, &c. God searcheth all Things like a quick Air, or a Flame. He is inwardly present with every Spirit in the lowest Depths, and secret Motions of it. He is all Ear, all Eye, all Heart. Nothing moves, but it moves in him, and moves him: Nothing moves him, but it is heard and seen by him: Nothing is seen or heard by him, but it is answer'd with an Affection suitable to it.

God discovers the first Principles of Things, as they lie in the Kingdom of Christ, in Wrath, or in Love; as they lie in the Kingdom of the Father, where the Originals and Grounds of all Things are hid in the Wisdom and Power of the Godhead. These are the Hearts, which are beyond the Search of every Creature; but are continually manifest to God, who knoweth the Thoughts of Man afar off, as they are yet in this Heart of Man.

God meets with every Putting forth of each Spirit, in the Power and Form of this first Principle from which it proceeds, and accordingly answers it.

Thus every Thing brings forth its own Principle, and this is the Answer to all its Desires and Designs. Thus Prayer springing from the Spirit of Grace and Glory, is answer'd with a Spirit of Grace and Glory. God, who searcheth the hearts, knoweth the sense of the Spirit, and answers it in its own sense,

This is the first Thing, on which the *Assurance* of the *Answer* of Prayer is founded.

2. *The Form of Prayer.* For it maketh *Intercession* according to the *Will of God*. The *Words* found more full and significant in the *Original*, than in the *Translation*. For *Will* is put in by the *Interpreters*, as you may see by the *Difference* of the *Print* in your *Bibles*. In *Greek* it is, *ὑπὲρ θεοῦ, according to God*.

These Words imply a *two-fold Form*.

1. *Form. Of him that Prays.*

2. *Form. Of the Prayer itself.*

1. *Form. Of him that Prays.* The *spirit* makes *intercession* according to *God*. There is a *Proportion* between him that Prays, and him to whom the Prayer is made. The *Spirit*, as a *God*, prays to *God*, and so prevails. The *Spirit* in Prayers puts on the *Form* of *God*, as it dwells in the *Creature*, cloaths the *Creature* with the same *Glory*, so carries it into the *Presence* of the *Father*; as *Esther* deck'd with all her *Ornaments* and *Perfumes*, came before *Ahasuerus*, when he held forth the *Golden Scepter* to her.

2. *Form. Of the Prayer itself.* The *Spirit* prays in a *Saint* by a *Book*. But that *Book* is the *Divine Essence*: It ever takes the *Pattern* of its Prayer from *God*. The *Spirit* understands what is the *Will* of *God*. Then it stampeth the *Impression* of the *Divine Will* upon the *Will* of the *Creature*. After it carrieth up the *Will* of the *Creature* by *Desires*, *Sighs* and *Groans* into the *Will* of *God*; for the *Accomplishment* of that, which cannot but be granted; because it was the *Will* of *God* first, before it was the *Will* of a *Saint*.

Solomon saith, *As Face answers Face in a Glass*, so doth *Heart answer Heart*. We may well apply it to *Prayer*, and say, *As Face answers Face in a Glass*; so doth the *Heart* of *Man* answer to the *Heart* of *God*, in *Prayer*. Only the *Comparison* falls short in this: In a *Glass* the *Substance* is on one *Part*, that is, in the living *Face*; the *Similitude* of a *Face* only on the other *Part*, that is, in the *Glass*: But here *Both* have *Both*, the same *Similitude*, and the same *Substance*: For there is one *Spirit* in both.

This is the *second Assurance* of the *Answer* to *Prayer*. The *Sense* of a *Saint* in *Prayer*, is the *Sense* of the *Spirit*: The *Sense* of the *Spirit*, is the *Sense* of *God*.

I have now gon thro' all the *Parts* of the *Text*, as they relate to *Prayer*.

I shall summ them all up into one *Doctrin*, which is this:

Doct. The *Prayer* of a *Christian*, in the true and proper *Nature* of it, is altogether *Spiritual* and *Divine*.

I will *explain the Terms of the Doctrin* first ; afterward *prove it in general* ; then *descend to those several Branches*, in which I shall more particularly and *exactly* pursue it.

The *Explication of the Terms* depends upon *three Distinctions*.

1. *Distinction. Of the Sorts of Prayer.*

2. *Distinction. Between the Essentials and Circumstantial of Prayer.*

3. *Distinction. Between Prayer, and the Counterfeit of Prayer.*

1. *Distinction. Of the Sorts of Prayer.* This is intimated in the *Doctrin* by that *distinguishing Note*, the *Prayer of a Christian*.

All Things *pray* after their manner. As you read of the *Groanings of the Spirit*, v. 26. so you read that the *whole Creation groans*, v. 26.

The *Philosopher* said, That *Love* was the *Seed of the supreme Unity*, which is *God*, sown in all Things, by which they aspire to that *Unity*, in their several ways, as they are able.

All Things are come forth from *God*, and made for *God*, and accordingly they work towards him ; as *St. Paul* speaks, All Things are from him, and to him, *Rom. 11. 36.*

Thus all Principles of Things are several *Tongues and Languages*, in which they *pray* to *God*.

1. A *Natural Instinct* in senseless Creatures is a *Tongue*, by which they *Pray*, and are heard : *God shall hear the Heavens, and the Heaven shall hear the Earth*, &c. saith the Prophet *Hos. 2. 21, 22.*

2. The *Principle of Sense in Bruit Creatures* is a *Language*, in which they *Pray*, and are heard. *The Ravens cry*, saith the *Psalmist*, *Psal. 147. 9.*

3. The *Spirit of Reason in Man* hath its *Devotion*, which carries it to a *supreme Power* in all its *Pressures*. So the *Ninevites Pray'd*, and were answer'd.

4. The *State of the Law* hath a *dark Glory*, a *smoky Presence*, a *fiery Power* of *God*, in which the *Soul* hath access to make *Requests*, and receive *Answers* from this *Oracle*. *St. Paul* saith, That to the *Jews were committed the Oracles of God*, *Rom. 3. 2.*

But none of all these are the *Prayers of a Christian*. These are but *Beasts sacrificed without*, and the *Blood of Beasts sprinkled without*. They come not within the *Veil*. They are not the *Incense*, which is offer'd up by the *High Priest*, in the most *holy Place*.

All these are the *Earthly Principle*, heated and heightned to several *Degrees*.

We read in the *Hebrews*, That the Law had only a *shadow* of good things to come, Heb. 10. 1. The various Sorts of Prayer mention'd before come from a *shadowy Image* of God in the Soul, and reach only to a *Shadow* of good Things, or of God, in *Temporary Blessings*, and *Fleshly Discoveries*.

The first Image of God, which is *Earthly*, hath its *Earth*, and *Heaven*: Yet the *Heaven* is but *Earthly*.

The *Earth* is the *Image* of the *Creature*: The *Heaven* is the *Appearance* of God in that *Image*, suitable to it, *hatching* and *cherishing* it. This is the *Spirit* moving upon the *Waters*, Gen. 1. 2. This is the *Firmament* dividing between the *Waters* above and below, that is, the *Appearance*, which unites, and divides between God and the *Creature*. The *Appearances* of the *Creature* in God, are the *Waters* above the *Firmament*. The *Appearances* of the *Creature* in itself, are the *Waters* below the *Firmament*. This *Appearance* of God in the *Creature*, is the *Firmament*, which is call'd *Heaven*.

The first Image hath likewise a *two-fold State*, *Earthly* and *Heavenly*. *Nature* is the *Earthly State*, the *Law* is the *Heavenly*; yet it is but an *Earthly Heavenliness*.

The *Prayer* of a *Christian* springs from an *Eternal Root*, and springs up to the *Eternal Substance* of Things.

Thus much for the first *Distinction* between the *Sorts* of *Prayer*.

2. *Distinction. Between Essentials and Circumstantials in Prayer.* Sweet *Expressions* from the *Tongue*, *Fancies* in the *Head*, *Notions* in the *Mind*, *Motions* in the *Affections* and *Passions*, *Gestures* and *Postures* of the *Body* are but the *Clothing*, not the *Body* of *Prayer*. They are not the *Bread* of *Heaven*, on which the *Soul* and her *Saviour* feed in *Prayer*; but the *Carvings* out of that *Bread* to the *Hand* and *Mouth* of a *Saint* on *Earth*. They are not the *Feast* of fat Things upon the *Mount*, Isa. 25. 6. but only the *Dishings* out of that *Feast* to the *Appetite* of the *Soul* cloth'd with *Flesh*.

3. *Distinction. Between the true Prayer of a Christian and its Counterfeit.* *Glorious Words*, *Strong Reason*, *Mighty Affections*, *High Contemplations* and *Raptures*; all these may be such as may have a very *Taste* of the *World* to come, and a *Participation* of the *Holy Ghost*, assisting, tho' not informing, in-dwelling; yet they may be but *Gilding* upon a rotten *Post*, or at best but *shining Brass*.

The *Streets* in the new *Jerusalem* were pav'd with *Gold*. The *Holy Spirit* himself is that *Gold*, which is the only *Paving* and *Ground* of a true *Christian Prayer*.

I have now explain'd the *Terms* in the *Doctrin*, and shall apply this, before I pass to the *Proof*.

Use. 1. *Information.* How necessary is it to understand the *Distinction* and *Union* between *God* and the *Creature*, if we will pray as *Christians*? Nay, How necessary is it to understand the *Distinction*, and *Unity* in *God* himself?

God is *above* us, while we pray to him. So he is *alone*, *full*, *possessing* all Things, *Blessed* for ever.

God is *in* us, while we pray by him. He is in the *Company* of our *Flesh*, in *want*, *oppressed*, while he sends forth *unutterable Groans*.

The *Spirit* prays according to *God*. So it declares, that it was *first* with *God*, and came forth from *God*, and still retains the *Image* and *Sense* of *God*.

God in us sheweth himself to be one with us, while he groans, and prays, and helps together with us our *Infirmities*.

God in us sheweth himself, by all this, to be *Distinct* from us; in that we know not of ourselves what to pray for, as we ought.

St. Paul prays for the *Saints*, that they may come to the *Acknowledgement* of the *Mystery* of *God*, even of the *Father*, and of *Christ*, *Colos. 2. 2.*

It is impossible for us to understand, or believe the *Nature* of the *Creation*, or of *Prayer*, if we acknowledge not the *Mystery* of *God*, which lies in this *Distinction* between the *Father* and *Christ*.

The *Father* is *God* in the *Absoluteness* and *Simplicity* of the *Divine Nature*.

Christ is *God* coming forth, and descending in the *first Creation*; as also returning to himself again, and so ascending in the *new Creation*.

How can two *Extremes*, *God* and the *Creature*, pass from one to another, without a *Middle-Way*, thro' which they may pass; without a *Ladder*, whose *Ends* may reach to both, whose *Top* may be in the *Heaven* of the *Divine Essence*, whose *Foot* may rest on the *Earth* of the *Creature*?

Can *God* bring forth the *Creation*, without an *Union* between himself and it, in the *Person* of our *Lord Jesus*, who is the *Mediator* of the *first Covenant*, as he is *God Incarnate*?

Can the *Creature* climb up to *God* in *Prayer*, or have any *Communion* with him, if there be not an *Intercessor* between *God* and the *Creature*, who clothing himself with both *Natures*, so makes himself *One* with Both, a *Union* of Both, and a way of *Communion* between Both? This is *Jesus Christ* in the *Spirit*, the *Mediator* of the *New Covenant*.

Use. 2. *Conviction.* This *Conviction* pertaineth to two Sorts of Men.

1. *Conviction.* Of those who pretend to be *Christians*, and yet know not what it is to pray, as *Christians*. Prayer is not a *Language* which any created Power or Faculty can speak or understand. If you had the *Tongue of Angels* to pray with, and no more; you would be but as *Tinkling Cymbals*.

Let him that hath an ear to hear, hear what the spirit saith, saith the Spirit, Rev. 2. 7. The *Object* and the *Faculty* must be proportion'd, or else there can be no *Sense* of any Thing. It must be the *Ear of God* in the Soul, which can hear the *Words of God*. It must be the *Tongue of God* in the Soul, which must speak such Words as God can hear.

True Prayer is the *Voice of God*, speaking out of the Heart of Man, to himself in Heaven.

Take heed of thinking that you can be *Christians* without *Spiritual Prayer*; or that a *Spiritual Prayer* can come forth from the Heart of a Man, which takes in, and sends forth an *Earthly Image* only of Things; much less of a *Dog*, which feeds upon, and vents nothing besides *Lust* and *Passion*.

2. *Conviction.* Of those who are *Natural* and *Carnal*; yet trust to their Prayers. They are not many good Words, lin'd with many good Thoughts, wing'd with as many passionate Sighs, that can make a Prayer. O No! These are all from a created Principle, and so can never get up, above the *Region of the Creature*, to God, to carry your Souls thither. They, together with your Souls, will tumble back again down into the *Dust*, *Darkness* and *Death*, if you trust your Souls to them.

Prayer must have a Spirit, and a God in it; or it can never carry the Spirit of Man up to God.

The *Holy Spirit* is the *Golden Chain* fasten'd to the Throne of God, and let down to the Earth. If your Spirits in Prayer be not as *Links* fasten'd to this *Chain*, they can never be drawn up into the *Divine Presence*.

When God had forsaken Saul, poor Saul went to the Oracle, but could have no Answer. We shall never meet with God in Prayer, if we carry not God with us, if we be not carry'd by God to Prayer.

I will conclude this Use with a three-fold Note.

1. *Christian Prayer* must be *Spiritual*.

2. *Christian Prayer* must be in *Christ*.

3. *Christian Prayer* must be according to the *Mystery of Godliness*.

1. Note. *Christian Prayer must be Spiritual.* You shall see, That, no Man can pray to *Jesus Christ*, as the *Lord*; but by the *Spirit of God*, 1 Cor. 12. 2, 3. And till we have that *Spirit* in us, as a flaming *Tongue*, we are led away by *dumb Idols*, *Powers of Darkness*, which can never let into, or draw forth from our Souls, one *Beam of Divine Light*.

St. Paul saith, *The End of the Commandment is Charity out of a pure Heart, and a good Conscience, and Faith unfeigned.* Prayer is the *Divine Breathing of Charity*, or Love, up to Heaven, from whence it came down. This must proceed from a *pure*, that is, a *spiritualized Heart*; and from a *good Conscience*, that is, a Soul clearly answering the *Heavenly Appearances*, which it hath taken in; and from *Faith unfeigned*, that is, a *Union with the Divine Nature*, *real and immediate*; tho' *obscured* under this *Cloud of Flesh*.

2. Note. *A Christian Prayer must be in Christ.* Whatever we do, whether in *Word*, or *Thought*, or *Action*; all must be in the *Name of Jesus Christ*, Colos. 3. 17. Every *Act of Grace* must be wrought; every *Holy Duty* must be perform'd in the *Name of Jesus Christ*. *Christ* must be the *Ground* and the *Clothing* of all.

A *Prayer* is of no *Value*, if it be not born in the *Image of Christ*; as a *Flower in a Garden-bed*: And if it does not bring forth the *Image of Christ* in itself; as the *Picture of the Ring* stamp't upon his *Coin* to make it *current*.

Jesus Christ is *Emmanuel*, *God with us*; *God* in *Union* with the *Creature*: The *Prayer* of every *Christian* must hold forth this *Christ*, this *Union*, this *Anointing* of the *Creature* with the *Glory* of the *Creator*.

3. Note: *A Christian Prayer must be according to the Mystery of Godliness*, 1 Tim. 3. 16. *The Mystery of Godliness is God manifested in the Flesh, and justified in the Spirit.* The *Life of Faith* is a *mysterious Union* of *Flesh*, and *Spirit*, mutually *Manifesting*, mutually *Hiding*; mutually *Clothing*, mutually *Conquering* one another.

If *Prayer* be a *Part* of this *Mystery of Christianity*, it must be the *Life of God* put forth in a *fleshy Manifestation*; manifesting itself thro' that *Manifestation*; declaring its *Truth*, and *Glory* by the *spiritual*, or *naked Appearance* of the *Godhead* shining thro' the *Flesh*, and comprehending it in itself.

There is in this *Mystery of Prayer* a *three-fold Form*. First, There is *Flesh*, which is the *Outward Form*, like the *Body of Man*, or the *Sky*. Secondly, There is the *Manifestation of God under*, and upon the *Flesh*; This is the *Middle-form*, which is as the *Warmth*, and *Lustre*, and *Life of the Soul* in the *Body*, or as the *Lumen*, the *Light of the Sunshine* in the *Sky*. Thirdly, There is the *Substantial Glory*, or *Essential Image* of the *Divine Nature*, which gives forth that *Manifestation*:

This is the *Spirit*, which is the *Innermost* and *Outermost Form*; in, and above all; the *First*, and the *Last*.

These three *Forms* subsist all in one *Principle*, which is the *Root*, and Substance of them all. The *Third Form*, The *Spirit* is the *Principle*, or *Person*, that cloths itself with all *Three*.

The *Middle-form*, which is the *Manifestation*, stands in the *Spirit*, and out of the *Spirit*, in the *Flesh*. On the Part of the *Spirit* it is justified, it hath *Power* with the *Appearance*: On the Part of the *Flesh*, it is weak, and condemned of *Vanity*.

The *Flesh* is dark in itself, and the *Seat* of *Darkness*. Take it in its *Natural State* it is, as a *thick Cloud*. Take it, as it is heightned by the *Spirit*, it is, but as *Air*, *Light* in the *Lord*, shining by the *Light* of the *Spirit* dwelling in it.

Use. 2. *Exhortation to Prayer*. The *Ground* of this *Exhortation* is the *Excellency* of *Prayer*, which is a *Spiritual* and *Divine Thing*. It is said of the *Lord Jesus*, That beholding his *Glory*, as in a *Glass*, we are changed into the likeness of the same *Image*, 2 Cor. 3. 18. *Prayer* is the *Image* of *Jesus Christ*, acting itself forth in the *Soul* towards the *Father*; according to those *peculiar Forms* into which this *Image* puts itself: yet still preserving itself entire in All. I will endeavour to hold forth the *Glory* of this *Image* in *Prayer*, that it may change you into its own *Likeness*, into the *Image* of praying *Saints*.

I shall therefore present to you some few of those many *Excellencies*, which are in *Prayer*.

1. *Excellency*. *Prayer withdraws the Soul from the World, and itself*. If any *Man* be sick, let him *Pray*, saith *St. James*. Art thou wounded, or sick with *fleshly Lusts*, or *Griefs*? If thou canst *Pray*, thou shalt feel in *Prayer* the *Eternal Spirit* taking thee, and thine *Infirmities* upon himself, as upon a *Bed* of *Ease*, and *Rest*; or as upon the *Bosom* of a sympathizing *Friend*.

Art thou *disordered*, and *distracted* with the *Cares*; and *Clamors* of this *World*? If thou canst *Pray*, thou shalt find a *New Spirit* coming down fresh from *Heaven* upon thee, drawing thee into itself, as into a *Closet*, and shutting the *Door* upon all the *Noise* of the *Creation*.

As *Elijah* stood in the *Mouth* of the *Cave*; after the *Whirlwind*, the *Tempest*, the *Air*, came a *still Voice*, and *God* was in that *still Voice*. While thou art *Praying*, thou standest in the *Mouth* of the *Cave*, upon the *Brink* of the *Body*, as ready to go out of it. There, after the *rending Winds*, *ratling Storms*, *burning Anguishes*, thou receivest *God* coming upon thee in a *still Voice*, in a *Sweet*, and *Divine Calm*.

2. Excellency. *Prayer draws the Soul up above all the Creatures*, Revel. 8. 3. The *Prayers* of the Saints are mingled with much *Incense*, and so offer'd up to God; and the *Smoke* of the Incense, and the *Prayers* ascend together. A Holy Soul inflam'd by the Spirit of God unto Prayer, ascends straight upright, like the *Smoke* of *Incense*, getting up above every thing Created.

Revel. 10. 1, 2, 5. You read of an *Angel*, that had a *Rainbow* on his *Head*; was cloth'd with a *Cloud*, his *Face* like the *Sun*; his *Feet* like *Pillars of Fire*. He stood with *one Foot* upon the *Earth*, another upon the *Sea*, and lift up his *Hand* to *Heaven*, and *Swore* by *Him* who liveth for ever.

In such an Image and Posture as this, a Saint seems to stand, while he Prays. The *Angelical Image* of God, like the *Rainbow*, with innumerable Angels, as Beautiful Colours in it, Crowns his *Head*. A *Cloud* of ascending or vanishing *Flesh* cloths his *Body*. His *Feet* are his inferiour Form, which is divided between the Light part, and the Dark part of this visible World. In both which he is, as *Pillars of Fire*, *Consuming*, and *Refining*.

The *Face* of a Praying Saint is set just in the *Face* of the Eternal Sun, God; and so by the Reflection of that upon it, shines like the *Sun*. He sets his *Feet* upon all Things of this World, and the Creature; *one Foot* upon the *Sea*, the *Spirits* of Darknesh; another *Foot* upon the *Earth*, the *Spirits* of Light, and Beauty here below. Thus he stand lifting up his *Hand* to God, and calling on *Him*, who liveth for Ever.

3. Excellency. *Prayer draws a Man up into God*, Revel. 1. 10. St. John saith, *I was in the Spirit, on the Lord's Day*. Some interpret the *Lord's Day* to be, that which we call the *Day of the Lord*; that *Day*, which the Lord Jesus makes by his Appearance, as the *Sun* makes the *Natural Day*. St. John had this *Day* present with him, when he was in the Spirit.

O what Visions of Glory doth a Holy Soul meet with in *Prayer*? She prevents *Heaven*, and the *Day of Judgment*, and the *Resurrection*. For *Prayer* is a Spiritual Thing, and brings the Soul into the Spirit. While she is in the Spirit, the *Day* of the Lord is upon her. She sees all Things in that *Light*, in which God himself sees them; in that *Light*, in which God himself is a *Light*, and *Delight* upon all Things.

As *Stephen* look'd stedfastly towards *Heaven*, *Heaven* open'd upon him, and he saw the *Father*, and *Jesus Christ* at his Right-Hand. While the Eye of the Soul is Spiritually fix'd on God in Prayer, how frequently do the *Heavens* of the *Godhead* open themselves upon the Soul, and take her up into them, to the Enjoyment of *Divine Discoveries* there? What *Openings* of Glorious Truths? What *Appearances*

of God and Christ, do Spiritual Persons meet with in *Prayer*; which they can never catch any Glimpse of by the most industrious and sublime Workings of their *Reason* and *Parts*?

4. Excellency. *Prayer hath a Secret, but Irresistible Force upon the whole Creation.* When the *Apostles* were Praying, the House shook in which they were. *Prayer* can do more than shake a House; it can shake the whole World. *Ask of me, saith God to Christ, and I will give thee the Heathen for thine Inheritance, and the utmost Ends of the Earth for thy Possession. And thou shalt break them as a Potter's Vessel,* Psal. 2. See the Effect and Force of *Prayer*; *Ask of me, &c.* This the Father speaketh to all his Sons, to *Jesus Christ* in all his Members. *Prayer* maketh the whole Creation subject to the Stroke of a Saint's Spirit, as a Potter's Vessel to a Rod of Iron.

Each kind of Things hath a Spirit, or Principle, which unites all Things of that kind in itself, which sends them forth, which Forms and Manages them, which is the Ground of all Sympathies. This is that which is call'd *Magick*; when the Spirit of Man discovers this Spirit, taketh hold of it, and so hath a secret, strong Power upon many and distant Things at once.

Prayer is a powerful Charm. It hath an Almighty *Magick* in it. It unites the Spirit of Man to that Supreme Spirit, by which all Things are Form'd, and Govern'd; so it prevails upon all Things.

Caesar fear'd more the *Pale thinking* Men, than those that were Pleasant and Discursive. The World hath much more Reason to tremble at one retir'd Praying Saint, than many Armies of Politick and Active Spirits.

Prayer works insensibly upon the most inward Spirits of Men and Things. It Blinds and Enlightens, it Guides and Sways States and Statesmen at Pleasure; as *Elishah* dealt with the Bands of the Syrians that came to take him.

The Method in which the great Motions of the World are brought about, and the Influence which *Prayer* hath upon them, is excellently set forth: *An Angel stands at the Altar, with the Prayers of the Saints, with which much Incense is mingled. The Smoke of the Incense, and the Prayers ascend together before God. Then the Angel takes in his Censer, Fire from the Altar, and casts it upon the Earth: Upon this there were Voices, Thunders, Lightnings, and an Earth-quake,* Rev. 8. 3, 4, 5.

Here are Universal and Violent Motions in Heaven and Earth. The first Wheel in these Motions, which puts all the rest in Motion, is *Prayer*.

An Angel standing at the Altar, which is the single Person of our Lord *Jesus*, offers up the Prayers of the Saints to God, mingled with

with much of *Jesus Christ*; who, as he is in *Flesh*, is the *Incense*. The Lord *Jesus* in the *Spirit*; as the *Smoke* of the *Incense* ascends with these *Prayers* to God.

Thus *Jesus Christ* being come down into the *Heart* of a Saint in *Prayer*; the *Spirit of Christ* and a Saint ascend together to the Father, thro' the *Angels*, in the *Person of Christ*, which is at the *Altar*, about which all the *Angels*, as *Levites*, or *Ministers*, doe continually wait.

Upon this, the *Divine Power* of the *Godhead*, from the *Person of Christ*, as *Fire* from the *Altar*, awaken'd, and call'd forth by *Prayer*, is cast upon the *Earth*, by the same *Censer* and *Angel*, by which the *Prayers* were offer'd up: The *Angel* being the chief One, the immediate *Vicegerent* of the *Lamb*, and the *Censer*, the *Image* and *Spirit* of the *Lamb* in him.

This *Fire* enflames the *three-fold Order* of *Spirits*, by which God comes forth into this *visible World*. They come down as *Lightnings*, *Thunders* and *Voices* in the *Air*; upon which follows an *Earthquake*, that is, an *Universal*, *Dreadful Change* in the *Face of Things*, unexpectedly, from *hidden Causes*:

Thus *Prayer* awakens all the *Powers* of *Heaven* and *Earth*, sets the *Angels* on work, fills the *World* with sudden *Storms*, gives quick and mighty *Turns* to *Things*.

5. Excellency. *Prayer* hath a *Power* upon *God* himself. *God* said to *Moses*, when he pray'd, *Let me alone*. *Prayer* binds *God*. When the *Spirit of Man* is united to the *Spirit of God* in its *supreme Appearance*, which is *Love*; that *Spirit* putting forth itself in *Prayer*, hath *Power* to bind *God* in his inferior *Appearances* of *Wrath*, or *Flesh*; that he shall not go forth in them, but according to the *Will* of this *Spirit*.

Jacob wrestled with *God* by *Prayer*, and as a *Prince* prevail'd, and forc'd a *Blessing* from him. The *Heathens* have a *Fable* of *Proteus*, one of their *Gods*, who being sought, was found in a *Cave*, and bound fast by him that sought him, while he chang'd himself into manifold *Shapes* of *Water*, a *Dragon*, *Fire*, &c. But being still held fast bound, at length he came to his own *Form*, and gave what was desir'd of him.

This seems to be the *Story* of *Jacob* put into a *Parable*. But thus it may please *God*, when we have found him in the *Bottom* of our *Spirits*, to try us by putting himself into various, dark, dreadful *Appearances*: But if we continue, and keep the *Arms* of our *Spirits* fast clasp'd about him by *Prayer*, he will certainly return to his

own sweet *Form of Love*, and give us the Desires of our Hearts, together with himself.

6. Excellency. *Prayer brings down God to a fellowship with us in our Miseries: David Prays, O Lord, encline (or bow) thine Ear unto my Cry, Psal. 88. 2. Prayer hath a Charm in it, which can bring God down out of Heaven; which can change him out of his own Shape, into the Form of a poor afflicted Thing, like unto ourselves, and so present him to us in our Spirits.*

A Bundle of Myrrh is my well-beloved unto me. He shall lie all Night between my Breasts, Cant. 1. 13. saith the Spouse. Who hath this commanding Power by Prayer, to say of the Lord Jesus, he shall?

Myrrh hath a bitter Taste, but it preserves Dead Bodies from Corruption. It is a Spice, which they use in Embalming.

A Holy Spirit by Prayer, brings the Lord Jesus down out of his Joys, into the same Spirit of Bitterness with herself. Then she lays him between her Breasts, as a pleasant Spice, and a Preservative to her Heart, that it may see no Corruption in the midst of many Deaths.

Nay, she holds him fast by the Embraces of her Spirit in Prayer, and will not let him go. He shall lie and rest with her: She will lie and rest with him, till the Darkness be past, and the Day appear. There must be one Night, one Darkness to them both.

7. Excellency. *Prayer carries up the Soul to God, to a Fellowship with him in Joys; while it is here below in Sorrow. In the Morning will I direct my Prayer unto thee, and look up, Psalm. 5. 3. saith David.*

A Saint Afflicted and Praying, hath his Feet burning in a Furnace, while his Eye flames with that Divine Love and Glory, of which it is full.

The Spirit of a Man in Prayer, is like a Flame, which, with one narrow and dark Point, toucheth the Earth; but with its Top spreads itself into a clear Light, and mounts upward. So a Praying Soul with one Point of its Spirit is shut up, and straitned, where it toucheth upon the Flesh; but with the other End in reacheth to God, and is enlarg'd to the Fulness and Brightness of his Glories.

I will conclude this Particular, and this Use, with an Allegory. When Abraham went to Sacrifice Isaac, he left his Servants and the Ass at the Foot of the Mount. When Isaac and he came to the Top of the Mount, they met with an Angel, who gave back Isaac to his Father, and shew'd them a Ram caught by the Horns in a Thicket, for a Sacrifice.

This

This is a *Type* of the *Death*, and *Resurrection* of *Jesus Christ*, which is also made good of every Saint, as often, as being Afflicted, he Prays:

The Holy Soul, like *Abraham*, now leaves the *Ass*, her *Flesh*, together with all those *Principles* of Life, and *Images* of Light, which were her *Servants* in the *Flesh*: She leaves these at the *Foot* of the *Mount*, below in the *Creature*.

She *ascends*, *Sad*, but *Obedient*, carrying with her *Isaac*, the Child of her Joy, her Spiritual Comfort, to *Sacrifice* it. But when she is come into the Glory of God, she meets with *Angelical*, *Divine* Apparitions. She sees in the Light of these her *Isaac*, her Divine Life, her Spiritual Joys, restored, reserved to her. She sees the *Ram*, her *Brutish*, her *Natural Part* only, as it was, but the *meer Image* of her *Isaac*, her Divine Life, left for the Sacrifice. This *Ram* she sees caught by the Horns, by its own *Angelical Principles*, and Strengths, in a Thicket of Divine *Darkness*, and *Glory*. This she offers up to God, and returns with her *Isaac*.

The *Ass*, the *Flesh*, in its own dull Principle, is cast off. The *Isaac*, the Divine Principle, abides untouch'd, by a Divine Discovery upon it. The *Ram*, the *Natural Principle*, as it stands in the *Image* of, and *Union* with the *Divine Principle*, is caught in the Thicket of the Spirit, and offered up to God; that is, is changed into a Spiritual Glory, tho' by Fire, losing itself first in the Flame, that it may find itself again one with that Flame, which devoured it.

I have done with the *third Use*.

Use 4. Consolation. This *Consolation* is *Twofold*.

1. *Consolation.* To those that are *Spiritual*. Be not discouraged at your own Weaknesses, or Unworthinesses in Prayer, nor doubt of an Answer. The *Spirit* is the chief Maker of the Prayer in you. Below the Imperfect Workings of your *Spirits*, there are Workings of the *Spirit*, which are Perfect. Below your foolish, sinful Expressions, there are *Groans*, which are Unexpressible for their weight of Glory. God minds not your Sense, but the Sense of his own Spirit in you. Perhaps you Pray, as weak Men, according to the vain Desires of Men; but the *Spirit* in you Prays, as a God, according to God.

2. *Consolation.* To those that are *Natural*. A praying Christian is made by the Descent of God upon him: Do you not then despair. Say not you are unworthy, or unfit. God looks not without himself, for a Reason of his Actions, or a Foundation to his Works. He moves wholly from within. Whither the Spirit of Sweetness in him is to go, thither he goes: And whithersoever he goes, he carries *Worth*, *Wisdom*, *Power*, with him. Then consider not thyself,

but God, according to his Infiniteness in Grace, and Glory; so let thy Hope be.

Proof. The next Thing to the *Explaining* of the *Doctrin*, is the *Proving* of it. For this I shall alledge only one place of *Scripture*, 6. Mat. 5, 6. *And thou, when thou Prayest, thou shalt not be as the Hypocrites, who love to pray standing in the Synagogues, and in the Corners of the Streets, that they may be seen of Men. Verily they have their Reward.*

But thou, when thou Prayest, enter into thy Closet, and when thou hast shut thy Door, Pray to thy Father in Secret. And he who seeth in Secret, shall reward thee openly.

These two *Scriptures*, my *Text*, and *This*, do of all other the most, if not alone speak expressly, and largely of the *Nature* of *Prayer*. I shall therefore gladly spend the more *Time* in the opening of these *Words*, because they are so pertinent to my *Text*, *Subject* and *Purpose*.

There are several *Expressions* in this *Scripture*, and my *Text*, which mutually answer, and enlighten one another. *Pray to thy Father in Secret*, saith *Christ*. *The Spirit maketh Intercession with Groans, which cannot be uttered.* *The Secret* of the *Father*, and the *Unutterable Groans* of the *Spirit* do answer one another. *Thy Father which seeth in Secret, He who searcheth the Hearts.* *The Father's seeing in secret*, and his *searching the Hearts*, answer one another.

Our *Saviour* tells us of a twofold *Way* in *Prayer*.

1. *Way. Of Hypocrisie.*

2. *Way. Of Secresie.*

1. *Way. Of Hypocrisie in Prayer.* This is described by three *Things*.

1. *Description. The Person.*

2. *Description. The Posture.*

3. *Description. The End of an Hypocrite in Prayer.*

1. *Description. The Person of an Hypocrite in Prayer.* When thou *Prayest*, be not, as the *Hypocrites*.

That I may shew you *Fundamentally* what an *Hypocrite* is from the very *Bottom* it is necessary for me to premise two *Distinctions*.

1. *Distinction. Of a twofold Person.*

2. *Distinction. Of two Parts acted by these Persons.*

1. *Distinction. Of a twofold Person.* This twofold *Person*, which acts all every where, is the *First*, and the *Second Adam*. They are also called, *The Living Soul*; and the *Quickning Spirit*, 1 Cor. 15. 47. *The First Man, Adam, was made a Living Soul; the Last Adam, a Quickning Spirit.*

The Living Soul is the *Created Principle* of *Things*. *The Uncreated Principle* is the *Quickning Spirit*. One is *God in Man*; the Other is *Man apart by himself*.

This

This *Distinction* is the *Hinge*, upon which the *Knowledge* of these three Things, *God*, *Christ*, and the *Creature*, do wholly turn. It therefore deserves your frequent, and intent *Consideration*.

1. *Person*. The *First Adam*. This is the *Living Soul* of this *Creation*, which puts on all the *Shapes*, acts all the *Parts* of *Nature* in the *World*.

Solomon speaks of this *Person*, That which hath been, is named already, and it is known, that it is *Man*. Neither may he contend with him, that is mightier than he, *Eccles.* 6. 10. That *Appearance*, in which *God* comes forth first, in which he is already come forth, and is now passing away, all is sum'd up in *Man*.

This *Man* is the *Earthly Image* of *God*. *God* made *Man* in his own *Image*, in an *Earthly*, *Shadowy Image*, *Gen.* 1. So that *First Image* of *God*, which we call *This World*, whole and entire, is *Man*.

The *Earthly Image* is the *Living Soul*. It is made up of all Variety of *Appearances*. It unites, and comprehends all these in one, *Universal Appearance*, which is, as a *Principle*, and *Fountain* of particular *Forms*. It moves of itself, and brings forth itself into all *Shapes*, *Distinctly*, *Successively*, *Circularly*. But it is, as a *Shadow*; which depends upon something above it, in which it has its *Beginning*, and *End*.

This *Earthly Image*, or *Man*, hath a two-fold *State*. One *State*, *Angelical*; the Other *Terrestrial*. The *Angelical Man*, who is clothed with the *Glory* of the *Invisible Part* of this *Creation*, is called by the *Jews*, *Magnus Adam*, the *Great Adam*; the *Terrestrial Man*, who comes forth into this visible *Frame* of *Things*, is called by them *Parvus Adam*, the *Little Adam*, the *Shadow* of the *Great Adam*.

All *Things* of the *Creature* are to this *Man*, this *Image* of *God*, either as *Pipes*, that feed it, or as *Sreams*, that flow from it.

The *Rabbins*, who speak all to us in *Parables*, say, That the *Head* of *Adam* in *Innocency* reached up to *Heaven*. Their *Meaning* is, That *Man*, in his entire *State*, is as that *Image*, which *Nebuchadnezzar* saw; *Angels* are the golden *Head* of *Man*; *Souls* his *Breast*, and *Thighs* of *Silver* and *Brass*; *Bodily Things* his *Legs* of *Iron*, his *Feet* of *Iron*; and *Clay*.

I have the more largely described this *First Person*, that you may see by the *Application* of it by and by, what a *Height* an *Hypocrite* may reach to, what a *Compass* he may take, what a *Circuit* of *Glory* he may ride; and yet be but an *Hypocrite* all this while.

He may ascend, and descend between the *Visible* and *Invisible World*; be a *Man* lifted up into the midst of *Angels*; an *Angel* come down among *Men*. He may stand in the *Image* of *God*, act all the

Appearances of God before him, bring forth Varieties out of his Treasury; yet be an Hypocrite.

I speak these Things, as a Warning to the present and succeeding Age, in which *Hypocrites* shall come forth to act their Parts, and withstand the Lord Jesus, in a manner, as much above *Jannes and Jambres*, the Magicians, who withstood *Moses*; as that *Spirit*, which is to be powred forth on Men, exceeds the *Spirit of Moses*.

But so much for the *First Person*.

2. Person. *The Second Adam*. This is the Quickning Spirit. God in Man, making himself immediately the Life of Man. St. Paul saith, That this is the *Mystery of the Gospel, Christ in you, the Hope of Glory*. Colos. 1. 27.

It is an *Universal Rule*: Whatever is received into another, is suited to the Temper, and moulded to the Frame of that which receives it. God clothes himself with the *Nature of Man*, that so he may come into the *Persons of Men*, and be a *Vital Principle, a Seminal Virtue, the Seed, the Hope of Eternal Life* in them. This is *Christ in you, the Hope of Glory*. God in our *Nature*, is *Christ*; in our *Persons*, *Christ in you*.

There were *Hereticks of Old*, who maintain'd, That the *Godhead of Christ* was instead of a *Soul* to his *Body*, which had no other *Soul*. Thus far it is true, that the *Godhead* is the *Soul of the Soul of Jesus Christ* in himself, and all his *Members*; or rather a *Quickning Spirit* both to *Soul* and *Body*.

This is the *Person*, which acts all, and is all in the *New Creation, or Regeneration*.

I have done with the *First Distinction*, which is that of *two Persons*.

2. Distinction. Of *two Parts* acted by these *two Persons*.

These *two Parts* are,

1. Part. *Earthly*.

2. Part. *Heavenly*.

1. Part. *Earthly*. *The First Man is of the Earth Earthy*, 1 Cor. 15. 47. This *Part* hath three *Steps*.

1. Step. *The Beginning*.

2. Step. *The Progress*.

3. Step. *The End*.

1. Step. *The Beginning*. *The First Man is of the Earth Earthy; of the Earth*. He springs up out of a *Principle of Darkness*. He is the *Image of God* thrusting itself forth thro' the *Darkness*, as a *Shadow*.

2. Step. *The Progress*. He is *Earthy*. If I have spoken to you of *Earthly Things*, saith *Jesus Christ* to *Nicodemus*, John 3. His Meaning is, If I have expressed *Heavenly Things* after an *Earthy manner*. &c.

The

The Work of the *First Adam*, is to bring forth Earthly Resemblances of Heavenly Things, *Shadows* only.

Wisdom saith in the *Proverbs*, *I Wisdom dwell with Prudence, and find out witty Inventions*, Prov. 8. 12, *Wisdom* pertains to the Kingdom of the *Father*, where all Things are in their *Head*, and have the highest *Unity*. *Prudence* belongs to the Kingdom of *Jesus Christ*; where all the Members hold the *Head*, and Particulars have the Universal *Unity* shining in them, by a sweet *Union*.

This *Creation* is the World of witty Inventions, where all Things are only particular *Shadows*, without the first *Unity* and playing *Imitations* of the highest *Appearances*, without the *Head*, or *Substance*.

As *Joab* and *Abner* said one to another, *Let the young Men rise up and play before us*. And there went forth *Twelve* of one *Side*, and *Twelve* of the other. And each caught his Fellow by the *Beard*, and run his *Sword* thro' him. So *Jesus Christ* saith of this World, of all the *Actions* and *Passions* in it: *Let the young Men rise up, and play before us. Let the Shadows of mine Eternal Excellencies play before me, and dance the Figure of my Heavenly Beauties*.

This is that which *Job* saith, *When the Scourge falleth upon the Innocent and the Wicked, God laugheth at it*, v. 9. 23. Because he seeth *Man* walk in a *Show*, as a *Shadow* before him, and multiplying *Shadows*, coming forth into each State of *Misery* and *Joy*, as *Shadows* of Things above, playing upon the *Ground*.

3. Step. *End*. The first *Adam*, the *Natural Man* returns into that *Darkness*, out of which he came. *Dust thou art, and to Dust thou shalt return*, saith *God* to *Adam*, Gen. 3. 19. Then all the *Shadowy Figures* of *Man's Life* here are swallow'd up into the same *Darkness*, never more to come forth, as *Shadows*; but in the *Spirit* and *Truth* of them.

This is the first *Part*, which is *Earthly*.

2. Part. *Heavenly*. The *Second Man* is the *Lord from Heaven*, 1 Cor. 15. 47. The *Second Man* acts a *Heavenly Part*.

This *Part* hath likewise three *Steps*.

1. Step. *The Beginning*.

2. Step. *The Progress*.

3. Step. *The End*.

These three *Steps*, are all set down in that of *Jesus Christ*: *No Man goeth up into Heaven, but he who came down out of Heaven, the Son of Man, who is in Heaven*, Joh. 3. 13.

1. Step. *The Beginning of the Heavenly Man*. This is *Heavenly*. He comes down from above, out of *Heaven*, out of the *Glory* of *God*, with a *Glory* into the *Soul*. He is brought forth, not by the

Over-

Overshadowings of Darkneſs; but by the Outſhinings of the moſt Excellent Majesty.

The *Second Man* comes forth in the Soul, as *Light*, descending from the *Father of Lights*.

2. Step. *The Progreſs of the Second Man.* This alſo is *Heavenly*. He *abides in Heaven*, that is, he abides in a *Heavenly Principle, Power, Appearance, Activity*. He *Lives and Works in the Glory of the Father*. He *Works out the Glory of the Father upon the Creature*, not after a *Shadowy* manner, but in *Power and Subſtance*.

3. Step. *The End.* The *Second Man* returns into Heaven; and as he returns, he carries the Soul up along with him. He *aſcends to Heaven in the Soul*, by *Elevations in Prayer*; by *Transfigurations at Death and the Reſurrection*.

The *Second Man* in the Soul aſcends to God by a *perfect Lovelineſs in Juſtification*; by a *Power of Love in Sanctification*; by a *Fulneſs of Joy in Glorification*.

This is the *Second Diſtinction* of the *two Parts*, which the *two Perſons* act.

From both theſe *Diſtinctions*, there doth reſult a full *Character*, or *Description* of the *Perſon* of an *Hypocrite*.

The *Hypocrite* is the *First Adam*, the *Natural Man*, putting on the *Appearance of the Second Adam*, and pretending to act his *Part*.

He that would ſeem to ſend forth *Divine Breathings*, or to raiſe the Soul up into the Boſom of the Father by Prayer, and not in the Spirit; he Prays as an *Hypocrite*.

The *first Act* of Hypocriſie that ever was in the World, was that which the Serpent tempted *Adam* to in *Paradiſe*; to covet to be as *God*.

Philophers ſay, That when the Spirit of this World brings forth the *Shape of a Man*, into which no *Rational, Immortal Spirit* deſcends; that then there is brought forth ſuch a *Brute Creature*, as is ſeen in ſome parts of *Africa*, by Travellers: It hath the exact *Form and Poſture* of a Man, only bigger; but in all Things elſe is a *meer Beaſt*, living naked among the Beaſts in Woods and Defarts.

So, when the *Natural Spirit* brings forth in the Soul the *Image and Poſture* of a *Praying Chriſtian*, which hath not the *Eternal Spirit* come down into it, then is the *Perſon* of an *Hypocrite* in *Prayer* form'd.

I have diſpatch'd the *first Deſcription*, in the *first way* of Prayer, the *Perſon* of an *Hypocrite*. Before I paſs to the *second Deſcription*, I will make ſome *Uſe* of this.

Use. 1. *Exhortation.* Seek above all Things *Union*, and *Communion* with God. This is the *Life* of every *Truth*, the *Truth* of every *Grace*; the *Life*, *Truth*, and *Grace* of every *Holy Duty*.

Prayer is the *Breath* of every *Spiritual Truth* in us; the *Exercise* of every *Grace*, like *Fire* working upward, into its own *Element*, and *Native Country*; the *Universal Duty*. And *Prayer*, as often as it pretends to be *Evangelical*, is *Hypocritical*, without this *Spiritual Union* of God and *Man*.

There is a *two-fold Consideration*, which will quicken your *Search* after this *Union*.

1. *Consideration.* Of the *Goodness* of God.

2. *Consideration.* Of that *Happiness* which *Man* is capable of.

1. *Consideration.* Of the *Goodness* of God. God hath so contriv'd all Things, that this may appear to be his only *End*, to bring us into an *Eternal Fellowship* with himself. He hath order'd every thing so, that it may be the way to, and of this blessed *Friendship*.

All our *Graces* are *Divine Favors*; Looks of *Love* from God to us, beget them on our *Hearts*. *I will guide thee by mine Eye*, saith God to *David*, *Psal.* 32. 8.

The *Exercise* of every *Grace* is a *Reflection* of the *Beam* of *Sweetness* and *Glory*, shot from the *Eye* of God into our *Spirits*, back from our *Spirits* to the *Eye* of God again: *We beholding the Glory of the Lord, are chang'd into the likeness of the same Image, from Glory to Glory, as by the Spirit of the Lord*, 2 *Cor.* 3. 18.

The *Holy Soul* is the *Glass* of the *Godhead*, in which it beholds itself, and on which by beholding it begets itself: The *Image* of the *Godhead* in this *Glass*, is the *Body* of *Graces* in the *Soul*.

The same *Spirit* that lives in the *Image* of *Glory* in the *Face* of God, doth also quicken that *Image* of this *Face* in the living *Looking glass*.

God hath impos'd no *Duties* upon us, but such, as rightly understood, are the highest *Delights*; being all *Representations* of the *Union*, and *Acts* of *Communion* with God, in the *Mysteries* of his *Power*, *Wisdom*, *Love*, *Glory*, *Person*.

We are commanded to *Pray* always, without ceasing, 1 *Thess.* 5. 17. That is, as much as if God should say to the *Soul*, in the sweet *Language* of the *Canticles*, 2. 14. *Let me see thy Countenance without Intermission; Let me hear thy Voice without Interruption: For thy Voice is Sweet, and thy Countenance is Lovely.*

To *Pray* continually, is to maintain a continual *Intercourse* between the *Soul* and God, immediately, in their naked *Persons*, by the *Spirit* passing up and down between them, without ceasing, and bringing them together every *Moment*, in *Heaven*, and on *Earth* at once.

Shall

Shall God thus prize, and pursue an Affinity with us; and we not answer his Pursuits; with the whole Strength of our Desires, and Affections after his Embraces?

Hath God so much Sweetness in himself, so much Love to thee, as to make Religion a Plot, to woe and wind thee into Communion with him; to contrive Religion into a Sweet and Sacred Bond of thy Person, and his Person in one Love, one Life? And hast not thou so much value of God, as to love Religion for this, to make this the Life of thy Religion, that thou mayst converse with God, and possess him with thyself mutually, in each other?

This is the *first Consideration*.

2. Consideration. *Of the Happiness of Man*. How great is that Blessedness, of which we are capable, to which we are call'd? It is such a Union and Communion with the Divine Nature; as is between the Father and the Lord Jesus. I press forward to the Mark of the Prize, of the high Calling of God in Jesus Christ, saith St. Paul, Philipp. 3. 14.

This is the Prize and Mark, to which we are call'd; that Union which is between God and Jesus Christ.

Shall we not leave every thing behind us, to press toward such a Mark, for such a Prize?

Having this Hope, let us purifie ourselves, 2 Cor. 7. 1: Seeing we have the Seed of so great Glory in us, let us retire out of all other Clothings, into which we grow up out of the Principles of Nature, or the Devil, into the Power of this Seed. Let us come forth only in the Spirit of this Hope; and as we break forth in it, let us break out of every carnal, corrupt Spirit.

This is the *second Consideration*.

But the Soul is apt to make many Objections against this Union; as how can this be? Or if it may be, Will God indeed dwell with Men in his everlasting Brightnesses, and unaccessible Lights?

It is necessary therefore to persuade Men to a Belief of this Union, by a *threefold Argument*.

1. Argument. *The Possibility*.

2. Argument. *The Necessity*.

3. Argument. *The Facility of our Union with God*.

1. Argument. *The Possibility of our Union with God*. This Possibility declares itself by two Things in the Nature; two Things in the Works of God.

1. Thing. *In the Nature of God: His Infiniteness*.

2. Thing. *In the Nature of God: His Fulness*.

1. Thing. *In the Works of God: The Natural Union between the Soul and the Body*.

2. Thing.

2. Thing. *In the Works of God; The Personal Union between the Godhead and Manhood in our Saviour.*

1. Thing. *in the Nature of God: His Infiniteness.* Jesus Christ saith, *All things are possible to God*, Mat. 19. 26. Is any thing too hard for God? God cannot be bounded, or limited. He cannot be shut up in any Creature. Neither can he be shut out of any Creature. He can withdraw himself from *Angels*, and leave them in the *Dark*, to be Devils. So he is *Minimus in Maximis*, *Least*, and *Lowest* in the *most Glorious* Creatures. He can shine forth in *Stones*, raise them to a Participation of the Divine Nature, make them *Children to Abraham*. So he is *Maximus in Minimis*; with all his *Greatness* in the *Least*, and *Meanest* Things.

Is thy Heart a Stone? God can make a *Temple* for himself of this Stone, and dwell in it. Is thy Heart a Stone? God can make it a *Son* in his own Likeness. God can make out of it a *Sister-spouse* for himself, as he did for *Adam*, out of a Rib.

Is there an *Infinite Distance* between God, and Thee? Is there an *Infinite Difficulty* in the bringing of God, and Thee together? There is an *Infinite Power* in God to answer this *Distance*, and take away the *Difficulty*.

2. Thing. *In the Nature of God; his Fulness.* The *Fulness of the Godhead*, Colos. 2. 9. God hath a *Fulness*. He comprehends all *Forms* of Things in himself. He can then bring forth himself in any *Form*, in *Thine*, or *Mine*. The *Original Form* of thy Person, by which thou art brought forth into the World, and upheld in the World; abideth in God, *One* with the *Form* of God himself.

As God hath this *Form* of thy Person, (which is the *Truth*, and *Life* of it) in himself, in *Union*, and Fellowship with his own *Essence*: So he can bring it forth from himself, and reveal it to thee in Thee. St. Paul calleth this the *Revealing of Jesus Christ* in him, Gal. 1. 16.

These are the *two Things* in the *Nature of God*, which declare the *Possibility* of a *Union* between *God*, and the *Soul*.

There are *two Things* more in the *Works of God*, which make good this.

1. Thing. *In the Works of God: The Natural Union between the Soul and the Body.* The Soul apart from the Body is a *Spirit*, that is, an *Act of Life*, *Invisible*, *Indivisible*. It is all *Vital*, and *Lively*; *Life* in the *Essence*, and *Substance* of it, that it can never die. It is gathered up entirely into *One*, having no *Parts*, by which it is capable of any *Separation*. It is a *Power of Life*, in which *all Life*, and *all Workings of Life* lie in *One*.

This is the Nature of the *Soul*.

The *Body* is a *dead Lump* of Earth, made up of many *Parts*, one without another, and at *Distance*.

Consider these *Two*, as they are *apart*, in the *Difference*, and *Contrariety* of their *Natures*. Who would imagine, that these *Two* could be *United* so, as to become *One Person*, and *Live one Life*; Yet so it is. *One Person* subsists in *both Parts*; *Both Parts* subsist together in *one Person*; and by that *Unity of Person*, *mutually* one in another. The *Soul* receives into itself all *Impressions* made upon the *Body*, and is *sensible* of them. The *Body* receives the *Motions* of the *Soul*, and is moved with the *Sense* of them. *Both* joyntly concur, and meet in every *Act* of the *Sensitive*, or *Vegetative Life*.

The Holy Ghost in the Scriptures makes use of this *Union* in Nature, to set forth the *Divine Union*. For it calls *God* the *Spirit*, and the *Saints* the *Body*, whose *Members* are all *Baptized* into this *One Spirit*. And again, it seems to compare *God* in the *Soul*, to the *Soul* in the *Body*; when it calls the *First Man*, a *Living Soul*; the *Second Man*, a *Quickning Spirit*.

Why may not the same *Power*, that joyns a *Living Soul*, and a *Dead Body*, unite a *Living Soul* to the *Eternal God*?

Object. But you will say, There is an *Infinite Distance* between *God*, and the *Soul*: So there is not between the *Soul* and the *Body*. An *Infinite Distance* can never be passed thro'.

Ans. An *Infinite Distance* may be passed through by an *Infinite Spirit*.

But then again, it is not the *Remoteness*, or *Nearness* of the *Distance* which helps, or hinders *Union*; but the *Proportion* between *Things*. *Two Men* are nearer, one to another: than a *Man* and *Woman*; for there is the *Difference* of *Person* only; here of *Person* and *Sex*. Yet *two Men* do not make *One*, because they are not proportioned for a *Union*.

It is an *Active* and *Passive* Nature, which suits, and fits *Things* for *Union*. There then is the fittest *Proportion* for a *Union*, where *One* is most *Active*, the *Other* most *Passive*.

The *Soul* in respect to *God* is *Absolutely Passive*, *Infinitely Passive*; for she hath onely *Potentiam Obedientialem*, a Possibility of being wrought upon by *God*. She is *Infinitely* below him, who is a *Perfect Act*; and so *Infinitely Passive*; and so fit to make *One* with him, who is an *Infinite Act*.

In the *Soul* is *Room* and *Matter* for *God* to work, and display himself. In *God* is *Virtue*, and *Life* enough to *actuate* the *Soul*, and fill the vast *Emptiness* and *Capacity* in her.

Thus

Thus one Deep calls to another, Psal. 43. 7. *God hath set one thing over against another*, Eccles. 7. 14. The Infinit Distance between God and the Soul, make, them to answer, and suite one another. It tunes them for a Sweet Harmonious Consent, and Union.

The *Fulness* of God is his *Pregnancy* and Love, which makes him long after the Soul, to pour forth himself into her. The *Emptiness* of the Soul is her Capacity, by which she is fitted to receive God, and is made restless without him. God dwells with the *Broken Heart* and *Contrite Spirit*.

Thus much for the first Thing. In the Works of God, to shew the Possibility of our Union with God.

2. Thing. In the Works of God; The Personal Union between the Godhead and the Manhood in Jesus Christ. Whatever Objections can be made against the Union of God with the Soul, may be made as strong against this Union: For the *Human Nature* is a *Creature*, and as much below God in that Respect, as the Soul.

This is the Head of the Union. Here it is *First*, *Highest*, *most Immediate*. If ever then any Union between God and the Creature, had been impossible, this should never have come to pass; here the Difficulty should have appeared. The *Foundation* of the Union was laid in this Person, the Lord Jesus.

Now, by how much easier it is to Unite many Persons into one Nature, which is common to them all; than *Nature's* infinitely distant in one Person, so much more possible it is for God and thy Soul now to be made one in thy Person; than it was at *First* for God and Man to be made One in Jesus Christ.

Thy Nature is already United to God: Now remains only the gathering up of thy Person into that Nature, which is its Root and Head.

I have done with the *First Argument*, by which I would move Men to follow after Fellowship with God: The Possibility.

2. Argument. *Necessary*. This *Necessity* is grounded upon two Things.

1. Thing. *The Form of the Creature*.

2. Thing. *The Frame of the Soul*.

1. Thing. *The Form of the Creature*. All the Creatures are not, as Solomon speaks in the Proverbs, *Why wilt thou set thy Heart upon that which is not?* Prov. 23. 5.

The Creatures are not the Substance, the Truth; they are only Shadows: God is the hidden Substance, Jesus Christ and the Spirit are Truth,

How miserable is the Soul of Man, which must be Eternally fed and deluded with Shadows; if it come not to the Immediate View and Enjoyment of God?

Abraham complained to God, before *Isaac* was born; that a *Steward*, and not his *Son*, should be his *Heir*. Man may complain, that *Shadows*, and not the *Substance*, are his *Inheritance*; if he do not inherit the *Divine Nature* and *Persons*.

2. Thing. *The Frame of the Soul*. God hath planted in the Spirit of Man the Desire of *Eternity*, *Infiniteness*, *Perfection*. God hath made Man for himself, as his End, saith *Solomon* in the *Proverbs*, 16. 4.

These *Principles* of Desire put Man upon a restless Search after God, in whom alone *Eternity*, *Infiniteness*, *Perfection*, and the *Satisfaction* of Man are to be found.

God alone is Good, saith *Jesus Christ*. The Powers of Man's Soul cry unceasingly, *Who will shew us any Good?*

You can never still the Cry of the Soul, till you shew God to her; neither can you ever bring the Soul to Rest, till you bring her into God. Therefore *Jesus Christ*, who is the *Knot* of this *Union* between God and Man, invites us, saying; *Come to me, and I will give you Rest*, Mat. 11. 28.

All the Creatures, as *Shadows* in *Water*, present God to Man, for his *Happiness*. The *Desires* of the Soul do *Cloudily*, and as at a *near Distance*, hold forth God to Man, for his only *Perfection*. If Man can never lay hold of the *Divine Essence*, nor be *United* to it; he is in the midst of the *Creatures* and his own *Desires*; like *Tantalus*, who stands hungry and thirsty, with *Waters* up to his Chin, and *Apples* hanging near his Lips, yet can never taste either.

Thus much for this *Argument* of the *Necessity* of our *Union* with God. There remains another, the *Facility*. But I shall speak of that anon, upon another *Occasion*.

I pass now from this *Use*, and from this *Head*, the *Person* to the *Posture* of an *Hypocrite* in *Prayer*.

2. Description. *The Posture of an Hypocrite in Prayer*. This is the *Second Description* in the *First Way*, which is the *Way of Hypocrisy* in *Prayer*.

This is laid down in those *Words*, *They love to Pray, standing in the Synagogues, and in the Corners of the Streets*, Mat. 6. 5.

These *Words* have a *twofold Sense*.

1. Sense. *Moral*.

1. Sense. *Mystical*.

1. Sense. *Moral*. Our *Saviour* Intends not a *Prohibition* of all *Prayers* in publick Assemblies, or Eminent Places; but only a *Caution* against *Affection* to, and *Affectation* of Appearance in Publick, when we Pray, out of a *Vain-glorious End*.

Our

Our Saviour forbids us to *Pray in Publick*, as he forbids us to *swear*, or to *contend*. We are not to do any of these as *Hypocrites*, from ourselves, for a particular Respect to ourselves.

2. Sense. *Mystical*. There is a *Mystical Synagogue*; *Mystical Streets*; *Mystical Corners* of the Street.

1. There is a *Mystical Synagogue*, we read Psal. 74. 8. *They have burnt all the Synagogues of God in the Land*. The Word, *Synagogues*, signifies the *Solemn Meetings*; and that Word, which is Translated *God*, is the Word which is still joyned to the Names of *Angels*, and is the Root of that Word, which expresseth God, as he comes forth in the *Angels*.

The Psalmist in the *Verse* before had mention'd the *Sanctuary*. This was the Principal Place for the *solemn Meetings of God*; all other Places were the *Daughters* of this, Representative of, and Deputies to it.

Cherubims and *Angels* were pictur'd on the Sides, and Hangings of the *Tabernacle*; to teach us thus much, that, *The Presence of God was with the Jews, in the Glory, and by the Ministry of the Angelical Nature*.

The Scripture saith, *The Law was ordain'd by Angels*, Gal. 3. 19. That is, the Image of God was held forth to Man under the Law, in the several Orders and Dispensations of the Angelical Nature and Excellencies.

The *Distinctions* of Birds and Beasts, the Ceremonies, Holy Things, and Rites in the Old Testament, were all *Typical Discoveries* of the Mystery of *Angels*, in which the Image and Presence of God then dwelt being itself but a *Shadow* of that higher Appearance, which was to come in Jesus Christ.

The *Holiness* which the Jews sought in all their Worship and Way, was a *Conformity* to, and a *Communion* with the *Angels*, and God appearing after the manner of the *Angels*. Therefore in the *Old Testament* you shall find *Angels* speaking to Men, and Men to them, sometimes as *Angels*; sometimes as *God*.

When we hear from the Epistle to the *Hebrews*, 2. 5. that the *World to come is not put in Subjection to Angels*: We learn by it, that the former *World*, or the Dispensation of Things under the Law, is subject to *Angels*, as under the Gospel to Jesus Christ. They are the Principles and Patterns of all Things, each Thing coming forth from them; Typifying them; and returning or growing up into them.

To the Name of *Synagogues* with the Jews, do answer the Name of *Churches* with *Christians*. The Truth of the Christian Churches, lies in the *Unity of the Spirit*. The Truth of *Synagogues*, in the *Union of Angels*; which are like *Numbers*, not a simple *Unity*, but Com-

pounds,

pounds, Synagogues, that is, *Gatherings* together, *Coacervations*, *Heaps*, *Knots* of divers Excellencies, with their proper, but *Shadowy Unities*.

This is the *Mystical Synagogue*, which signifies *two Things*. First, The *Glory* of God, as it is imag'd forth to us in the Nature of Angels; which is not the Supreme Unity, but a *Collection* of Excellencies, like a *Beauty* made up of many *Colours* and *Lineaments*. Secondly, The *Presence* of this *Glory* with Man.

2. There are *Mystical Streets*. *Wisdom* cries without: *She lifts up her Voice in the Streets*, *Prov. 1. 20.*

The *Inward Place*, in which *Wisdom* shew'd herself under the Law, was the *first Tabernacle*, the *Holy Place*, which was cover'd. This was the Nature of Angels; for the *most Holy Place* was not yet open'd, the *Divine Nature* was not at all discover'd, till *Jesus Christ* came.

The *Outward Place* then under the Law, was this visible World, which is a Court, without any *Covering* or *Secret* of *Glory*.

The open Appearances of Things, to Sense are the *Streets*, in which *Wisdom* lifts up her Voice; while the Nature of God is held forth in the Angels, and the Nature of Angels imag'd forth by these Things of Sense, as by Types. But *Jesus Christ* did not lift up his Voice, neither was his Cry heard in the Streets: For he withdrew the *Presence* of God from visible Types, and from their next Truths, the *Angelical Images*, into a *Spiritual Appearance*.

Revel. 11. 8. It is said of the two Witnesses, That their *Dead Bodies* lie in the Street of the great City, which is Spiritually call'd *Sodom and Egypt*, in which also their Lord was Slain.

The great City is this Creation; the visible Part of it, is the Street, in which the *Dead Bodies* of the Witnesses, that is, the *Legal* and *Evangelical* Flesh, or Types of *Jesus Christ* lie; and in which Street *Jesus Christ* himself was Slain.

Revel. 21. 21. St. John describing the *New Jerusalem* saith, That the Gates were all one Pearl: That is, the Angels were all cloth'd with the Purity and Unity of *Jesus Christ*; the Streets of the City were pure Gold, and as transparent Glass: That is, the Inferior, the outward part of the *New Jerusalem*, which is the visible World, is chang'd from its opacous or shady Nature, to a Transparency, and from its dull and dead Nature, to a fruitfulness in Beams, like Gold.

Thus we see what the *Mystical Street* is.

3. There are *Mystical Corners* of the Street, *Jesus Christ* in his Church is call'd the *Corner-stone*, out of which the whole Building grows, and by which it is united and upheld.

Solomon saith of the Whorish Woman, *Her Feet abide not in the House; she is without in the Streets; she lies in wait at every Corner*, Prov. 7. 11, 12. Solomon's *Matron* is interpreted by Divines to be *Divine Wisdom*, the *Heavenly Image* of Things: Accordingly the *Strumpet* of which he speaks, is taken for *Folly*, or the *fleshy Image* of Things.

This *Strumpet* abides not within, in the *House*, which is *Jesus Christ*, the inward *Frame* and *Form* of Things; but she is gadding abroad, running forth into the *Streets* of outward, Sensual Appearances.

She lies in wait at every Corner. The several *Spirits* of this visible World, which are as the *Corners* of the Streets, as the *Centers* of these out-spread Forms, these are her *Dens*, in which she lurks, out of which she issues. And as any Soul descends into the Region of these *Spirits*, to come forth into the World, she seizeth upon it, ensnares and poison it, as a Spider does a Fly in its Cobweb.

These are the *Mystical Corners*.

By this time we may understand, what the Posture of an Hypocrite in Prayer is, according to the *Mystical* Acception.

He is a *Moral Hypocrite*, who clothes himself with the outward Appearance of a Saint, in the *Body* only.

But he is the *Mystical Hypocrite*, who stands in the Glory and Power of an Angel, and so Prays; loving to see himself in this Glory and Power.

This *Soul* is the *Daughter* of God, who espouseth herself to the Servant of God, (for such Angels are in their Natural Image) instead of the Son of God, and so makes herself a Strumpet, an Hypocrite.

Standing expresseth a *fixt* and *Confident* Posture; when the Hypocrite hath rais'd himself to an Angel's Height, when he hath drawn down Angelical Spirits, into Union with his Spirit; he settles here, and exalts himself with Pleasure in these Things; believing that by them he shall prevail as a Prince with God.

I have done with the *second Description*: The *Posture* of an Hypocrite in Prayer.

3. Description. *The End of an Hypocrite in Prayer*. The *End* of an Hypocrite in all his Prayers, is ever this, That he may be seen of Men, or that he may appear to Men.

This *End* is *Twofold*.

1. The *first End* of an Hypocrite is, when he Prays, that he may set up the Image and Appearance of *Man*. Then he appears to Men, when he appears as a *Man*. Such as the *Eye* is, such must the *Light*, such the *Object* be. He that makes a Show to the Eye of
Man,

Man, sets himself in the Light of Man, and sets up the Image of Man for the Object, which is to be seen in that Light.

St. Paul joyns those Two, Rom. 2. 29. *He is a Jew, who is one inwardly in the Spirit, whose Praise is not of Man, but of God.* He who seeks and enjoys the Praise of Man in Divine Things, hath those Divine Things only in the outward Appearance, the Image of Man, or the Creature.

2. The Second End of an Hypocrite in Prayer, is to feed the Spirit of Man, or the Creature, high and fat, with its own Esteem and Praise.

This is his *Appearing to Men*, his Exalting the Creature in the Eye of the Creature, that it may seem *something* to itself.

This is the third and last Description of the Way of Hypocrisy in Prayer.

Use 1. Admonition to beware of Hypocrisy in Prayer. It is our Saviour's Caution, *When ye pray, be not as the Hypocrites.*

I will present to you the Discoveries and Dangers of Hypocrisy in Prayer, that you may the more know and study to avoid it.

So I shall divide my Use into two Parts.

1. Part. Discoveries.

2. Part. Dangers of Hypocrisy in Prayer.

1. Part. Discoveries. These are Seven.

1. Discovery. *We pray as Hypocrites, when we have a Design to commend ourselves to others by our Prayers.* He that would seem Eloquent, Devout, or Spiritual, when he Prays; he makes himself a Barbarian, an Infidel, an Hypocrite to God.

St. Paul saith to the Galatians, *Do I yet persuade Men, or God?* This Man, when he pretends most to persuade God, makes it his End to persuade Men into a good Opinion of himself.

St. Paul condemns those, who affect to make a *Show in the Flesh*, Gal. 6. 12. When the Peacock perceives himself to be observ'd, and to have Spectators; he spreads his Tail with a great deal of Gaudery and Bravery: But, as he sets up his Tail, he hides his Head.

So do you, when you love to please Men in your Prayers, you spread your Tails, you exalt that which is Inferior and Basest in you, your *Fleshy Part*: But you hide and obscure that which is your true Glory, your Head, *Jesus Christ*.

They say, He is a good Orator, that so ravisheth his Hearers with the Subject and Matter of his Speech; as that they have no Space, or Liberty of Spirit, to think *Who* speaks, or *how* he speaks. 'Tis well apply'd to Prayer. He prays well, whose holds forth the Lord Jesus, in the Power of the Holy Ghost that the Souls of those that

that hear, are fill'd with the Spiritual Appearances of Jesus Christ, taken up out of all *Fleshly* Objects into him; that they consider not at all the *Man* that Prays, nor his *Manner* of Praying.

2. Discovery. *We pray as Hypocrites, when we would commend our selves to ourselves in our Prayers.* He that pleaseth himself in his own *Parts*, or *Piety*, while he Prays; he maketh his *Prayers* the *Devil's Bath*, in which he soaks his Soul.

Not he that commends himself; but he, whom God approveth, shall be justified, saith St. Paul, 2 Cor. 10. 18.

Thou, who Prayest, that thou mayst justifie and admire thyself in thy Prayers; see thine own Picture in *Nebuchadnezzar*, when he walk'd in the midst of his Palace, and said to himself, *Is not this great Babel, which I have built, for the Honour of my Name?* Thy most glorious *Prayers* are but a *Babel*, which thou buildest to the Honour of thine own Name.

What manner of Hypocrisy is this? Thou makest a Show of Worshipping God, and in Truth settest up thine own *Image* in the Gold and Silver, of high Notions, and curious Fancies; then thou makest thy *Prayers* a *Proclamation* and *Trumpet* to thyself, to fall down and Worship before this *Image* of thyself.

3. Discovery. *Your Prayer is Hypocritical, when you think to commend yourself to God by your Prayer.* This is the *Pharisee's Prayer*, who made the Praises of God an Introduction for his own Praise to God: *God, I thank thee, that I am not as other Men, &c. I fast, &c. I pray, &c.* Lnk. 18. 11, 12.

The *Hypocrisy* in this Case is manifest; for you seem to fall down before God, that you may exalt him; whereas you do *two Things* most contrary to this: You express the *highest* Thoughts of *yourselves*, that can be; and the *lowest* of *God*.

1. You express the *highest* Thoughts of *yourselves*, that can be. You think, that you can put a *Loveliness* upon your Persons, and a *Life*, or *Love* into your Prayers; which shall be *worthy* of God, so *suitable* to him, as shall take his Heart, and make him in Love with your Prayers, and you.

When *Esther* had a Petition to present to *Ahasuerus*, she invited him several times to a *Banket of Wine*; and so obtain'd her Desires. Thus thou thinkest of thyself to provide a *Banket of Wine*; such sweet Affections, such strong and high Workings of Spirit, as shall take not Men and Angels, but God himself, that he shall be able to deny thee nothing.

2. You express the *lowest* Thoughts of God. You think him *changeable*, to be mov'd by you. The *Heathens* believ'd, that there were between *us*, and *Substances* meerly *Spiritual*, *Demons*, which were Spirits cloth'd with Thin, Airy Bodies: These they thought were feasted and attracted by the *Fumes* and *Vapours* of their Sacrifices. You make God such a one, whom you can feast and draw to-your own Will, by the Ejaculations and Breathings of your Spirits in Prayer.

Our Prayers, if they be truly *Spiritual*, are the moving of our Spirits, by the Spirit of God, according to God; that is *clear* contrary, which thinks to move the Spirit of God, according to our Spirits.

4. Discovery. *When the End of our Prayer is to maintain, or heighten our own Appearance in the Flesh, then our Prayers are Hypocritical.* It is lawful for us to seek by Prayer, the Preservation or Exaltation of ourselves, *in and to* God. But when we aim at our own Life, Peace, Parts, Graces; as *in and to* ourselves; we *Pray*, that we may be *seen* of Men, that we may appear in the *Light* or *Day* of Man.

This was *Ahab's* Fast and Prayer, when the Judgements of God were denounc'd against him by *Elijah*.

Prayers are the *Breathings* of *Faith*; *Faith* is the emptying the Soul of itself, to fill it with God.

As a *Bucket* is let down into a Well, and dipt into the Water, that it may come forth full of Water: So a Holy Heart in Prayer is let down into, and drown'd in the Divine Nature, that it may be full of that, not of itself.

But he that terminates his Prayers in himself, lets down his Heart a little way; but stops and draws it back again, before it toucheth the Waters of Life in God. These are *Mock-prayers*.

As a *River* poures forth itself into the Sea, where it loseth its own Name, and is known only, as the *Waters* of the Sea: So *Prayer* is the pouring forth of the Soul into God, that there it may lose all its particular Impressions and Interests with itself; and no more be known to itself; but as an *Appearance* or *Power* of God.

That *Prayer* which endeavours the Preservation of a Man's-self, as *so* and *in* himself, is from the Spirit, not of Christ; who unites Man to God, as the *Spouse*, the *Glory*, the *Out-shining* of God; but of *Antichrist*, who denies Christ come in the Flesh; withstands the Discovery and Fulness of God in the Flesh of the Creature, by making it full of itself.

5. Discovery. *A Sollicitude for Ability to pray from a Man's-self, is a Sign of an Hypocritical Prayer.* Our Saviour bids his Disciples, that they should not take thought, what to say, when they were brought before
Coun-

Councils, for, saith he, it is not you that speak, but the Holy Ghost, that speaketh in you, Matt. 10. 19, 20.

Much less are we to take an anxious Care, what to say, when we come to Pray. Such a Sollicitude is an Argument, that we speak not to a *Father* ; or that it is not the *Holy Ghost*, but *Self* that speaks in us.

Let me put this Question: Is a *Power* to Pray, *less* or *greater* than that for which we Pray?

If a *Power* to Pray, be greater than that for which we Pray ; shall we go to God for the less, and seek that which is greater from ourselves?

If *Life* be more then *Food* ; shall we say, we beg our *Food* of God ; and depend upon ourselves for *Life*, which turns this *Food* into *Nourishment*, and enlargeth itself upon it?

The *Power* to Pray, is the *Life* of the *Spirit* in us, all that we can ask besides, is *Food* to this *Life*, something which itself *Quickens*, *Unites* to itself, puts forth and heightens its *Appearances* upon it.

Take heed then of making God believe, that thou honourest him, by asking with *Earnestness* a little Bread, a little Boon from him: When thou dost ask with greater *Earnestness* and *Anxiety*, that which is the *Life* of all, from thyself. God is not mock'd.

But again, Is a *Power* of Praying less, than *that* for which thou Prayest? Thou Hypocrite, How canst thou pretend to ask with Faith any Thing of great Moment ; when thou dardest not trust in him quietly for a smaller Matter.

Can he believe, that God will give him *Heaven*, his *Love*, himself for asking ; who doth not believe, that God will give him *Words* or *Ability* to ask it?

6. Discovery. *He that makes his own Sense of Things the Measure of his Satisfaction in Prayer, discovers Hypocrisy.* If the Heightnings of thy Fancy, the Heating of thy Affections, the Enlightning of thy Judgment, be that which gives thee Rest in a Prayer, or any other Sense of Things, which the Natural Man is capable of ; thou declarest, that it is thy *Sense*, which is the *Spirit* of Prayer in thee ; and that it is not the *Sense* of the *Spirit*, which is thy Prayer.

We read it spoken to Spiritual Persons: *Ye are not come to the Mount, that may be touch'd, Heb. 12. 18.* If you stay upon any Mount of Glory, which may be touch'd, which is subject to the outward or inward Sense of your Natural Man ; you are not come to Mount *Sion*, to the Mount of the *Spirit*, on which alone Spiritual Prayers are made.

I must give *two Cautions* for the right understanding of these *Two* last-mentioned *Discoveries*, before I pass from them.

1. *Caution.* The Soul may have a *Holy Sollicitude* in a *Spiritual Prayer*. When *Jesus Christ* raised *Lazarus* from the Dead, he *groaned*.

The *Spiritual Man* in the Lord *Jesus* was shut up in the *Natural Man*, with the Powers of *Darkness* and *Wrath*. It laboured and struggled greatly, to put forth its *Glory* thro' these, and to bring forth from itself the Soul of *Lazarus* to Life again in *Despite* of the *Opposition* which was made, and of all that *Darkness*, that now had imprisoned *Lazarus*, and *Jesus Christ*, one in another.

The *Groan* signified this *Labour* of the *Spiritual Man*; and it was likewise an *Effect* of the *Labour* upon the *Natural Man*.

So may there be *Sollicitude* in *Prayer*; if that *Sollicitude* be an *Expression* and *Impression* of the *Unexpressible Groans* of the *Spirit*.

This is the *First Caution*.

2. *Caution.* We may have a *Holy Satisfaction* from our own *Sense* of Things in *Prayer*. But then it must be with a *twofold Distinction*.

1. *Distinction.* The *Person* of a *Saint*, as it lives in the *Natural Man*, may have a *satisfactory Sense* of *Divine Things*; tho' the *Natural Man* cannot.

The *Spiritual* and the *Natural Man* are *One Person* in a *Christian*: The *Spiritual Man* and the *Spirit*, or the Lord *Jesus*, are both *One Spirit*. So the *Sense* of the *Spirit* in *Prayer*, is the *Sense* of the *Spiritual Man*: The *Sense* of the *Spiritual Man* is the *Sense* of that *Person*, which is the *Natural Man*, and that as the *Person* is in the *Natural Man*, tho' it be not according to his *Natural Part*.

2. *Distinction.* There may be a *Satisfactory Sense* of *Divine Things* in the *Spiritual Man* of a *Christian*, as in the *Eye*; in the *Natural Man*, as in the *Looking-glass*. *St. Paul* signifies this *Distinction*; *As in a Glass* beholding the *Glory of the Lord*, 2 Cor. 3. 18. When we pray, and *God* shines in, full upon us; our *Heavenly Part* receives the *Heavenly Vision*: But our *Heavenly Part* is inclosed with *Flesh*. It makes therefore an *Image* of itself, and this *Divine Appearance*, upon the *Flesh*, in which it dwells. So itself sees and enjoys the *Glory* in the *Life* and *Truth* of it, by this *Glass* of *Flesh*; while the *fleshy Glass* hath only the *shadowy Image*.

But thus much for the *Sixth Discovery*.

7. *Discovery.* *Prayers* are *Hypocritical*, when they pretend to be *Spiritual*, and spring only from a *Natural principle*. The *Natural Man* receiveth not the *Things of God*, saith *St. Paul* 1 Cor. 2. 14. *Prayer* is one of the chiefest *Things of God*, if it be *Spiritual*.

A shooting or falling Star, is but an Earthly Slime, which can never receive the Heavenly Substance, or Nature of a *true Star*; only it takes its Form and Frame: But it is quickly spent, and falls back to the Earth again.

So a Natural Spirit may be heated, and raised by the Powers of the World to come. He may be touched and carried upward in Prayer by some Impressions, which the Glory and Sweetness of God from above may make upon him. He may shine gloriously, and be very warm in Prayer: But he will quickly consume his Lustre and Warmth, and fall back cold to the Earth again. For tho' he may have the *Form*, he hath not the *Principle*, nor *Power* of Spiritual Prayer in him.

I have finish'd the *Discoveries* of Hypocrisie in Prayer. I should now speak of this *Use* in the

2. Part. *The Dangers of Hypocrisie in Prayer.* But I shall defer my Discourse of these, till I have spoken also of the *Second Way* in Prayer.

2. Way. *Of Secresie in Prayer.* Having done with the *Way* of Hypocrisie in Prayer, I come to this *Way* of Secresie. It is expressed, *But thou, when thou Prayest, enter into thy Closet; and when thou hast shut thy Door to thee, Pray to thy Father, which is in secret, and he who seeth in secret, shall reward thee openly, Mat. 6. 6.*

This *Way* hath two Parts.

1. Part. *A Description of Secret Prayer.*

2. Part. *The Reward of it.*

1. Part. *The Description of Secret Prayer, by Entering into thy Closet; Shutting thy Door; Praying to thy Father which is in secret.*

These Words aim at a Sense beyond the *Letter*. For a Man may play the Hypocrite in his Closet, as well, as in the Church. I may love to appear to myself there. *My Left-hand may know, what my Right-hand doth.*

You will understand the *Spiritual Sense* of these Words, when I shall have opened to you three Expressions.

1. Expression. *The Closet.*

2. Expression. *The Shutting of the Door.*

3. Expression. *The Secret,*

1. Expression. *The Closet.* This Closet hath a twofold Sense.

1. Sense. *Chamber.*

2. Sense. *Treasury.*

1. Sense. *Chamber.* A Closet signifies a private Chamber for Retirement. God invites his People in: *Come my People, enter thou into thy Chambers, and shut thy Door about thee; and hide thyself, as it were*
for

for a little Moment, until the Indignation be overpast, Isa: 26. 20. What are these Chambers of Safety? Are they any Defence, or Place on Earth? No. For the Storm of this Indignation is to fall upon the whole Earth. v. 21.

What then are these *hiding Chambers*? Are they the Wisdom and Excellency of Man's Spirit? No. For God warneth us to put no Trust in these. Cease from Man, whose Breath is in his Nostrils, wherein is he to be esteem'd? Isa. 2. 21.

But what, or where are these Chambers? Are they the Bosom of Angels; No. For the Storm falls theretoo; there also is War: The Devil gets up into the Natural Heaven of Angels; *there was War in Heaven*, saith the Holy Ghost, between Michael and his Angels; the Dragon and his Angels, Rev. 12. 7.

Who will shew us this Closet, this hiding Place? St. Paul will, *You are Dead, and your Life is hid with Christ in God*, Colos. 3. 3. See the Retiring Chamber, Christ in God; or that Glory of God, in which Jesus Christ now is. That of us, which is in this World, falls under the Tempest, and is swallowed up by Death. That only lives, which makes its Retreat out of the World into God.

God, then, in the Brightness of his Eternal and Essential Glory is a Saint's Closet, or Chamber.

Canticles 1. 4. The Spouse rejoiceth in the Love of Jesus Christ, saying, *The King hath brought me into his Chamber*. This is then, when Jesus, as a King, brings the Soul into the Glory of his Father.

In the same Sense David speaks of Jesus Christ, under the Type of the Sun: *He cometh forth as a Bridegroom out of his Chamber*, Psal. 19. 5. As the Chambers of the Hail and Snow in Job, are those Angels, which have the Power of these Meteors, and put themselves forth from their secret Ideas or Forms, into these sensible Images and Impressions: So the Sun's Chamber, is that Angel, which is the Sun's Sun; to which the Sun is, as the Reflection of the Sun in Water, or a Glass is to itself.

The Chamber of the Lord Jesus is the Eternal Spirit, or the Glory of his Father.

This is that Chamber, out of which the Bridegroom comes, into which he passeth again; out of which he shuts the foolish Virgins, in the Parable of the ten Virgins.

Thus much for the Closet, in the first Sense, as it signifies a private Chamber.

2. Sense. A Treasury. The Word which we read Translated a Closet, is in Greek *ταμειον*, which signifies also a Repository in a private Family, where Provisions are laid up; and from whence they are

are given out to particular Uses, by a *Steward*. It signifies also a publick *Treasury* in a Common-wealth, for publick Moneys, entrusted to, and dispens'd by a *Treasurer*.

The Spiritual and Glorify'd Person of our Lord Jesus, is both the *Repository*, and the *Treasury*.

First, The Lord Jesus in his Heavenly Person is the *Repository*. *Of his fulness we have all receiv'd Grace for Grace*, saith St. John, Joh. 1. 16. Our Lord is the *Repository*, and the *Steward*. In him all *Provisions* of Grace, Comfort and Glory, are laid up in store for us: By him they are in each Season dispos'd of for us, and dispens'd to us, as our *daily Bread*.

Secondly, The Lord Jesus is our *Treasury*, and *Treasurer*, *In whom are hid all the Treasures of Wisdom and Knowledge*, Coloss. 2. 3. This St. Paul saith, speaking of Jesus Christ. All the *Wealth* and *Glory* of the Kingdom of God, lie in the *Heavenly Person* of our Blessed Saviour. These are the Varieties and Discoveries of the *Divine Nature*, which are by him communicated to the Church.

If you would have secret and sweet *Communion* with God in Prayer; go into the *Chamber* of the King.

If you would have Strength and Refreshings for Prayer; go into the *Repository* of the Saints.

If thou wouldst converse with the *Riches* of Christ, and the Discoveries of God in Prayer; go into the *Treasury* of the Church.

The *Person* of our Lord Jesus in the *Spirit* is *all these*, this *Chamber*, this *Repository*, this *Treasury*.

Then thou entrest into thy *Closet* to Pray, when thou art taken into the *Spirit* and *Bosom* of thy *Husband*, thy *Saviour*.

Thus I have open'd the *first Expression*, The *Closet*.

2. *Expression*. *The shutting of the Door*. Jesus Christ saith, *I am the Door*, Joh. 10. 9. The *Door* is that, by which Men go *in* and *out*. God cometh *out* into this Creation by Jesus Christ: He returneth *into* himself again by Jesus Christ, by whom also the *Creature* comes into God.

St. Paul saith of the *first Creation*, Coloss. 1. 16. *By him*, (that is Jesus Christ) *were all things created*. He saith of the *Regeneration*, or the *Church*, v. 18. *He is the Beginning, the First-Born from the Dead*.

As a *Door* turneth *inward* and *onward*; so doth the Lord Jesus to both *Creations*; to God and the *Creature*.

A *Door* hath *two Parts*; an *In-side* to the House; an *Outside* to the Street: So is Jesus Christ; his *Inside* to God, the Habitation of all Blessed Spirits, is *Spirit*: His *Outside* to the World, is *Flesh*. Upon his *Inside*, he bears the whole *Frame* of all Things *Spiritual* and
Divine =

Divine: He bears upon his *Outside*, the *Form* of all Things Created.

When the *Poet* describes the House of the *Sun*; he shews us the *Sky*, the *Earth*, the *Sea*, with all their Varieties, pictur'd upon the Doors and Walls. His Design to Teach us is; that the *Sun* is the *Center* and Fountain of all *visible* Things; that all the *Figures* and *Colours* of this lower World, are the Riches of his Light opening and displaying itself.

Thus the Lord *Jesus* is a *Door*, upon whose *Inside* you may see God, Heaven, the Millions of Holy Angels, All Saints in their *Divine* Part, painted forth to the Eye of your Faith: On the *Outside*, you may see drawn, in lively Colours, to the Life, Angels, Men, Birds, Beasts, Fishes, the innumerable Forms of all Creatures, in their *Natural* State.

Jesus Christ is the *Principle* and *Power* of all Things *Natural* and *Divine*. He bears up all Things by the Word of his Power, Heb. 1. 3.

This is the *Door*.

Now let us see, what it is, to shut this *Door* upon us.

This shutting of the *Door*, signifies two Things: First, To draw in the *Inside* of the *Door*, the *Spiritual* Part of Things, to the View of the Spirit, and Spiritual Persons only; leaving the *Outside*, the *Fleshy* View of Things, to those without.

This is to hide the *Pearl* from the *Swine*, in the *Mother of Pearl*; the unutterable Groans of the *Spiritual* Man, from Profane Ears, under the Covert of the *Natural* Man.

Secondly, To shut the *Door*, is to withdraw from the *Outward* and *Fleshy*, into the *Inward* and *Spiritual* Appearance. As the *Angels* put out their Hands and drew in *Lot*, and shut the *Door* upon him: So the Spirit of *Jesus Christ*, puts forth itself upon the Heart of a Saint, pulls that into the Heavenly Frame of Things, then shuts the Heavenly Form upon it; inclosing it in that Light, and leaving the *Fleshy* Light for those *Blind Gropers* in the *Streets*.

I have done with the *Second Expression*. I come now to the *Third*.

3: Expression. *The Secret of the Father*. Pray saith *Christ*, to thy Father, who is in secret.

We read of this *Secret*: Thou shalt hide them in the Secret of thy Presence, from the Pride of Man: Thou shalt keep them secretly in a Pavilion, from the strife of Tongues, Psal. 31. 20.

There is the *Face*, and the *Back-parts* of God. The highest Improvements of the Creature, in its Created State; the fullest Appearances of God by the Creature, are only his *Back-parts*.

The

The *Face* is the Brightness of a Man's Glory; the *Naked Part* of a Man, in which we converse openly with him. The *unveil'd Person* of God, the immediate and Essential Image of the *Divine Nature*, Jesus Christ, is the *Face* of God.

Exod. 33. 23. God tells *Moses*, that he will shew him his *Back-parts*, but his *Face shall not be seen*, that is, in that *Mosaical Administration*.

This is call'd a *Secret* for two *Reasons*.

1. *Reason.* The *Face* of God lies beneath the *whole Creation*, as under a *Veil*, *Ephes. 3. 9.* St. Paul calls the Gospel, which is the opening of the *Face* of God upon Man, *The Mystery*, which from the Beginning of the World is hid in God.

The *Face* of God lies beyond the *Beginnings*, below the first *Principles* of this World, more *inward in God*.

2. *Reason.* The *Face* of God is hid in its own *Light* and *Glory*. Jesus Christ is said to dwell in that *Light*, which no Man can approach unto, whom no Man hath seen, nor can see, *1 Tim. 6. 16.*

This is the same with that, which God said to *Moses*, *No Man can see my Face and Live*. Therefore the same Paul, who said, *We with open Face beholding the Glory of the Lord*, &c. *2 Cor. 3. 18.* The same Paul said also, *I am dead, and now I live, yet not I, but Jesus Christ in me*, *Gal. 2. 26.*

The Creature must die to its own Life, and live the Life of God, before it can see the *Face* of God.

It must go quite thro' the *Principles* of this Creation; it must rend them as a *Veil*, it must pass out of them, and beyond them, before it can come to the *Visions* of God.

As the *Light* of the *Sun* is too strong for the Bodily Eye of Man; so there is a *Light* shining in the *Face* of God, which is too far disproportion'd by an *Excess* of *Glory*, to every *Created Spirit*.

No one can raise himself up into this *Light*, or to a *Capacity* of bearing it. It is in every Creature, as a *Fire*; till it have quite consum'd the Creature, and chang'd it into its own *Likeness*. Then it is seen, and shews itself no more as a *Fire*; but as a *sweet Light*.

You will understand this *Secret* more clearly, if you take along with you these two *Notes* concerning it.

1. *Note.* While the *Law* was in Strength and State; the *Jews* had a *Presence* of God with them, which was the *Face* of God upon them.

The *Jews* call this *Presence Shekinah*, the *Habitation*, or the Dwelling of God with Man.

This was not the *Naked Face* of God, the immediate Appearance of Jesus Christ: But it was a *Principal Angel*, in whom the *Natural Image* of God, and his *Presence* in that Natural Image, did *Eminently*, and *Primarily* reside. The *Heavenly Image*, Jesus Christ in the *Spirit*, was also present in this *Angel*; appearing, as at a great *Distance*, as at the bottom of the *Waters* of the Natural Image; yet being that *Power*, by which all was brought forth and govern'd.

This is that *Angel of his Presence*, whom *Isaiah* speaking of God, mentioneth, *Isa.* 63. 9.

God calleth him *my Angel*, *Exod.* 32. 34.

God saith of him, *My Name is in him*, *Exod.* 23. 21. And he is to bring the People, to the Place prepar'd.

The *Name* of God is reckon'd among those Things, which were before the *Creation* of the World: This is the Appearance of God in Jesus Christ.

This was the *Face* of God under, yet seen thro' the *Veil*.

Ezek. 1. 5. You read of *four living Creatures*; which seem to express the *Angelical Nature*; by the *Wings*; the Colour of *Brass* and *Fire*; the *Calves Feet round*; the manner of their *Motion never turning*; the *Spirit of Motion* first seating itself in them.

V. 15. We read of *Wheels* standing on the *Earth*, by the *Living Creatures*. These *Wheels* seem to represent the *Souls*, which are like the *Angels*, next to them, wholly carry'd on in *one Motion* with them, and under them reach unto the *Earth* of this visible World, sometimes lifted up *above* it, sometimes let *down* upon it.

V. 22. There is a *Firmament*, which may well be the *Person* of the Lord Jesus, as he *unites in himself*, and divides both *Creations* in themselves.

V. 26. You have the Lord Jesus in his *Spiritual Person*, being above the *Firmament*, upon a *Throne*, and like *Amber*. This Word *Amber* is no where else in the *Scripture*. Some Learned *Jews* make it a Compound of *two Words*, one signifying *Silence*, the other *Speech*. The *Godhead*, according to its naked *Glory*, is a *Silence* in the *Kingdom of Christ*; but the *Humanity* Glorify'd, is a *Speech*, or the Expression of the *Godhead*.

The *Rain-bow* round about this *Man*, v. 28. is the *Spirit* of Jesus Christ in his *Kingdom*, his *Brightness*.

V. 4. All this came out of a *Cloud*.

At the last Verse we are told, that this was the *likeness of the Glory of the Lord*.

This is the *Glory*, which *St. Paul* tells us, that the *Israelites* had, *Rom. 9. 4.*

This was the *Secret* of the Divine Presence under the Law, and it was a *Representation* of the whole Frame of Things; *Visible* and *Invisible*; *Spiritual* and *Natural*; in *one Image*, the *Head* whereof is *Jesus Christ*.

But this *Image* comes forth from a *Cloud* and *Fire*; that is, it appears in an *Angel*, who is the *Angel* of this Presence. And by this means the Appearance is *Cloudy*, as thro' a *Veil*.

The Holy Men and Prophets of old, saw all their Light in this *Light*; they had this *Glory* presented to their Spirits, as a *Glass*, in which they saw the whole Course of *Times*, and *Things*, by the *Motions* of the *Living Creatures*, and the *Wheels*. This *Glory* went before them to prepare the Way, and was their *Reward* to gather them up at last into itself. While it was present, all Things were prosperous.

Job means this, 29. 3. by the *Candle* shining upon his *Head*; v. 4. by the *Secret* of the Lord upon his *Tabernacle*.

When the *Jews* rebell'd against God, then this *Glory* departed from them. After this, there was no more any *Vision* or *Prophet*; none that could tell how long.

This is the first Note.

2. Note. The Coming of *Jesus Christ* into the World, brought down this *Secret* of the Lord, to dwell again with Men.

But there was this *Difference* between the *Glory* of the Law, and of the Gospel. One was *Cloudy*, the other *Clear*. One was in the Person of an *Angel*, as under a *Veil*; the other in the Person of the Lord *Jesus*, *Unveil'd*.

In the *Old Testament*, the Appearance and Presence of God, was by an *Angel*; and the Name of the Lord was put upon an *Angel*. When an *Angel* appear'd to *Manoah* and his Wife, in *Judges*; they cry'd, *We shall Die, for we have seen the Lord*. The *Glory* of God was seen under the Law, in the Face of an *Angel*, as the *Glory* of an *Angel*; and an *Angel* was seen, as the *Glory* of the Lord.

But in the Times of the Gospel, we read it spoken of *Jesus Christ*, *Thy Throne, O Lord, endureth for ever*: and, *Let all the Angels of God Worship him*: But of the *Angels*; *He hath made his Ministers a Flame of Fire*, *Heb. 1. 6, 7, 8.*

Now the Presence of God is in the Person of *Jesus Christ*; and the Person of *Jesus Christ* appears nakedly in the Spiritual *Glory* of the Father; and all the *Angels* are made only *Ministring Spirits* to his Person.

St. John saith, *We have seen his Glory, as the Glory of the only begotten Son of God*, Joh. 1. 14. No more, as the Glory of an Angel.

St. Paul saith, *We all with open Face behold the Glory of the Lord, as in a Glass*; not as under a *Veil*, 2 Cor. 3. 1. Angels Faces may be Glasses now to Jesus Christ; but no more *Veils*.

Thus was the *Glory* with the *Apostles, Prophets, and Saints* under the Gospel; not as coming out of a *Cloud*; but as by the opening of *Heaven* upon them.

Therefore *Jesus Christ* is said to be the *Lord from Heaven*; not an Angel of this Creation.

That *Glory*, which you have describ'd in the 1st. of Ezek. as coming out of a *Cloud*; the same with some Change you have presented to you again, Rev. 4. but as in *Heaven*; that is, in a clear and Spiritual Discovery, as in the unveil'd Face of our Blessed Saviour.

But the Mystery of Iniquity, which is the Power of *Anti-Christ* quickly began to Work: This, tho' it could not reach the *Angels*, yet it hath cast a *New and Thick Veil*, dipt in the *Blackness of Hell* itself, upon the Heart of all Men living on the Face of the Earth.

Ichabod; Where is now the *Glory*? It is drawn up, like *Peter's Sheet*, into *Heaven* again, and the *Heavens* again clos'd upon us; until the Lord *Jesus* come the second time, and consume that *Wicked One*, burn up that *Veil* by the *Brightness of his coming*; for which all the *Disciples* of the Lord *Jesus* wait Day and Night, as for the Kingdom of God, and cry, *Come quickly Lord Jesus*.

In the mean time they submit themselves to the rough Work of *John the Baptist*, while he smooths the Unevenness of Things, restores the *Natural Image* in Man, and by it points out the *Spiritual Image* ready to appear.

I return now to the Application, having shewn you both the *Ways of Hypocrisy* and of *Secresy* in Prayer, by opening the *Terms of Closet, Door, Secret*, which pertain to the Description of *Secresy*. There remains yet the *Reward of Secresy*, to be spoken of after this Use.

Use. 1. *Exhortation to a Pursuit of Union, and Communion with God*: For the *Truth and Life of Prayer* depends on this.

I begun this Use before, and urg'd it by a *threefold Argument*: The *Possibility*; the *Necessity*; the *Facility* of this *Divine Union*.

This Use hath left for its Task, only the *third Argument*; the *Facility of Union and Communion with God*.

3. Argument. *Facility*. This *Facility* will appear in the way of *God's Receiving us into himself*.

God's *Receiving* Man into *one Life* with himself, hath Relation to *two Persons*, in *both* which the *Easiness* of this Work is made manifest.

1. *Person, God.*

2. *Person, Man.*

1. *Person. God.* Consider in God *three Things*, with Reference to the *uniting* of Man to him.

1. *The Part*, which God acts in this *Union*.

2. *The Sweetness*, which he hath for this *Part*.

3. *The Strength.*

1. *The Part*, which God acts in this *Union*. God doth all : He acts both *Parts*, his own, and *Man's*; for God acts *Man* entirely in this way of *Fellowship*

1. It is a *vital Union*, like that between the *Soul* and *Body*: The first *Man* Adam was made a *Living Soul*; the last *Man* a *Quickning Spirit*, 1 Cor. 15. 45.

Divines say of the *Soul*; it *Builds a House* for itself, and then *dwells* in it. First, The *Soul Forms* the *Body* by its *Presence* and *Power*. Then the *Soul unites* herself to the *Body*, as a *Principle of Life and Beauty*; by which that *Body* is made capable of, and *fit for Communion* with the *Soul*. Lastly, The *Soul actuates*, and *acts* the *Body*; which being thus *acted*, embraceth the *Soul*, complies with it, *acts* towards it, by the *Life of the Soul* in it.

Thus is the Lord *Jesus* a *Quickning Spirit* in *Man*. He *Forms* *Man*; he *Unites* himself to him, as the *Power of an endless Life*: He is in *Man* a *Life*, which carries up *Man* into God, and carries on *Man* in, with, according to God.

Thus it is a *Vital Union*.

2. It is a *Conjugal Union*. St. Paul speaking of *Marriage*, saith, It is a *great Mystery*, meaning it of *Christ* and his *Church*, Ephes. 5. 32.

In the first *Marriage*, the *Woman* was made out of the *Man*, *Bone of his Bone*, and *Flesh of his Flesh*. Then she was brought to the *Man*, and they two became *one Flesh*: The *Woman* being the *Glory* or *Image of Man*; and having all her *Fruitfulness* by *Man*.

Such is this *Union* between God and the *Soul*.

The *Soul* is born of God, being a *Principle* of his *Principle*, an *Image of his Image*, *Spirit of his Spirit*. The *Soul* is then brought to God, by the *Power of this Divine Principle* in her; and they two become *one Spirit*: The *Soul* being the *Glory* and *Activity* of the *Godhead*.

This is the *Part*, which God acts in *Receiving* the *Soul* to himself; a *double Part*, that of God, and the *Soul* too.

2. The

2. The *Sweetness*, which God hath to act this *Part*. The great *Objection*, which is made against the Happiness of the Soul in her Union with God, is taken from the *Will* of God. All the *Doubt*, that can be of the *Will* of God, must be concerning its *Sweetness*; whether it have *Sweetness* enough to encline it to make such a *Union*, with those who are so *Unsuitable*, *Unworthy*, *Contrary* to itself.

If you can but think God *sweet enough*, you can no more question his *Will*, nor stick at any *Guilt* in your own *Will*.

Sweetness is one of God's *Attributes*. *Taste*, and *see*, that the Lord is *Good*, or *Sweet*; saith David in the *Psa.* 34. 8. Each *Attribute* is *conceiv'd* by us, after our manner; but *comprehended* in God, after his own manner. It is *Infinite*, as he is.

Love, which is *Sweetness* in the *Act*, or at the *Height*, is more than an *Attribute*; it is the *Name* of God: An *Attribute* is an *Imperfect* Expression of God; but his *Name* is his *full* Expression. God is *Love*.

Sweetness, which is the *Spirit* of *Love*, hath a *Godhead* in God. You may say of the *Sweetness* of the *Divine Nature*, that which is said of *Jesus Christ*; *The Fulness of the Godhead dwells in it*.

Indeed *Jesus Christ* is the *Sweetness* of the *Godhead*, in the same *Sense*, that he is the *Brightness* of it, *Heb.* 1. 3.

The same *Ways* that *Divines* propound to you for the *Knowledge* of God; the same you may take to know the *Sweetness*, which is in the *Will* of God.

These *Ways* are *Three*:

1. *Way. Of Eminency.*
2. *Way. Of Negation.*
3. *Way. Of Efficacy.*

1. *Way. Of Eminency.* Whatever *Sweetness* the *Creature* hath in it; the same hath God, and more abundantly. Unite all the several *Sweetnesses* of each *Relation*; a *Father*, a *Friend*, a *Husband*, a *Wife*, a *Child*. God hath every *Kind* of these *Sweetnesses* in himself, and new *Kinds*, unknown, unimaginable *Kinds* of *Sweetness*, beyond all these *Relations*.

Gather up into one *Act* of *Sweetness*, all that, which is in every particular *Heart*, thro' the *Creation*; all this will be to that *Sweetness*, which is in the *Nature* of God, but as a *Drop* to the *Sea*, or as a *Dust* to the whole *Earth*.

My Thoughts are above yours, as the *Heaven* is above the *Earth*. God speaks it in the *Prophet* of those *sweet Thoughts*, that are in him towards Man, *Isa.* 55. 9.

2. *Way.*

2. Way. Of *Negation*. Whatever *Sweetness* you want in any Creature, you have that in God; a free, full, unconquered, unchangeable Sweetness.

What are those *Defects* of Sweetness, which you meet with in the Creature? A Dependence upon something without, besides itself, *Merit*, *Suitableness*, *Advantage*: An Aptness to be abated, alienated, provok'd, imbitter'd: A *Straitness*, or *Confinement* in it, going so far, but not able to go any further.

There is no one of all these *Defects* in the *Sweetness* of God. This is *Free*, moving only from an *Inward Principle*. This is incapable of being wrought upon from without, one way or another. It hath an *All-sufficiency* in itself. It can be bounded by nothing within or without itself. God is not straitned in his own Bowels.

The Divine *Sweetness* flows from its own Spring. It feeds upon its own Acts. It fills all *Capacities*.

It is all one to this Sweetness, what thou hast been, art, or mayst be hereafter.

3. Way. *Efficacy*. Whatever *Sweetness*, or *Effects* of Sweetness are in the World, all have been produced by this First and Supreme Sweetness, which is the Cause of all.

What you have seen done Sweetly by any sweet Spirit towards any Person, you may expect the same from God: For the same Cause still produceth the same *Effects*.

Nay, whatever can be wrought by, or expected from, or desired of any Power of Sweetness; you may confidently assure yourself of all that from God. For there is all manner of *Efficacy* for all manner of *Effects* in his *Sweetness*.

Union. The *Inwardest Union* is the *Effect* of *Sweetness*. Believe then in the Sweetness of God for this *Union*.

It is the *Sweetness* of Love, to find or make Persons Equal. Trust thyself to the *Sweetness* of God, to make thee his Equal, his Fellow fit for Communion and Fellowship with himself; whatsoever he find thee.

Thus much for the *Ways* of knowing the *Sweetness* of God, which furnisheth him for the Acting of his double Part in our *Union* with him, *Ours* and his own,

He that now makes the desperate Evil of his own Will, or his Doubts, concerning the Will of God, an *Objection* against his *Union* with God; he limits the *Sweetness* of the *Divine Nature*. He that limits any thing in God, limits God, and so denies him, makes him no God.

3. The *Strength* of God. This is the third Thing, which being consider'd will make our *Union* with him seem easy.

But I shall only propound to you in short these *two Particulars* of Divine Power for the effecting, and perfecting of this Fellowship.

1. The *Omni* presence of God, who is continually in your *whole Being*, in the *Secrets, Springs, and Streams* of it.
2. The *Omnipotency*, by which God moulds each Thing after his own Manner, and doth whatsoever he pleaseth.

I shall speak more to this *Point* in the next *Head*. Therefore I now pass from *this* to *that*.

2. Person. *Man*. The *First Person* concern'd in the *Divine Union* was *God*: The *Second* is *Man*, on whose Part we shall also see the *Easiness* of this *Union*, not by shewing you *any thing*; but how there is *nothing* in *Man*.

Man hath already his *Being* in *God*. *In him we live, move and have our Being*. *God* is already in *Man*. *For he filleth All in All*. Thus there is a *Mutual Union* between thy *God* and *thee*, in *Nature* itself.

As *Images* of Things have their *Being, Life and Motion* in our *Fancies*, which are their *Fulness*; or as *Thoughts* in the *Soul*, which at *Pleasure* changeth them, as a *Garment*: So is *Man* in *God*.

When therefore *God* is said to *Unite* thee *Spiritually* to himself; he doth change the *Manner* only of the *Union*.

God hath a *threefold State*, in which he comes forth.

1. State. *Shadowy*. *God* comes forth in this *Shadowy State* into this *Creation*. In this State hath *Man* by *Nature* *Union* with *God*.

2. State. *Wrathful*. *Man* in the State of *Sin* and in *Hell* is united to *God* in this *Wrathful Shape*.

3. State. *The Love appearance*. *God* decks himself with *this*, for the *Spiritual Union* between himself and *Man*; as a *Bridegroom* for his *Marriage*.

All these *three States* are inseparably wrapt up one in another; *God* is in each.

The Love-appearance is in the *Shadowy State*, as a *Beautiful Face* under a *Veil*; it is in the *Wrathful Shape*, as *Light* is in *Fire*.

There are then two Things only, which are very easy to *God*, even after our manner of judging, which make the *Union* of *Grace* and *Glory* between *God* and *thee*, when thou art worst and lowest.

1. A *Discovery*. *God* is already in thee; although it be in a *Shadowy State*. His *Love-shape* lies hid under this *Shadow*. There wants nothing, but the *bringing forth* of *That*, which is already *brought in* to thee and bred with thee. Therefore *St. Paul* calls his *Conversion*; *The Revealing of Christ in him*, *Gal. 1. 16*.

The *Schoolmen* teach us, That the *Pouring forth of the Spirit*, which *Christ* promised his *Apostles*, was only *Novus modus existendi*, A new *Way*

Way of the Spirits being in them, who was always in all Creatures.

2. *A Change by this Discovery.* The Angels are said to *work by Knowing*. When they are sent upon any Service into this World, to produce any *Change here*, as they *form the Image* of that Change in themselves, which is their *Knowing*; so that *Change* follows according to that *Image*, in this visible Frame without their further Labour, or Care.

After the same manner, such as the *Appearance* is, with which God cloths himself to the Creature; such is the *Appearance*, in which the Creature comes forth before him. When God manifests in Man his *Heavenly Form*, he transfigures Man immediately into the same *Form* by that Manifestation.

Thus you see it as *easy* for God to bring you into a Glorious Union and Communion with himself; as it is for him to think. 'Tis but a *Discovery* of that, which is already in you; and this is done by a turning of his *Thought* in you to that, which is ever in his *Thought*.

I have done with this *Use*, and now return to the *Second Part*, in the *Way of Secresy*, in *Prayer*.

2. *Part. The Reward of Secresy in Prayer.* This follows the *First Part*, which is the *Description* of this *Secresy*: *Thy Father, which seeth in secret, shall reward thee openly*, Matt. 6. 6.

There are *two Things* to be consider'd in this *Part*.

1. *The Ground of the Reward.*

2. *The Nature of the Reward.*

1. *The Ground of the Reward.* This is the *Father's seeing in Secret*.

I must answer *two Questions* for the Explaining of this *Ground*.

1. *Question.* Why doth our *Saviour* speak of *Seeing*, when he treats of *Prayer*, and not rather of *Hearing*? Prayers are *heard*, not *seen*.

Ans. 1. *Seeing*. is frequently us'd for every way of *perceiving*, or *understanding*; especially the clearest. The *Sight* is the *perfectest Sense*.

Ans. 2. It is as proper to speak of *seeing* the *Person* that Prays, as of *hearing* the *Prayer*. So *Christ* tells *Nathaniel*; that, *when he was under the Fig-tree*, (Praying, as it is believ'd) *he saw him there*, Joh. 1. 48.

Ans. 3. But there seems yet to be a further *Mystery* in this *Expression*, which will lay open to us the true *Nature* of *Prayer*, in its *Spirituality*.

We say of the *Intercession* of our *Lord* with his *Father* in *Heaven*; that it doth not consist in any *Words*, which are there spoken to the *Ear* of God; but in that *Image*, which is set before his *Eye*.

Our *Saviour* appears before God in an *Image* of Divine Glory. He sets his *Humanity*, with all its *Wounds* and *Sufferings* in this *Glory*. He brings forth all his *Saints*, even those, which yet *live*, or are to live on Earth, in his own *Humanity*, both in the *Sufferings*, and in the *Glory* of it.

Thus he presents himself to his Father, in that *Image* of *Loveliness*, which is his own *Image*; and in himself all his *Saints*. This is his *Intercession*, which he makes for them at the Right-Hand of God.

Prayer is the *Intercession* of the *Spirit* in the *Heart* of a Saint on Earth, which answers to the *Intercession* of *Christ* in *Heaven*.

The Soul by the Spirit, presents itself to the *Father*, in a three-fold *Image*. First, the Soul sets the Spiritual *Image* of the Lord *Jesus* in the Eye of God. Secondly, her own Spiritual *Image* in that *Image* of her *Saviour*. Thirdly, the Particular *Image* of her *Desires* in her own Spiritual *Image*.

This Third *Image* of her *Desires*, is the *Appearance* of some particular Form, which is seen at a distance in the *Will* of *Jesus Christ*; and from that, in the *Will* of the Soul; to be brought forth from the *Will* of *Jesus Christ*, thro' the *Will* of the Soul in its Season; thus offer'd up to the *Will* of the *Father*, which is the first *Mover*, that it may accordingly come to pass.

This particular Form lying yet in the Spiritual Life of the Soul, as that lies in *Christ*; so set before God, that *Christ* in the Soul, and the Soul by *Christ* may come forth into this Form, at the time appointed: This is the Spiritual Prayer, which is more properly said to be seen, than heard.

Prophecy and Prayer answer one another, differing only, as a direct, and a reflected Beam.

In Prophecy, God shews himself in *Jesus Christ*, the Eternal *Image* of all Truth, to the Soul. He brings the Soul into *Jesus Christ*; and then brings forth from *Jesus Christ* into the Soul, the *Image* of that, which is shortly to come to pass.

Now the Soul offers up its own Will to God in the same way, and after the same manner, that God hath brought down his Will into the Soul. So a Prophecy is turn'd into a Prayer. And that only is a true Prayer, which is a Prophecy revers'd.

The Father infuseth his Will, thro' the Will of *Christ*, into the Will of the Soul, in some Particular, in which God intends to come forth. The Soul offereth up her Will, thro' the Will of *Christ*, unto the Will of the Father, in the same Particular, that he would come forth in it. And this is done on both Sides by the Spirit.

Thus the *Voice* of the *Soul* in *Prayer* is an *Eccho* to the *Voice* of *God* in a *Prophecy*. You have an Excellent Figure of this, in the *last Chapter* of the *Revelation*: *Jesus Christ* saith, *I come quickly*. This is a *Prophecy*: *St. John* answers, *Even so, come Lord Jesus*. There you have the *Prayer* *echoing* to the *Prophecy*.

But thus much for the *first Question*.

2. *Quest.* Why doth *Jesus Christ* limit the *Father's Seeing* to the *Secret*? Doth not *God* see all Things every where alike?

Ans. 1. It is a *Rule* concerning the *Scriptures*, that Words of *Apprehension* are also Words of *Affection*. So the *Father* sees in *Secret*; that is, he sees with *Love*, *Approbation*, and *Delight*. So *Jesus* saw *Nathaniel* under the *Fig-tree*.

Ans. 2. The *Secret* of the *Father* comprehends all Things in it. He is that *Secret*. His *Light* is this *Secret*. And he sees all Things in his own *Light*, in himself.

Ans. 3. *God* sees Things of this *Creation*, by the *Light* of this *Creation*. But he beholds those Things not immediatly with the open *Eye* of the *Divine Nature*; but thro' the *Glass* of a *Created Image*.

What *God* sees with the *naked Eye* of the *Godhead*, he sees in the *Light* of the *Godhead*; he sees it, as the proper *Act* and *Appearance* of the *Godhead*. For the *Object*, and the *Faculty* must ever have an *Affinity*, and a *Suitableness*.

The *Father* then sees Things in *Secret*, as having his own *Image* and *Seal* of *Divinity*, and *Eternity* upon them.

I have now Spoken of the *Ground* of the *Reward*.

2. *The Nature of the Reward.* This is laid down in those Words, *Matth. 6. 6. Shall reward thee openly*.

We cannot understand what this *Reward* is, except we know, what the *Openness* of it means.

The *Secret* and the *Openness* are set as *Opposites* and *Contraries* one to another. So they illustrate each other, and are to be interpreted by one *Principle*, as respecting one Thing.

The *Secret* is the *Light* of *God*, as it is hid under the *Bed* or *Bushel* of the *Natural Man*. The *Openness* then is the same *Light* set up in the *Natural Man*, as in a *Candlestick*.

This is the *Reward* that is to come, that shall be hereafter. That, which thou now in *Prayer* bringest forth before *God*, in the *Secret* of *Divine Light*, undiscover'd to the *World*; that shall come forth openly into the *Face* of the *World*, making that also partaker of the same *Light*; and so shewing itself, as the *Work* of thy *Spirit*.

The *Spirits* of the *Saints* in the *Spirit* of *Jesus Christ*, like the *Spirit* upon the *Waters*, sit hovering over their *Natural Man*, and the whole

World of Nature, *Brooding* and *Hatching* it to a *Spiritual Glory*. But this *Glory*, and this their *Labour of Love*, is for the present hid in the *Secret* of their own *Spiritual Principle*, as *Plants* in their *Seed*; and under the *Natural Principle* of Things, as *Seed* in the *Ground*.

But the *Time* shall come, when these *Holy Spirits* shall come forth upon the *Frame* of Nature, in all those particular *Forms* of *Blessedness* and *Glory*, which have been *breeding* long in their *Hearts* and *Prayers*.

So their *Reward* will be one with that of *Jesus Christ*; they shall see their *Seed* openly grown up thro' all Things.

Now I have quite done with the twofold *Way* of *Prayer*; the *Way* of *Hypocrisy*, and the *Way* of *Secresy*. Their remain some *Applications* proper to this *Discourse*.

Use. 1. *Invitation*. To come into the *Secret* of God, that you may be *Praying* always. I shall *invite* you into this *Secret*, by three *Motives*.

1. Motive. *The Room in God.*
2. Motive. *The Rest in the Secret of God.*
3. Motive. *The Refreshings in this Secret.*

1. Motive. *The Room for your Spirits in God.* *Light* is prov'd to be no *Bodily* Thing, but *Spiritual*, by this *Argument*: Many several *Lights* may be in each other, and yet retain their *Distinct* *Natures* and *Appearances*.

God is a *Light*, a *Spirit*: He makes them *such*, whom he takes into himself. So he hath *Room* for thee, as one *Light* hath *Room* for another. When he hath taken thee into himself, he hath *Room* enough for thy *Neighbour*; because all in him is still *Light* and *Spirit*.

Solomon saith, That all the *Rivers* run into the *Sea*, and the *Sea* is no fuller, than before it was, Eccl. 1. 7. This is the Nature of the *Eternal Spirit*, when it hath receiv'd a *Million* of *Souls* into itself; still it hath as much *Room*, as it had before it took in any one.

Nay, the Nature of every *Spirit* is like that of *Light*. The more *Light* there is, the more *Forms* of Things can it comprehend: So the more of *Spirit* there is, the greater *Number* of *Persons* it lets into itself.

All the *Saints* are said by St. Paul to be *Baptiz'd* into one *Spirit*. As easily, as a full and deep *Water* takes in the *Body* of a *Man*, so doth the *Spirit* of God draw thee into its *Depths*. And when it hath taken thee to itself, thou art one *Spirit* with it; so that it still is a *depth* of *Water*, never fill'd or stop't up.

Jesus Christ comforts his Disciples with this; That in his Father's House are many Mansions, Joh. 14. 2.

The Godhead dwells in itself, because it is one with itself. The Unity of the Divine Nature is its House. The Varieties in that Unity, are the many Mansions in this House.

Each Distinct Thing in the Creature hath its peculiar Property, or Variety in the Godhead, which is its Original, Truth, Substance, and so its Mansions there.

Some tell us, that so many Angels, as fell, so many of Mankind are elected to Glory; that they may fill up the empty Places of those fallen Angels in Heaven.

St. Paul saith, The Creature was made subject to Vanity, not willingly, &c. Rom. 8. 20. All the Creatures are come forth from their several Mansions, or Springs in the Divine Variety, into the Vanity of this Creation; something like lapsed Angels. There is then Room enough for every one in his own Mansion.

God can, if he please, draw up all the Creatures into himself. He can set every one in its own Place, or Part in the Variety. Then, when the entire Unity bubbles up with its Fulness into each Member, or Stream of the Variety; every Mansion hath Room for the whole House, as the House hath a Mansion for every distinct Being.

This is the first Invitation: The Room, which there is for thee in God.

2. Motive. The Rest of the Soul in the Secret of God. This Rest is describ'd, Isa. 11. 9. They shall not hurt, nor destroy in all my Holy Mountain: For the Earth shall be full of the Knowledge of God, as the Waters cover the Sea.

The rest is set forth in this Place, by a fourfold Character.

1. Character. The Mountain.
2. Character. The Holiness.
3. Character. The Harmlessness.
4. Character. The Height of Waters.

1. Character. The Mountain. The Lord Jesus went up to a Mountain to Pray. When thou comest into the Secret of God to Pray, thou comest up to the Top of a Mountain.

The Prophet speaks here of the Times of the Gospel, and means by the Mountain, the Spirit of Jesus Christ in the Gospel, as appears by that Place, Heb. 12. 22. We are come to Mount Sion, &c.

The Mountain of God is his Eternity. For so the Prophet signifies; when he thus describes God; Who dwelleth in the high and holy Place; who inhabiteth Eternity, the high and lofty one, Isa. 57. 15. The height of God, and his unmoveable Seat for an Habitation is his Eternity.

When

When thou livest in God, thou sittest upon the *Mount of Eternity* itself.

Thou art now brought into the *Eternity* of God; and so thou art on the *Top* of an high *Mountain*, in two Respects.

1. *Respect*. Thou hast a *fix'd Seat*.

2. *Respect*. Thou hast a *full View* of all *Creatures* below thee.

1. *Respect*. Thou hast a *fix'd Seat*. Happy is he, who preserves himself in a *Praying Temper*; he is in the *Secret* of God, as on a *Mountain*, which can never be mov'd. Some say, that *Paradise* is above the *Moon*. Thou now art plac'd on a *Mountain*, which indeed is rooted in the *Sun* of the *Godhead*, and rais'd above the *Moon* of every *Creature-Image*. No *Earth-quake* can shake thee in this *Rest*.

2. *Respect*. Thou hast a *full View* of all *Creatures* below thee. A Man on a *high Mountain*, sees at once all the *Varieties* of *Rivers*, *Fluids*, *Buildings*, that lie at a *distance* from one another: He sees in one *View* *Passengers*, that succeed one another; and all this in a *Plain*, a great way below him. Thus thou, while thou art *Praying*, while thou abidest in the *Secret* of God, feest all the *Differences* and *Distances* of this *World*; all the *Successions* of *Times* and *Things*; all *Changes*, in one *unchangable Point*, lying far below thee. For thou sittest on the *Mountain of Eternity*; and so hast a sweet, untroubled *Rest*:

This is the *first Character* of thy *Rest*: *A Mountain*.

2. *Character*. *Holiness*. While you are in the *Secret* of God, *Praying*; you are upon a *Holy Mountain*; you are at *Rest* from every *Corruption* and *Temptation*.

Here is no *Vanity* drawing you down towards the *Creature* and *Death*; no *Veil* to keep you out from God. *Vanity* is fill'd with *Substance*; and the *Veil* is chang'd into a *clear Light* before thy *Spirit*, in this *State*.

The *Streets* of the *New Jerusalem* are *pure Gold*, and as *transparent Glass*, *Revel. 21. 21*. Thou art in this *New Jerusalem*, when thou art *Praying Spiritually*. This *Spiritual Light*, in which thou now art, is that *Mount Sion*, the *Holy Mountain*.

Here nothing is *opacious*, or *shady* to keep out the *Light*. Here nothing is in a *Principle* of *Darkness*; nothing is barren of *Beauty* or *Beams*.

The *Lowest* *Appearances* are in this *Light*, *Glass* and *Gold*; *Glass*, for their *Transparency* and *Clearness*; *Gold*, for their *Brightness* and *Outshinings* of *Glory*.

What *Rest* hath thy *Soul* in this *Temper*, when it hath no *Image* of *Darkness* before it, to ensnare, or infect it; when it hath no *Power* of *Darkness* about it, to imprison, or restrain it?

3. *Character*.

3. Character. *Harmlesfness.* *There is nothing hurts, or destroys in this Mountain.* No *Wild Boar* of the *Forest* can tread down the *Plants of Beauty* in thy *Spirit*. No *Fox* can hurt the tender *Grapes* of thy *Vine*; the growing *Graces*, and *Comforts* of the Lord *Jesus* in thee.

All the *Ministers* of *Darkness* and *Evil*, have no *Power* or *Appearance*, in this *Secret* of the *Mount* of *God*.

The *Powers* of *Sin*, *Death*, and *Hell*, are indeed seen here; but it is as in a *Glass* of *Glory*. They make a *Prospect* only, without any *Danger* of their *Presence*.

Thou mayst *Sleep* sweetly and securely, in the midst of all thy *Treasures*: For no *Evil Spirit* can break into this *Light*; either as a *Worm* to consume; or as a *Thief* to carry away those *Comforts*.

4. Character. *Height of Waters.* *The Knowledge of God shall overflow the Earth, as Waters cover the Sea.*

O come all ye *Saints*, inhabit this *Mountain*, dwell in the *Secret* of the Lord. So ye shall cease from your *Labours*; and yet your *Works*, the *Fruits* of your *Labours*, shall follow you. You shall no more have need to *Spin* *Threads* of *Care*; yet you shall out-shine the *Lillies*.

As *Waters cover the Sea*, springing up from its own *Fountains*, the *Fountains* of the great *Deep*: So shall *Floods* of *Divine Life*, from their own *Fountains* in your selves, drown your *Natural Principles*.

As the abundance of *Waters* receive gently the *Ships* into their *Bosom*, bearing them up strongly, and carrying them on swiftly: So shall *store* of *Spirit* and *Life* sustain you, and set you on *Float*. You shall not fear being aground, on the *Earth* of your *Natural Man*.

This is the *Rest*, which you shall have in the *Secret* of the *Father*.

3. Motive. *Refreshings.* Let these invite you into a constant *Communion* with *God*. The *Spirit* of *God* is a *Mountain*, on which sweet *Refreshings* are prepar'd for you, as well as a *sure Rest*.

On this *Mountain* shall the Lord of *Hosts* make unto all *People* a *Feast* of fat *Things*, a *Feast* of *Wine* on the *Lees*, of fat *Things* full of *Marrow*, of *Wine* on the *Lees* well refin'd, *Isa.* 25. 6.

In those *Refreshings*, which are before thee on the *Mount* of *Spirituality*; there are

1. *The Dainties for the Feast:*

2. *The Feastings on those Dainties.*

1. *The Dainties for the Feast.* These *Dainties* are of two sorts:

1. *Dainties. Fat Things.*

2. *Dainties. Wine.*

1. *Dainties.*

1. *Dainties. Fat Things.* *Fatness* is made up of a twofold Property; *Fulness, Sweetness.*

1. *Property of Fatness, Fulness.* Be ever on the *Mount*, and you shall ever have full Joys. Your Spirits shall feed on *substantial satisfying* Objects, in the *Secret* of God.

Every thing in the Light of God is according to *Christ*; for it is an *Appearance* of *Christ*, and hath the *Fulness* of the *Godhead* dwelling *Bodily* in it.

Your Comforts and Excellencies on Earth are *lean* Things, they frustrate and mock your Appetite. They have the *Fulness* of the *Godhead* in them; for he is every where: But they have it in a thin, slight, *shadowy* way.

Spiritual Things have the *Fulness* of the *Godhead* *Bodily*, that is, with a *Fulness* of *Substance* and *Appearance*. They meet, answer, and fill the Faculties of the Soul.

This is the *first Property of Fatness, Fulness.*

2. *Property of Fatness, Sweetness.* Two Things make *Sweetness*; *Suitableness, Communicableness.* You have in the *Closet* of the *Spirit* *sweet Dainties.* There are Excellencies, that will please, and melt themselves into the *Taste* of your Spirits.

Ask Food of the World, and it will give you a *Stone*, that which is *hard* and *incommunicable*; or worse, a *Scorpion*, that which is *unsuitable* and *Poisonous*.

Go in to your Father, ask of him, and he will give you *Dainties*, most agreeable, and flowing into the Mouth of your Souls:

Besides, the *Fatness* of these *Dainties* is full of *Marrow*.

Marrow is the *Inward* and *Principal* *Fatness*, that nourisheth the *Bone*, the *Seat* of *Strength*.

The *Fatness* of every *Appearance* is the *Humanity* of our Lord *Jesus* *Spiritualiz'd*, and *Glorify'd*. The *Divine Nature* of *Christ*, which is the *Essential* and *Bosom-Image* of the *Father*, living in the *Humanity*, is the *Marrow*.

While the Soul abides with God in his *Secret*, it feasts itself with this *Fatness* and *Marrow*. Every thing that is set before it, is *Fat* and *Marrowy*, with the *Fulness* and *Sweetness* of the Lord *Jesus* in both his *Natures*.

These are the *first Dainties*.

2. *Dainties. Wine upon the Lees refin'd.* *Wine* is the *Life* and *Vigour* of *Dainties*. *Wine* is near all *Spirits*. *Wine* is to the *Marrow*, as the *Person* of the *Spirit* is to the *Person* of *Christ*. A *Power* of *Life* and *Cheerfulness* runs along with all the *Appearances* of *Christ*. The *Spirit*, as *Wine*, will quicken thy *Spirit* to the *Delicacies* in the *Mount* of God.

The

The *Spirit* will carry them down into thy *Spirit*, through all the Passages; as *Wine* doth *Mear*. The *Spirit* will cheer and heighten thy *Spirit* in thy converse with the Things of *Jesus Christ*.

But what mean the *Lees*, and the *Refining* of *Wine* upon the *Lees*?

Lees are apt to trouble the *Wine*, and sour it, if it stand too long upon them.

Lees are the *Principles* from which we strain the *Wine* of our Joys.

There are two sorts of *Principles*; *Earthly*; *Heavenly*.

1. There are *Earthly Principles*: These are *Dark* and *Dead*. If the *Comforts*, which we have from these, stand on these *Lees*, they will be quickly Muddy and Sour. If you would *refine*, and keep this kind of *Wine*, you must take it immediately off the *Lees*.

2. There are *Heavenly Principles*. There is a *Vine* whose *Root* is in Heaven. This *Root* is *Light*, and Purity of *Life*. The *Grapes* of this *Vine* are *Pearls*, precious in *Glory*.

The *Wine* of these *Grapes* is *refined*, and sweetened by standing on its *Lees*; that is, by abiding in its *Principles*.

If you take *Heavenly Joys* off from these *Heavenly Principles*, you trouble and corrupt them.

Let all this move us to press into the *Light* of *God*; that we may always drink of this *Wine* upon the *Lees*, and eat of this *Fatness* full of *Marrow*.

This *Fatness* full of *Marrow*, and this *Wine* upon the *Lees*, is the *Creature* in *Christ*; *Christ* in the *Spirit*, and both in the *Father*.

The *Spirit* shewing forth the *Father* in *Christ*, is the *Wine* upon the *Lees* *refin'd*.

This is the first thing in the *Refreshings* on the *Mount*: The *Dainties* for the *Feast*.

2. *The feasting on those Dainties*. He that lives on *God*, feeds on the *Strength* and *Fulness* of all the *Creatures*. He feeds on *Christ*, on the *Spirit*, and on the *Father*: He takes them all into himself; becomes one *Substance* and *Spirit* with them; turns them into *Non-rishment* and *Life*: He and they subsist together in one *Person* and *Nature*: They live one in another; he in them, and they in him.

Nay, if thou livest in *God*, thou shalt not only *Feed*, but *Feast* on those *Dainties*. Thou shalt sit at them, please thine *Appetite*, and taste with them. They shall be a perpetual *Invitation* to *Pleasure* before thee; a *Relish* of *Delight* upon the *Palate* of thy *Soul*.

Use 2. Expect not a *present Justification* from Men, of thy *Prayers*, or any of thy *Works* in the *Spirit*. Let it be enough for thee now,

that thou hast the Eye of the *Father* upon thee: Thou hast *His Presence*, Testimony, Approbation, and Love

Look not for an *Open Reward* while *this World* stands; for so long the Glory of the *Spirit* is a *Secret*, and hath only a *secret Reward* from thine own *Conscience* and thy *God*, who with his Holy Angels, is conscious to that *Integrity*, *Beauty*, *Power*, *Love*, which dwell in *thee*, and thy *Prayers*.

When God shall bring forth the Divine Glories *hid* in Earthly Darkness; when he shall reveal the *Secrets* of his Spirit openly upon the *World*; then shalt thou have an *Open Reward*, Praise from the *whole World*.

In the mean time be content to be *in the World*, as *He*, thy God, is *in the World*; Veiled and Obscured. When he appears upon this *Outward Frame* of Things; thou shalt appear with *Him*, and all thy Works in the *Spirit* with thee.

Be not troubled then, if Men do not Justify *openly*, in their *fleshy Principles*; what thou dost in the *Secret* of the *Spirit*. This were to expect the *Reward* of the *Hypocrit*.

Use 3. Discovery of the *Dangers* in *Hypocritical Prayers*. I warned you in a *Use above*, to take heed of *Hypocrisy* in Prayer. I divided that *Use* into *Two Parts*; The *Discoveries*. The *Dangers* of *Hypocrisy*. I then finish'd the *Discoveries*. I left the *Dangers* to this Place; where I have ended my *Discourse* of the *Two-fold Way* in Prayer; the *Hypocritical*, and the *Secret*.

These *Dangers* are *Five*.

1. Danger. *Hypocritical Prayers* are at best but *Disappointments*. The Blind Man could urge that, as confessed by all; Joh. 9. 31. Now we know that God heareth not Sinners; much less the worst of Sinners, *Hypocrits*; and that the worst kind of *Hypocrits*, *Spiritual Hypocrits*; and that in the very *Act* of *Hypocrisy*.

St. Paul saith, Heb. 11. 6. Without Faith it is impossible to please God. And Faith is the substance of things hoped for, v. 1. There can be no Faith, where there is no *Spiritual Substance*, but only a *Show*; as in the Prayer of an *Hypocrit*.

If then you may have the *Ear*, you cannot take the *Heart* of God: You may perhaps attain *Outward*, *Temporary Mercies*; but no *Solid*, *Everlasting Joys*.

There is a *Fable*, or *Poetical Parable* of a Man that fell in Love with the *Queen of Heaven*; but Embraced instead of *Her*, a *Cloud* in her Likeness, upon which he begat not *Men*, but *Centaur*s, half *Men*, half *Beasts*: This Man is the *Hypocrit* in Prayer, who holds in his Arms a *Cloud*, instead of the *Glory* of God; who hath an *Image*, or
Shadow

Shadow only of *Spirituality*, but not the *Spiritual Image* itself. This Man by such a Prayer can bring forth at best, but *half Blessings, Brutiſh Blessings*.

2. Danger. If God answer the Prayer of an Hypocrit, it is with a Vengeance: Our Lord saith of Hypocrits; They Pray to be seen of Men. And they have their Reward.

It is said of Abraham, that he gave Rewards to his Sons by Keturah, and sent them away; that they might not inherit with his Son Isaac, Gen. 25. 5, 6. God may give thee a Reward for thy Hypocritical Prayer; but it is in Wrath, and with a Curse; to send thee out of his Presence for ever.

3. Danger. The Prayer of an Hypocrit provokes God to Jealousy. Jealousy is the Rage of a Man, saith Solomon.

[The fourth and fifth Dangers are wanting.]

I have spoken at large to the general Part of this Doctrin: That Prayer, if it be Evangelical, is Spiritual and Divine.

I come now to a more Particular opening of it in several Branches.

There are six Particulars, in which I shall endeavour to unfold the Nature of *Spirituality* in Prayer:

- | | |
|----------------|--------------------------|
| 1. The Matter. | 4. The Principle. |
| 2. The Object. | 5. The Form. |
| 3. The Seat. | 6. The Answer of Prayer. |

1. Particular. The Matter of Prayer. My Discourse upon the Matter of Prayer; or that for which we are to Pray, will be a kind of short Commentary upon the Petitions in the Lord's Prayer.

The Matter of Prayer is Sixfold.

1. The Glory of God in himself.
2. The Discovery of the Glory of God in the Creature.
3. The Change of the Creature into that same Image of Divine Glory.
4. A Seasonable Supply of all Things suitable for the Inward or Outward Man.
5. A Preservation from Temptation.
6. A Deliverance from Evil.

1. Matter of Prayer: The Glory of God in himself. This is the first and main Thing, for which we are to Pray; the Essential Glory and Blessedness of the Divine Nature. Matt. 6. 9. Our Lord makes this the first Petition in that Prayer, which he teacheth his Disciples: *Hallowed be thy Name*.

The Name is the Essence or Nature of a Thing in the Language of the Scriptures. The Angel saith to Manoah: *Why askest thou after my Name,*

Name, seeing it is Secret. Judg. 13. 8. (as we read, but as the *Hebrew* hath it) *Wonderful.* His *Name* was *Wonderful*, because it was his *Nature*, which was too *High* for Man's Capacity.

Exod. 3. 14. *Mose* had ask'd God, What he should say, when the People enquir'd who sent him, and what was his *Name.* God answereth, *I am that I am*, thou shalt say; *I am* hath sent me. The very *Being* and *Essence* of God, is the only *Name* of God. God cannot express himself, but by himself.

The *Hallowing* of the *Name* of God, is the *Purity* and *Perfection* of the *Divine Nature.* *Psal.* 29. 2. *David Prays*, or *Praiseth* after this manner: *Give the Lord the Glory due unto his Name: Worship him in the Beauty of Holiness.* *Holiness* is the *Beauty* of the *Godhead.* The *Beauty of Holiness*, is the *Glory due to the Name of God*; it is that *Perfection of Excellency*, which is proper to the *Divine Nature.* And this is the *first* and *principal* Thing, for which we are to *Pray.*

Object. But you may say; the *Essential Glory* of God is already, and hath been from *Eternity.* How then can we be said to *Pray* for it. *Prayer* is the actuating of a *Desire.* *Desire* hath for its *Object* some *Good to come*, not *present*; *possible*, not *necessary.*

I shall answer this *Objection* four ways.

1. *Answ.* We may as properly say of the *Essential Glory* of God, that it is *to come*; as that it *was*, or *hath been.* *Revel.* 1. 8. God is express by this *Name*; *He that is*, *he that was*, *he that is to come.*

These *Heavens*, which encompass the *Earth*, have neither *Beginning* nor *End*; neither this *Side*, nor that *Side*, in themselves: For they are a perfect *Circle.* Yet do we say, that they are *before* and *behind* the *Earth*; on *this side*, and on *that side* of it. So is the *Eternity* of God, which hath neither *first* nor *last* in itself: Yet *was* it *before* the *Creature*: And it shall be *after* the *Creature*, when that shall be no more.

2. *Answ.* We have a full example of all the *Creatures* at once, *Praying* for the *Glory* and *Blessedness* of God. *And I heard all Things in Heaven, in Earth, and in the Sea*; and the *Things contain'd in them*, crying, *Blessing, Honour, Glory and Power, to him who sits on the Throne, and to the Lamb, for evermore.* And the four *Beasts* said *Amen,* *Revel.* 5. 13, 14.

These four, *Blessing, Honour, Glory, Power*, express the *Excellency* of the *Divine Nature* in *General*, and of the *Trinity* in *Particular.*

1. *Blessing* represents the *Fulness* of *Excellency* in the *Godhead*, in *General.*

2. *Honour* is the *Fountain* of *Excellency*, as it *Communicates* itself in God. This is a peculiar *Character*, or *Mark* of the *Father.*

3. *Glory*

3. *Glory* is the *Image* of this Excellency, as it springs up fully, and at once, in one entire Body, out of that *Fountain*. So the Son is set before us.

4. *Power* is the *Plenty*, the innumerable *Multitude*, the *Collection* of particular *Streams* of Excellency, issuing forth from that *Fountain*, in the Bosom of that *Image*. Thus we have the *Holy Ghost*.

You see now, how all Creatures pray for the *Essential* and *Personal* Blessedness of the *Godhead*, in the distinct Compleatness of it in the *Trinity*: And the *four Beasts* say *Amen* to their *Prayers*.

3. *Ans.* The *Glory* of God is no *Transient* Thing; it doth not pass away; it is always *present*, and in *Act*. As a good Man Prays, that God would *love* him, tho' he knows, that he hath lov'd him from *Eternity*; so he Prays that God may be *Glorious* in himself: For the *Glory* of God in himself, and his *Love* to a Saint, are both of them *Eternal Acts*. They are ever *now*, and *for ever*.

4. *Ans.* *Spiritual Prayer* is not so much a *Desire* of any thing to come; as a *Working together* of thy *Will* with the *Will* of God, to which every Thing is *present*.

The Spirit makes *Intercession* according to God, saith St. Paul. This is the *Prayer* of the Spirit, an *Answerableness* in the *Actings* of the Creature's *Will*, to the *Actings* of the *Will* of God. Now the *primary Object* of the *Divine Will*, on which it acteth, with which it closeth, is the *Essential* Perfection of the *Divine Nature*. The *falling in* of our *Wills* with the *Will* of God, in *closing* with this *Glory*, and in the *Adherency* of our *Wills* to it, is then certainly the *primary* Thing in *Prayer*.

There are *three Things* in *Prayer*.

1. The *touching* of our *Wills* with a *Sweet* and *Strong Sense* of the *Will* of God in *General*, or in *this*, or *that Particular*.

2. The *raising up*, and *melting* of our *Wills*, into the *Will* of God.

3. The *running along* of the *Will* of God, and our *Wills*, both in one *Stream*.

This therefore is *Prayer* in the Spirit; the *casting off* thy *Will* into the *Divine Will*; a *Sympathy* in the *Workings* of *that*, with the *Workings* of *this*. When thy *Will* acts in a *Compliance* and *Complacency* with the *Will* of God, upon any *Object*; then, behold, thou *Prayest*.

Thus *Spiritual Prayer* is not so much a *Motion*, as a *Rest*: The *Acts* of it are *Delights*, rather than *Desires*: All its *Asking*s are *present Enjoyings*.

Thus much for the *first Matter* of *Prayer*; the *Essential* *Glory* of God.

Use 1. For Instruction: To teach us the true *Nature of Prayer* in a Christian. It begins *high*, and keeps up all along. It lodgeth itself in the *Glory of God*.

I shall now express the *Nature of Evangelical Prayer*, only in *two Things*.

1. *Right Prayer takes it rise at the Glory of God.* Every *Grace and Duty* in the Gospel, hath the *Image of Jesus Christ* stamp't upon it: So hath *Prayer*. The *Head of Christ* is God; and *Spiritual Prayer* heads itself with the *Glory of God*.

A Holy and Gospel Spirit, when it Prays, aims first at the *Blessedness of the Godhead*, and takes the *Rise* of all its other Petitions from thence.

The Spirit of a *Saint* is made *one Spirit* with God in Prayer. It goes on to *Will*, as the Will of God goes on to *Work* in Christ. God so works in Christ, that his *Godhead* goes forth in every *Work*. Thus a *Saint* prays in the *Spirit*, that the *Glory of God* goes forth in every *Desire*, or *Petition*; and carries that forth

2. *Right Prayer runs on in the Will of God.* As a *Boat* set afloat on the *Water*, and carried on by the *Natural Course* of the *Water*, without *Sails* or *Oars*: So that is the *true Praying*, when the *Tide* of the *Divine Will* comes in upon the *Will of Man*, and fetcheth it off, and carries it on by its own *Motions*. So much more, as there is any *Created Spirit*, or *Humour* beating upon the *Sails* of our *Affections*; or of *Human Industry* and *Art* working up our *Fancies*; so much the less there is of *Prayer*, in a *Prayer*.

Our Saviour giveth us a full Draught of these *two Rules* concerning Prayer, in *two Prayers*, which himself makes: They are *Short*, but *Strong*, and have the *whole Nature and Matter of Prayer* wrapt up in them.

The first Prayer is, *Father, Glorifie thy Name*, Joh. 12. 28. The second Prayer is, *Not my Will, but thine be done*.

Father, Glorifie thy Name. This is as much as if *Jesus Christ* had said, *Father, I would ask all things in one*; This is it, *Thy Glory*. This is all the *Desire of my Heart*, as a *Bottom of Silk* wound up: If I should ask in particular, all those several Things, which my Spirit may go forth after upon any occasion; it would be but the *unwinding of this Bottom*, and the working of that out.

Not my Will, but thine be done. *Jesus Christ* doth here like *Sea-men* in foul Weather, draw up the little *Boat* of his *Human Will*, into the great *Ship* of his *Divine Will*, that it may be carried along in that. This is the *Right way of Praying*, according to the *Gospel*.

Use 2. For Admonition. To beware of a *Carnal* and *Fleshly* Temper of Spirit. A *Carnal* Temper deprives us of the Benefit of Prayer: At least it Robs us of all the *Strength* and *Sweetness* of Prayer, which is the *Spirituality* of it: And that upon these four Grounds.

1. Ground. *A Carnal Temper makes a Man incapable of seeing the Glory of God.* A *Natural* Man receiveth not the Things of God, neither can he know them; for they are *Spiritually* discern'd, 1 Cor. 2. 14. As is a *Natural* Man, so is the most *Spiritual* Man, when he is in a *Carnal* Frame; his Heart is made Fat, the Eye of his Understanding is clos'd up with *Flesh*, that it cannot look out to a *Spiritual* Glory.

Spirituality is a *Fineness*, a *Quickness*, and a *Depth* of Being. Every *Spiritual* Object, the more Glorious it is, the more it requires a *fine*, *quick* and *piercing* Sight to discover it. A *Fleshliness* of Mind makes the Soul *Gross* and *Pur-blind*, not seeing Things afar off, much remov'd from it in Excellency.

The *Glory* of God is the most *Spiritual* Thing, and therefore *Carnality* doth most of all cloud this to the Soul. The Soul now is as the Pilot of St. Paul's Ship, when he could see neither Sun nor Moon, nor Stars. How can she direct her Course in *Spiritual* Prayer, when she sees not that *Glory*, that should both *Enlighten*, and *Heat* her to Pray?

2. Ground. *A Carnal Temper makes a Man incapable of tasting that Sweetness, which is in the Will of God.* Old Barzillai refus'd to go with David to the Court: For, saith he, Can my Ear yet discern pleasant Sounds, or my Palate taste Dainty Meats? When the old Man lives and prevails in us, it corrupts our *Taste*, that we cannot relish *Divine Sweetnesses*.

It is a *Softness*, and a *Suitableness* in the Tongue and Palate, by which they savour delicate Food. *Earthliness* and *Worldliness*, harden and dead the Palate of the Soul, the Heart and Spirit of a Man, that the Goodness of God cannot melt itself into it.

How can the Soul go to give up her *Will*, to the *Will* of God in Prayer, when she saith; I can relish no *Sweetness*; I can take no Pleasure in it?

3. Ground. *A Carnal Temper shuts up the Soul in Fleshly Appearances.* Who hath bewitcht you? saith St. Paul to the Galatians, 3. 1. When they began in the Spirit, and ended in the *Flesh*. There is no Witchcraft, or Enchantment against a Soul, like that of this great Strumpet the *Flesh*. It so *Entangles* and *Ensnares* the Understanding, that it can see nothing, but according to the *Will* and *Way* of the *Flesh*.

When the Soul, tir'd with Worldly Vanities and Lusts, would fain break forth into a Wilderness, where it might be at Rest from them; it is still haunted, and hunted up and down, by *Fleshy Imaginations*, *Fleshy Images of Things*, which stick inseparably upon her, and set themselves continually before her.

If she endeavour to get up to the Top of the *Mountain to Pray*; This *Fleshy Appearance of Things*, rise about her, like a thick Mist or Fog, and sit upon her; that she is there also, as in the Bottom of the *Pit*.

4. Ground. *A Carnal Temper fixeth a Man in a Self-Principle*. What Peace or Pleasure can the Soul have in Prayer, while her Whoredoms are so many with this great Deceiver and Adulterer, *Self*? That Spirit, that will *Pray* after a Spiritual manner, must divorce herself from this *Self-Principle*; she must *espose* herself to the Will of God, her true *Husband*, and live *chast* to him.

A little Bird ty'd by the Leg with a String, oftens flutters and strives to raise itself; but still it is pull'd down to the Earth again: Thus a Soul fixt in a *Self-Principle*, may make attempts to Pray and Offer at the Bosom of God; but still it is snatch'd down by that String of *Self*, which ties it to the Ground.

Use 3. An Exhortation to Prayer. There are *four Comforts* in a Spiritual Prayer, which are so many Encouragements and Allurements to it.

1. Comfort. *There is a Divine Light in Prayer.*
2. Comfort. *There is a Sure Strength.*
3. Comfort. *There is a Sweet Peace.*
4. Comfort. *There is a Satisfying Pleasure.*

1. Comfort. *There is a Divine Light in the Prayer of a Christian*. A Saint Praying, fixeth his Eye full upon the Glory of God, which shines out upon him, and covers him with its Beams. I appeal to the Experience of Praying Christians, to testify, whether they do not meet with this *Threefold Refreshing*.

1. Refreshing. *A strengthening of their Understandings with a Light of Glory*. Now they can comprehend fully, and contemplate firmly those Mysteries which were too hard for them. Now the Soul can take in so much of Divinity and Spirituality, that she is enebriated, and extasied with the Strength and Sweetness of this Light.

2. Refreshing. *The unveiling of many Evangelical Truths to the Eye of the Soul*. While the Soul is wholly intent upon the Glory of God in Prayer, many sweet Appearances, high Truths shew themselves clearly to the Soul, which were before utterly unthought of, or very difficult. They now appear, as in their Element, like Stars to him

him that looks stedfastly on a clear Skie in an Evening. They come forth, as out of their Bride-Chamber, ready Trim'd, prepar'd for the Soul, in sweet and clear Notions. Often they come thick and swarming about the Soul, from the midst of this Glory; like Bees out of a Hive. A Man frequently learns *more and better at at one Hour's Prayer*; than in the Study of many Days.

3. Refreshing. *The Representation of Earthly Things, in a Dress of Glory.* Earthly Things look'd upon after an Earthly manner, distemper the Soul with Lusts, Cares or Griefs. A *Fleshy Light* is the sprinkling of the Flames of Hell upon Things, which, while they so appear to us, set us on Fire. But when a Man comes to Pray, and casts up his Eye to the Glory of God; that Golden Serpent cures by his Rays, the biting of the fiery Serpent. The same Earthly Things now pass before a Man's Spirit, in a Vision of Glory. That which thou didst see *below, in Flesh and Fire*; thou now seest the same above, in *Spirit and Glory*.

As *Dives* saw poor *Lazarus* lying in *Abraham's Bosom*: So those Objects, which were thy Affliction, now appear to thee in the Glory of God; thy Relations, thy Cares, Fears and Crosses. They make such sweet Impressions, and form such beautiful Images of themselves in thy Mind; that when thou comest from Prayer into the World, thou still seest all Worldly Things in that Glorious Appearance, and with that Tincture of Sweetness, which thy Soul met with in the Mount.

2. *Comfort in Prayer. A sure Strength.* *A Word fitly spoken, is like Apples of Gold, in Pictures of Silver, Prov. 25. 12.* The Words in Hebrew sound thus, *Apples of Gold, in Pictures of Silver, is the Word, the Word upon its Wheels.* The Spirit seems here to have Relation to some such Vision, as *Ezekiel* saw in his first Chapter. There is the Word, the Eternal Word upon his Wheels.

There were four Living Creatures in the midst of four Wheels, full of Eyes, High and Dreadful. Above these was the Son of Man on a Firmament. This the Jews call the Chariot; the Prophet calls it, the Glory of God, which he saw. This is the Apple of Gold in the Picture of Silver; the Glory of the Godhead in Christ, going forth in the Beautiful Flesh of Angels and Spirits. This is the Word upon his Wheels.

When a Saint Prays, he fixeth his Spirit on this Glory of God; so he also rides forth upon these Wheels, with the Word. Thus the Strength of his Spirit in Prayer becomes Irresistible. For these Wheels carry all Things along with them, and break in pieces whatsoever falls under them.

The *Glory of God* is the *main Wheel*. All other *Powers* and *Motions* are *Wheels* in this *Wheel*. They move with it, and by it. When thou *Prayest*, thou mutually *movest*, and art *mov'd* by the *Glory of God*. So all Things move with thee the same way.

3. *Comfort in Prayer. A sweet Peace.* When *Hannah* had *Pray'd*, she had *Peace*: She was no more troubled. I cannot say, that God let her know, that her *Will* should be his. But this I know, that his *Will* was now made hers. This *Resignation* was her *Rest*. The Soul tost with a *Tempest* Prays, and puts into the *Will of God*, as to a *Harbour*. Here she lies sheltered from every *Storm*. The *Will of God* is a perpetual *Calm*: For there are no *Cross-Tides*, nor *contrary Winds*. The Spirit that rides by *Prayer* in the *Haven of God's Will*, is fenc'd from violent *Blasts*, by the *Power and Wisdom of God*, as *High and Mighty Rocks* on each side.

4. *Comfort in Prayer. Satisfactory Pleasures.* How often doth *David* begin his *Psalms*, which are most of them *Prayers*; with *Mourning*, and end them with *Mirth*? When thou beginnest to *Pray*, thy Soul is straiten'd in its own *Will*: Thou lettest it forth into the *Liberty of the Divine Will*, where it *Exalts and Triumphs*. Thou art oppress'd with a *Dark and sad Sense of Things*: Thou prayest and sendest forth thy Spirit into the *Light of Divine Glory*: Now thy Soul is fill'd with *Marrow and Fattness*; Every *Object* is a *Feast* to thee, distill'd out with this *Glory*. As the *Samaritan Woman* said of *Christ*; *I have met with a Man, that hath told me all that ever I did*: So the *Will of Man*, let forth in *Prayer* into the *Will and Glory of God*, cries out for *Joy*, *I have met with that, which answereth all my Desires*.

Thus much for the first Matter of *Prayer*.

2. *Matter of Prayer. The Discovery of the Glory of God in the Creature.* The second *Petition* in the *Prayer*, which the *Lord* made, is this, *Thy Kingdom come*. Take three *Notes* upon this *Petition*, which open it for my present purpose.

1. *Note.* The *Kingdom and Glory of God*, are both the same thing. Compare that *Scripture*, *Luk. 12. 31.* with that *Rom. 15. 7.* Our *Saviour* commands us in one, to seek the *Kingdom of God*. *St. Paul* tells us in the other; that, our *Saviour* hath receiv'd us into the *Glory of God*. The *Glory of God*, is that *Kingdom of God*, which we seek, and into which we enter by *Jesus Christ*.

The *Kingdom of God* is his *Glory*; the *Glory of God* is *God*. The *Essence or Nature of God*, in the *Absoluteness and Fullness of it*; as it is *Independent, Unconfin'd*: This is the *Kingdom*, in which the *Person of God Reigns*. The *Brigheness of this Essence*, in its *Purity and Na-*
kedness

Redness, as it is *unclouded* by any Creature; this is the *Glory*, in which the Person of God shines.

2. Note. *The Kingdom or Glory of God is present every where.* It is inseparable from God, and as God, *Omnipresent*. It is always in every thing open to the Eye of God. But it is said to come in respect to the Creature.

The Coming of the Kingdom, is the *Discovery of the Glory of God*, in and to the Creature.

John the Baptist preacheth, *The Kingdom of God is at hand.* *Christ* in the *Flesh* preacheth; *The Kingdom of God is at hand.* When *Christ* was ascended, and had pour'd forth the *Spirit*; *St. Paul* sheweth us the *Kingdom of God now come*, Rom. 14. 17. *The Kingdom of God is Righteousness and Peace, and Joy in the Holy Ghost.* The same *Apostle* in another place, sums up this *Kingdom of Righteousness, Peace and Joy*, in the *Spirit*; in this one Word, the *Glory of God*: *Where the Spirit of the Lord is, there is Liberty.* We all with open Face beholding the *Glory of the Lord*, are chang'd into the same Image, from *Glory*, &c. 2 Cor. 3. 17.

The Kingdom of God is the Liberty of the Spirit, the open Discoveries of the *Glory of God* in the *Spirit*.

The Kingdom is then come to thee, when the *Glory of God* shines out on thy Heart.

3. Note. *The Glory or Kingdom of God, is the lowest Seed of Things, and highest Perfection.* Both these Descriptions of it lye near together in one Chapter. *Matth. 13. 31.* *The Kingdom of God* is likened by our Saviour to a *Grain of Mustard Seed.* *Matth. 13. 44.* It is compar'd to a *Treasure*.

As the *Glory or Kingdom of God* is a *Seed*; so it comes up in the Creature; as it is the highest *Perfection*; so it comes down into, or upon the Creature.

This is the *second Thing*, which we are to Pray for, next to the *Essential Glory of God*, his *Manifestative Glory*, the *Discovery of the Glory of God in the Creature*.

3. Matter of Prayer. *The Change of the Creature into the same Image of Divine Glory.* This our Saviour understood by that: *Thy Will be done on Earth, as it is in Heaven.*

Heaven and Earth have a threefold Signification in Scripture.

First, *Heaven* is the uncreated *Glory of God*, comprehending the Creature: *Earth* is the Creature in its Latitude. So the last *Man* is said to be the *Lord from Heaven*: The first *Adam* of the *Earth*, 1 Cor. 15. 47.

Secondly, Heaven is the Regenerate Part of a Saint and the Church. The World, as it is distinct from the Church; the Natural Man in a Christian, is the Earth. The Kingdom of Heaven is frequently mention'd in this Sense.

Thirdly, The Invisible Things of this Creation are Heaven: The Visible Earth.

St. John in his first Epistle, 4. 16. saith, That God is Love. Love is an Act of the Will. The Will of God is a Spring; The Excellencies of the Divine Nature, and of Heaven, are the Bubblings and Boilings forth of this Spring, into a Spiritual Beauty and Sweetness.

The Spirit of every Christian, breaths after the same thing in the the Creature, and on Earth. O God, saith he, Let every Creature on Earth, as in Heaven, have thy Will for the only Foundation in which it stands. This will be the Discovery of the Everlasting Foundation. Let the Forms, Appearances and Actings of all Earthly Things, as well as Heavenly, be the pure Outgoings of thy Will, O God. This is the only way of delivering the Creature from Vanity, and of bringing us into the Liberty of the Sons of God.

There are three Parts in this Change.

1. Change. The Transplanting of the Earth into one Root with Heaven; the Divine Will and Glory. Earth and Heaven shall not always be, as Ismael and Isaac; as Esau and Israel: But the Prayers of the Saints shall at length bring forth both, as Isaac's, from a Seed of Mirth; as Israel, from a Princely and Divine Seed.

2. Change. The Transforming of Earth into one Glory with Heaven, into the same Conformity to the Divine Will. The earnest Desire and Expectation of a Spiritual Heart, is to see the Things of God and the Creature, like the Cherry of the upper Bough, and the lower, on the same Tree, having the same Fairness and Taste.

3. Change. The Preservation of a Distinct Interest and Propriety in the Glory of God, to Things Uncreated and Created; Heavenly and Earthly. Thy Will be done on Earth, as in Heaven. When God shall answer this Petition, the Godhead shall not swallow up the Creature; nor Heaven, Earth. But the Creature and the Earth, shall have together with a full Community in Glory; as Distinct a Property, and Unity in themselves, as God and Heaven.

Heaven and Earth shall be in those Days, as Husband and Wife, tho' one Principle, Nature and Shape; yet two Sexes, one the Image of the other: And two Persons, each having the entire Principle, Nature, and Shape, Distinctly, and Compleatly in itself.

But who shall live, when God doth this, when he answers this Prayer? Thy Will be done on Earth, as it is in Heaven. Perhaps there are

Are those now living, and present, who shall not Die, till they see this *Petition* perform'd upon this *visible Frame*.

I pass now to *Application*.

Use. 1. *Caution concerning Prayer*. Take heed how you Pray. Be careful that you Pray for the Accomplishment of the *Will of God*, not your own *Will*. If you Pray, having your Hearts set upon your own *Will*: This is not a *Christian Prayer*, but *Rebellion and Treason* against God.

The *Will of God* is done alone in Heaven. If you Pray not for the *Will of God alone*, without any *Competition*, or *Composition* for your *Will*; you Pray not as *Christ* hath Taught, like *Christians*.

I shall strengthen this *Caution*, with a *Distinction* of a twofold *Work in Prayer*.

1. *Work of Prayer*. The setting up of the *Will of God*. What is the *Will of God*? We may learn of *St. Paul*, where he teacheth us concerning God, that he *worketh all Things according to the Counsel of his own Will*, *Ephes. 1. 11*. The *Divine Will* is the *Radical Principle* in the *Godhead*, out of which all the *Counsels* and *Actions* of God do arise.

The Principal Business of *Prayer*, is to engraft thy *Will* into this *Principle*; that thou mayst have no *Designs*, or *Desires* in thy Soul, but from this *Divine Principle*, the *Will of God*.

A *Spiritual Prayer* is the *Leavening* of the Spirit of Man, with the *Will and Glory of God*.

2. *Work of Prayer*. To subdue a Man's own *Will*. The *Earth* was at first quite Round. Then the *Waters* did entirely cover it. But afterwards the *Earth* was wrought to an *Unevenness*, into *Mountains* and *Vallies*; then it stood up out of the *Waters*. *Prayer* is the *Smoothing and Planing* the *Will of Man*, that it may be cover'd, and hid under the *Will of God*. *Prayer* takes away the *Unevenness*, which hinders this. It fills up the *Vallies of Weakness and Despair*. It levels the *Mountains of Pride and Lust*.

I shall add to this *Distinction*, a Consideration of the *Difference* between the *Will of Man*, standing in the *Will of God*, and standing out of it.

When Man was Innocent, he was a meer *Image of God*. He had no *Will* or *Motion of his own*. He was as the *Shadow* on the Dial; God was the *Sun* in Heaven. He mov'd below at the *Motions* of that above. His *Motions* did but point out those. All this while Man continu'd in *Paradise*, while he continu'd in the *Will of God*.

But at length Man's own *Will* crept up into his Bosom, in the *Form of a Serpent*. This *Serpent* immediately poison'd all Man's Joys,

Joys, and cast him out of *Paradise*, into a Thicket of *Briars* and *Thorns*:

Spare not now to *strangle* this *Serpent* of thy *Will* by *Prayer*: So thou shalt pull up the *Briars*, and *Thorns* of thy *Cares*, and *Lusts*, by the *Root*. *Return* into the *Will* of *God* by *Prayer*, and thou returnest into *Paradise*.

Use. 2. A *Conviction* of the *Evil* of *Impatency* in our *Desires*, or *Distresses*; in our *Affections* or *Afflictions*.

Every act of *Impatency* in a *Christian*, is a *Contradiction* to his *Prayers*. It is a *Cross-prayer* to the *Lord's Prayer*. Thou *Prayest*, *thy Will, O God, be done*. The *Will* of *God* is now *done* upon thee in some particular *Trial*, or publick *Trouble*; but thou now art *impatient* and *Murmurest*. The *Will* of *God* is *done* in *denying*, or *deferring* some *Content*, on which thy *Heart* is *set*; and thou *repinest* at it.

This shews, as if thou didst make use of the *Will* of *God* in *Prayer*, only to *colour* and *carry* on thy own *Will*: As the *Devil* useth the *Appearances* of *God*, to *heighten* himself.

You *Pray*, that the *Will* of *God* may be *done* on *Earth*, as it is *done* in *Heaven*. But the *Will* of *God* is *done* on you, as it is *done* in *Hell*; with *Reluctancies*, and *Repinings*.

Endeavour to remove this *Impatency* of *Spirit*, by observing *four Rules*.

1. *Rule*. When you go to *Pray*, consider, what the *Prayer* will cost you. It is our *Saviour's Rule*: When thou makest *War*, consider first, whether thy *Thousands* be able to *Encounter* thine *Enemy*, and his *Thousands*. When thou beginnest to *Build*, consider first, whether thou shalt be able to *Finish* it.

When thou goest to *Pray*, thou goest to make a *War* with thine own *Will*: Consider, whether thou hast such a supply of *Divine Graces*, such an *Army* of *Heavenly Discoveries*, that thou canst withstand those *Forces* of *Lusts* and *Temptations*, with which thy *Will* comes upon thee.

Thou art going by *Prayer* to subdue thy own *Will*, and to set up the *Will* of *God*: Say to thyself; Suppose it should be the *Will* of *God*, to take away my *Estate*, *Child*, *Wife*, *Life*, his own *Presence*; to expose me to *Ruin*, and a *Desertion* at the same time. Have I such a *Treasure* of *Charity* and *Love*, that I could finish this *Building* of the *Will* of *God*, upon the *Ruins* of my own *Will*?

2. *Rule*. Take heed of *Destroying* that by *Practice*, which you *Build* up by *Prayer*. If you *Pray*, that the *Will* of *God* may be *done*, be not found doing your own *Will*, lest you have your *Portion* with *Hypocrits*.

Dost thou wrestle in Prayer, that the Divine Principle may be brought forth into the whole Earth; and art thou strengthening a *Fleshly Principle* in thy self? How wilt thou be ashamed, when the Day of the Lord comes?

If *Prayer* be the *Life* of any *Work*, it must be the *whole Work* of your *Life*.

This is to *Pray* always, a *constant Restraint* upon your Senses and Faculties, drawing them out of a *Fleshly Principle*. A *continual Retreat* of all your Powers into the *Divine Principle*.

3. Rule. *Discern the Answer of your Prayers in every Accident*. You *Pray*, that the *Will of God* may be done.

What is this God, to whom you *Pray*? Is it not he, of whom our *Saviour* saith, *There is none Good, but God*? Is not he the Supreme Goodness?

What is that *Will of God*, for which you *Pray*? *Perfect Sweetness*; working by *perfect Wisdom* and *Power*; with a *perfect Glory*; to *perfect Blessedness*.

Why do you *Pray*, that this *Will* should be done, rather than your own? Your own *Will* hath not so much *Sweetness* in it for yourselves, as there is in the *Will of God*. Your own *Will* is principled in *Enmity*; subject to *Folly*; apt to bring forth *Shame* and *Misery*.

See then the *Performance* of your *Prayer* in every *Providence*; the *Will of God* done. Discern in each *Occurrence* the effect of *Supreme Goodness*; a concurrency of *Sweetness*, *Wisdom*, *Power* at their Height; these putting a *Glory* upon each *Occurrence*; and making out thy *Blessedness* by it. This will fill thee not with *Patience* only, but *Praises*.

St. Paul warns the *Corinthians* of falling into *Condemnation* by eating the Supper of the Lord, and not discerning the *Body of the Lord*. Every thing, that comes to pass, will be the *Supper* of the Lord to thee, if thou discern the *Will* of the Lord in it. Thy Soul will feed and feast upon it, without any *Leaven* of *Sourness* or *Impatience*.

4. Rule. *Give up thyself to the Will of God, to Pray and work out itself in thee*. As thou *Prayest*, that the *Will of God* may be done; so let it be done, even in thy *Praying*.

The *Philosopher* saith; the Soul of Man comes into the Body, as *white Paper*; to be Written upon by the Impressions of Sense, which it receiveth from this World, thro' the Body. First, Let thy *Will* lie as *white Paper* before the *Will of God*, for a *Prayer* to be fram'd upon it: Then let thy *Will* lie again before the *Will of God*, as *white Paper*, that it may Write upon it again, what *Answer* it pleaseth to that *Prayer*.

Use. 3. *Hope not to establish a Kingdom on Earth, by Carnal Power or Policy.* Jesus Christ teacheth all his Disciples to Pray to their Father: *Thy Kingdom come.* You know that a Right Prayer is a Prophecy; and shall certainly come to pass. The Kingdom of God will come; if it come, it will undermine, and overthrow every other Kingdom.

The Kingdom of God, is a *Corn* sown in the *Earth*. It puts up itself in the Kingdoms of the *World*, as in the *Stalk* and the *Husk*. When the *perfect Corn* is form'd in the *Ear*; then the *Stalk* shall be cut down, and the *Stubble* burnt; the *Ear* shall be thresh'd out with threshing Instruments: The *Husks* shall be winnowed out, and driven away for ever, as *Chaff* before the *Wind*. This shall be the *Portion* of all other Kingdoms, when the *Kingdom of God* is come.

The *Kingdom of God*, is as a *Fire* of *Glory* in the *Elements*, and *Principles* of all *Earthly Kingdoms* on *Earth*. This *Fire* at last shall break forth, and burn unquenchably. Then shall the *Heavens*, that is, the *Glory* of all the Kingdoms of this *Creation*, both with *Angels* and *Men*, be rowl'd together, as a *Parchment Scroll*, never to be read in more. The *Elements*, all *Natural Principles* shall melt away with the *fervent Heat* of this *Spiritual Glory*. All this shall be done with a *mighty Noise*, arising from the *Conflicts* of *Principles*, and *Confusion* of *Spirits*. Then shall be left nothing but the *Kingdom of God*, like a *Flame* that hath devour'd some great *Building*.

Use. 4. *To commend Holiness to us.* That which we are to pray for in the very next place to the *Eternal Glory* of *God* in himself, it is the *Manifestation* of the *Glory* of *God* in us; which is our *Holiness*. We all beholding the *Glory* of the *Lord*, are chang'd into the same *Image*, 1 Cor. 3. 18. These *Words* hold forth two *Things* to us, *First*, The *Appearing* of the *Glory* of *God* to us, is that which *Sanctifies* us. *Secondly*, The *Acting* of that *Glory* in and by us, is our *Sanctification*.

I will propound to you *Three Allurements* to *Holiness*; and *Two Directions*.

1. *Allurement.* *Your Holiness* hath the *second place* in *God's Desires*, and *Delights*. There is nothing which *God* himself wisheth, or can take pleasure in, before the *Holiness* of your *Persons*; but that *Glory*, which is the *Holiness* of his own *Person*.

Jesus Christ understood the *Mind* of *God*. He who had the *Spirit*, Taught us, as the *Spirit* was to do, to *Pray*, according to the *Will* of *God*. He Taught us to make these the two *first Petitions*: *Hallowed be thy Name, Thy Kingdom come.* This is as much, as if he should have said: *Father, the two Grand Things I have to Ask, are these: First, Be thou Holy: Then, Let us be Holy. All my other Requests*
are

are but *Circumstances* to these, for the *Manifestation, Growth, Manner, or Season* of them.

This is the *Will of God* concerning you, even your *Sanctification*, 1 Thess. 4: 3. As the whole *Will of God* concerning himself, is to make himself *Glorious*: So the whole *Will of God* concerning us, is to make us *Gracious*. All other Things are wrapt up in these two.

The *Absolute Will* of God for his own Person, is his *Happiness*: The *Absolute Will* of God for our Persons, is our *Holiness*. All other Things which God willeth, are but *Conditional* to these.

Indeed, God's *Happiness* is *Holiness*, and our *Holiness* is our *Happiness*.

2. Allurement. *Holiness carries Greatness with it.* He that is Holy, is a King to God and himself. He is King of a greater and more glorious Kingdom, than that of the whole World. As he lives to God, so God lives to him, and in him. He Reigns with God. The Kingdom of God is come to him. He hath it with himself.

3. Allurement. *Holiness hath a Preciousness in it.* It is the Discovery of the Glory of God in us, working itself out by us. St. Paul calls it a *Change from Glory to Glory*.

It were better, that the Sun were turn'd into Darkness, than any one Act of Holiness should be check'd in the Soul by Sin: For there is a greater Glory in one Act of Holiness, than in the whole Body of the Sun. Every act of Holiness is the Glory of God shining forth thro' the Soul and Life of a Man. *Shine as Lights in the World*, saith St. Paul.

These are the *Allurements*; the *Directions* to *Holiness* follow.

1. Direction. *Stand in the Discoveries of God.* These alone can make you Holy. The Spirit of God in the Epistle to the *Hebrews*, describes the Saints by this, that they are Partakers of the Heavenly Call.

This is that *Heavenly Call*, the Spiritual Excellency of God, shining into our Hearts, awaking us out of the Sleep of Sense and Carnal Reason, calling us up out of the Vanity of the World and Flesh into itself.

The Tabernacle was the *Holy Place*: As often as *Moses* went in thither, he went thro' a *Cloud*, which was the *Glory of God* standing at the *Door* of the Tabernacle. Come into the *Cloud*, and thou shalt pass into the *Tabernacle*. He that will be *Holy*, must enter into the *Appearances of the Divine Glory*. This must stand as a *Cloud* between him and the World.

2. Direction. *Give the Glory of God a free Passage thro' thy Soul and Body.* Give up all your Powers and Parts, Instruments of the Glory of God, unto Holiness.

If we are in the Light, as God is Light; the Blood of Christ cleanseth us from all Sin, 1 Joh. 1. 7. This is the Blood of God; the Spiritual Blood of Jesus Christ; that Blood, which is the Life, the Glory and Excellency of God. If your Thoughts, Affectious Eyes be full of a Spiritual Glory; this will cleanse them from Folly and Lust. This is your Chastity, the Beauty and Light of God shining out at your Eyes. This is the Purity of all your Parts, the Glory of God streaming thro' them, as the precious Blood of the Lamb; and the pure Water of the Spirit.

4. *Matter of Prayer. A suitable Supply of all particular Good Things in their Season. The fourth Petition in the Lord's Prayer is, Give us this Day our daily Bread.*

The best manner of pursuing this *Head*, will be by way of *Application*.

Use. 1. *Exhortation. This is twofold.*

1. *Exhort. Pray for Spiritual Provisions for your Souls; for every kind and degree of Grace in particular. I will divide this Exhortation into three Parts.*

1. *Part. Pray for Spiritual Light. Take a Pattern from St. Paul: He Prays there for the Ephesians, That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom, and Revelation in the Knowledge of him: The Eyes of your Understanding being enlightned, that ye may know, what is the Hope of his Calling; and what the Riches of the Glory of his Inheritance in the Saints, Ephes. 1. 17, 18.*

Pray to the Father of Christ, and of Glory, for his Christ, and his Glory's sake; that he would give you the Spirit of Wisdom; not a Spiritual Beam, but the Sun, the Spirit himself in your Souls: That your Wisdom may be a Personal Knowledge of God; by way of Revelation, opening the Heavenly Image by a Divine Light in your Spirits, where it lies veil'd by the Light of Nature, under the Image of the Earthly Man: Pray, that this Knowledge of God may fall upon your Eyes, as a Light, enlightning them to see, what was always before them, but hid from them; the Riches of God's Glory in you, and your Fulness in God.

2. *Part. Pray for Spiritual Strength, that when 'tis Day, you may Walk in the Light, and Work by it. Here you may learn again of St. Paul, Ephes. 3. 14. to 19. I bow my Knees to the Father of our Lord Jesus. Of whom the whole Family in Heaven and Earth is nam'd. That he would grant you according to the Riches of his Glory, to be strengthened with Might by his Spirit in the Inner Man. That Christ may dwell in your Hearts by Faith; that ye being Rooted and Grounded in Love; may be able*

to Comprehend, &c. and know the Love of Christ passing Knowledge, and be fill'd, &c.

Pray for the Spirit of *Might*, as well as of *Light*; for the Rooting of *Jesus Christ* in your Heart by Faith; for the Rooting of your Faith in the Heart of God, by his Love; for the strengthening of you, to take in the Heights and Depths of God, and to bear what you cannot take in, so to know by a Compliance, what you cannot know by Comprehension.

Go to God for all this, as to a Father, who hath Riches of Glory: Go to him, as one of his Family, his Child.

3. Part. Pray for several Graces, which are as the Branches of this *Light* and *Might*.

The Apostle exhorteth the Saints, That giving all Diligence, they should add to their Faith, *Virtue*; to their *Virtue*, Knowledge; to their Knowledge, Temperance; to their Temperance, Patience; to their Patience, Godliness; to their Godliness, Brotherly Kindness; to their Brotherly Kindness, Charity; 2 Pet. 1. 5.

We are to give all Diligence for all these Graces of the Spirit in particular. Prayer is one principal Piece of this Diligence.

Here are eight Graces, for which we are to Pray, which make up all the Beauty and Comfort of a Gracious Life. Pray for these eight Graces in particular.

1. Grace. Faith. This is the Closure, the Union of Spirits between *Jesus Christ* in Heaven, and the Soul on Earth.

Solomon saith, Woe be to him, that is alone. Pray, that you may never be found alone; but Christ and you always together; you in Christ, as in your Root; Christ in you, as a Branch of himself.

2. Grace. Virtue. This is the Divine Nature, or the Power of Christ, putting forth itself by Virtue of the Union. This is the Sap of the Vine. Pray, that you be not in *Jesus Christ*, as a Tree in Winter; when the Life is all withdrawn and sunk down into the Root. Pray, that it may be ever Spring-time, that the Sap of the Godhead may be ascending from *Jesus Christ* into his Branches; that your Bed may be Green; that Faith, which is the Union, the Marriage-Bed of *Jesus Christ*, and your Spirits, may be continually Fruitful.

3. Grace. Knowledge. There is a Difference between the Being, and the Sense of a Saint. The Union of Faith gives the Being of a Saint to a Man; as the Union between the Soul and the Body, gives him the Being of a Man.

But the Sense of a Saint depends upon the Virtue or Power of Christ putting forth itself.

The *Spiritual Sense* of a Saint, differ one from another. There is a Difference between his *Feeling* and *Seeing*. *Feeling* is a more dark and dull *Sense*: *Seeing*, quicker and clearer.

We often feel the *Power* of *Christ* working in us, when we see not any *Appearances* of *Christ*.

Virtue and *Knowledge* differ like that *Praying* in the *Spirit*, and in *Understanding*, which *St. Paul* speaks of in one Place.

Jesus Christ may lie as a *Bundle of Myrrh* between thy *Breasts*; and yet it may be *Night* with thee. Thou mayst feel warm and sweet *Workings* of the *Lord* in thy *Heart*, and yet not understand them, nor see him. Pray then for the *Morning*; that he who acts in thee, would appear to thee; that he would add to *Virtue*, *Knowledge*; that thou mayst have, not only the *Virtue* of the *Seed*, moulding thy *Spirit*; but the *Flower*, the *Spiritual Image* of the *Seed*, manifesting itself in thy *Spirit*.

4. *Grace. Temperance.* This is an *Harmonious Frame* of *Spirit*, towards the *Contentments* of this *Life*, answerable to the *Knowledge* of *Jesus Christ* in us.

Temperance, is the *tempering* and *tuning* of our *Natural Desires*, to the *Spiritual Discoveries* of *Jesus Christ*.

How unseemly is it to have high *Discoveries* of a *Spiritual Glory* in our *Heads*; and hot *Distempers* thro' *Fleshy Lusts* in our *Hearts*.

You must therefore *Pray*, that the *Light* of *Christ* may *Shine* down into the *Powers* and *Appetites* of your *inferior Part*, to take the *Darkness* and *Disorder* out of them.

5. *Grace. Patience.* *Patience* is a *peaceful Possession* of ourselves in the *Glory* of *Jesus Christ*, under every *Calamity*.

Sometimes this *Life* is as a *Day*, which is cover'd with one *Great* and *Black Cloud*, big with a *Storm*. Sometimes *Troubles* are in it, like many little *Clouds*, coming continually over the *Face* of the *Sun*. However it be, *Pray*, that your *Sun*, your *Saviour*, would ever shine within, warmly and sweetly; that you may enjoy yourselves in him, in a *Cloud*; that a *Cross* may not divide you from yourself, because it doth not divide you from your *Saviour*.

Pray, That you may be *Sanctified* throughout, in *Spirit*, *Soul* and *Body*; that the *Lower Part* of your *Life*, which is most engaged in *Flesh*, may have a *Beauty* of *Temperance*, and *Patience* upon it, proportionable to that *Virtue* and *Knowledge*, which is in the *Upper Part* of your *Life*, most free from *Flesh*.

Especially *Pray*, that *God* would not forsake you in your *Old Age*, that your *Flight* may not be in *Winter*: That *Jesus Christ* withdraw not the *Sap* of his *Strength* and *Sweetness*; when the *Strength* and *Comforts* of

of Nature fail you ; when Sorrows and Fears hunt you from Place to Place. Pray, that in this Winter and Old Age to your Outward Man, you may flourish up on high, and bring forth more abundant Fruits of Love and Joy in the Spirit. This is the Patience of the Saints.

6. Grace. Godliness. True Godliness is Communion with God, in His Person, His Ordinances, in every Thing, as an Ordinance. God's Ordinance is with the Sun, the Moon, every Creature. Why then should not all be Ordinances of God to us ?

Pray, That you may see Him, who is Invisible, in the Court, and in the Country ; in every Act of yours, in every Accident that befalls you. Pray, That you may have Fellowship with the Father, and the Son, in the Light of their Life, in all your Light and Darkness, Life and Death.

Pray, That you may receive every Providence, as you would hear a Sermon : For every Creature is a Word from God ; and every Motion a Speaking of God. Pray, That you may carry yourselves always as at Prayer ; for you are always Speaking before God, and to Him. Do I yet persuade Men, or God ? Saith St. Paul, when he was Speaking to the Galatians.

Pray, That you may converse with all Things in the Mystery of Godliness, which is, God Manifested in the Flesh, Justified in the Spirit, &c.

7. Grace. Brotherly Kindness. As Godliness is to converse with God in all Things ; so Brotherly Kindness is to converse with all Things in God.

The Love of God, as the Father, the Fulness ; the Love of Saints, Men, Creatures, as Children of this Father, as Neighbours in this Fulness ; these Two are both Godliness, and Brotherly Kindness.

Pray, that as all Things are Beams of God's coming forth to you ; so all your Things to All may be Streams of Divine Love coming forth from you.

Paul desir'd the Master to receive his Servant again, that is, saith he, my Bowels. Pray, that you may so receive every Christian, and ever Creature in its Rank, as commended to you in such Language : Receive this Christian, this Creature, that is my Bowels.

8. Grace. Charity. Where Faith begins, Charity ends. Faith draws forth all from God, thro' Christ : Charity carries all back into God again by Jesus Christ. Pray, that when ye have done all, you may own all in God alone ; that you, and all your Actions and Objects may stand together comprehended in God. This is that Charity, which never fails, without which all other Graces are vain Tinklings. This

is the *Band of Unity*, that binds up all in the *Bundle of Eternal Life*; that *Love*, which is *God*, clasping the Creature in himself.

Thus much for the *Third Part* of this *Exhortation*, the *several Graces*, for which we are to *Pray*.

I must not pass from this *Exhortation*, before I have given you *four Directions*, in *Praying* for *Spiritual Things*.

Pray for *particular Graces* with *Subordination*, *Concatenation*, *Predominancy*, *Spirituality*.

1. *Direct*. *Pray* for *particular Graces* with *Subordination* to the *Glory* of *God*. *St. Paul* *Prays* for the *Ephessians*, that *God* would strengthen them, according to the *Riches* of his *Glory*, in that fore-mention'd place, *Ephes. 3*.

Submit your *Desires* of *Grace* to the *Glory* of *God*. Give *God* leave to dispense the *Riches* of *Grace* to you, as best suits the *Riches* of *Glory* in himself.

In like manner submit the *Work* of *particular Graces* in you, to the whole *Work* of making you *Compleat* in *Grace* and *Glory*. *Pray*, that you may be so sanctify'd and strengthened in your *Inner Man*, that you may be fill'd with all the *Fulness* of *God*.

Perhaps *God* will make the *Low Ebb* of one *Grace* to make way for the *Spring-Tide* of another *Grace*, more *Eminent*.

It may be, that the *Denial* of *Spiritual Things* to thee in one *Season*, shall prove a *Disposal* of thy *Heart* for a more rich *Supply* at another time; or a *Cloud* upon thy *Graces* for all thy *Life* here, may make thy *Glory* more full to all *Eternity*.

Therefore *pray* for *particular Graces* with *Subordination* to the *Glorifying* of *God* in thee first, next to thy *Glorifying* with *God*.

2. *Direct*. *Pray* for *Grace* with a *Concatenation* of all *Graces*. *Pray* that all *Graces* may grow together, and shew themselves together in thy *Soul*, that, as the *Sky* in every *Motion* presents all the *Stars* to the *Earth*; so every *Grace* may shine forth in the *Actings* and *Increases* of each *Grace*.

As *Link* draws *Link* in a *Chain*, so *Pray*, that one *Grace* may be added to another, till the *Chain* of *Graces* be completed in thee.

You are to *Pray* for three *Things* under this *Head*.

1. You are to look to a *Conjunction* of all *Graces*; that you have not an *Eye* of *Knowledge*, without a *Hand* of *Virtue*, or a *Heart* of *Godliness*; that you be not *Spiritual* in your *Contemplations*, and *Carnal* in your *Conversations*; that you have not the sweet *Blossoms* of *Brotherly Kindness*, *Virtue* and *Godliness*, without *Christ* in the *Root*, by *Faith*; and *God* in the ripe *Fruit* by *Charity*.

2. Have an Eye in your Prayers for Grace to a *Proportionableness* in your *Graces*. Desire, that every Grace, as a *Member* in the *Body*, may have his due Nourishment and Increase with the rest, that so you may grow to the Stature of a Perfect Man in Christ.

Pray, That thy *Discoveries*, *Devotions* and *Duties* may answer one another: That thy *Light*, *Love* and *Life* may go on equally in *Clearness*, *Sweetness*, *Sanctity* and *Self-denial*.

3. Respect the *Connexion* of one Grace with another in Prayer. *Graces* are like *Pearls* upon a *String*: There is a great Art in fitting them. *St. Peter* hath link'd them together very aptly; so that one Grace draws another, as immediately link'd to it.

If thou wouldst be *Temperate* in thy Natural Desires, Pray to God, that he would give thee a *Discovery* of *Jesus Christ*; and then, that he would add to that *Temperance*; for That naturally draws This; and This comes freely and sweetly after it.

3. Direct. Pray for a *Pradominancy* of Grace in you. Pray, that all *Graces* may be in you, and abound, as *St. Peter* speaks, 2 *Pet.* 1. 8. that they cover your Hearts and Spirits, as the Waters do the Sea; that they may drown your Lusts, as the Flood did the Men of the old World.

Pray, that a large Entrance may be made for you into the *Everlasting Kingdom* of *Jesus Christ*, 2 *Pet.* 1. 11. Be not content to live in Christ as in a *Cottage*, but as in a *Kingdom*; that there may be a *Riches*, *Power* and *Glory* of Grace in you.

Pray for such a Prevalency of Grace over your Corruptions, that you may not creep into Heaven by the little *Wicket-Door*, scarcely, and with Pain; but may have the great *Gates* set open for you, to enter into the Joys of the Lord with *Freedom*, *Honour* and *Confidence*.

4. Direct. Pray for Spirituality in your *Graces*.

St. Paul in one place exhorting *Timothy* to be an Example to the Disciples in all Holiness, reckons up many particular *Graces*, and puts this in the midst of them, *in Spirit*. As the *Sun* is in the midst of the *Planets*, as their *Fountain* and *King*; so Pray, that the Person of the *Spirit* may live and reign in the midst of thy *Graces*.

The *Spirit* hath two *Works*; to come down into the Hearts of the Saints, to act them; and to discover *Jesus Christ*, the *Spiritual Image* of God, in all his *Actings*.

Pray for both these Things in thy *Graces*, that the *Spirit* may be their *Root*, and *Christ* in the *Spirit* their *Fruit*; that you may feel the *Spirit* at the *Heart*, and see *Jesus Christ* in the *Face* of every Holy *Act*. This is the *Spirituality* of Grace. Thus much for the first *Exhortation*. I come now to the second.

2. *Exhort.* Pray for all particular Providences for Good to your Outward Man.

If your *Life* be in Danger, beg it of God by Prayer, as *Hezekiah* did, *Iſa.* 38. 14. *Mine Eyes fail with looking upward.* V. 18. *O Lord, by theſe Things Men live: And in all theſe Things is the Life of my Spirit: So wilt thou recover me, and make me to live.* Say thou, *O Lord, mine Eyes look upward for a Deſcent of Life from thee, not downward for an Aſcent of Life by the Creature.* By thoſe *Spiritual Fountains of Power and Bleſſedneſs* with thee, Men enjoy the *Streams of Life* here below, as the *Light of Things on Earth*, ſuſſiſt by the *Course of the Sun in Heaven* over their Heads. The *Life of my Spirit*, is in thoſe *inviſible Chambers and Treasures*, which are there, where thou art. By opening theſe *Treasures* upon me, while I call upon thee, and by ſending forth thoſe *Spirits of Life and Glory*, which are at thy *Right-Hand*, do thou *Deliver me*, and make me to Live.

If thou art ſick, and in Pain, Pray for *Health*: So *David* did, *Pſal.* 6. 2. *Heal me, O Lord; for my Bones are ſore vexed.* *Aſa* periſh'd, becauſe he put his *Truſt* in the *Phyſitians*, and not in God.

God is the beſt *Phyſitian*; *Chriſt* is the beſt *Medicine*; Prayer the beſt way of applying this *Medicine* in any *Natural Sickneſs*.

Wiſdom, which our *Divines* well interpret to be *Jeſus Chriſt*, is *Health* to the *Navel*, and *Marrow* to the *Bones*, ſaith *Solomon* in the *Proverbs*, 3. 8. If thou be darkned or decay'd in the *Light of thy Natural Life*, Pray to *Jeſus Chriſt* to ſhine out in thy *Natural Image*, and be *Health* to thee. He enlightneth every *Man* that cometh into the *World*, *Joh.* 1. 9. The *Appearances*, or *Beamings* forth of *Chriſt* in various *Forms*, are that *Form of Life and Being*, which every *Man* enjoyeth here in every *Kind*.

Pray then to *Jeſus Chriſt* to repair the *Natural Form*, when it is defac'd with *Sickneſs*, by renewing his *Appearance* upon thee. Pray him to ſend forth a *proper Beam*, to fit, ſhine in, and fill at that place.

If thou art careful for thy *Good Name*, let the *Name of Jeſus Chriſt* be, as a *Box of Ointment* pour'd forth upon it by Prayer. This will preſerve a *Sweetneſs* upon it, on every *Tongue*, in every *Heart*.

In this Caſe *David* prays, *Keep me as in a Pavilion from the ſtrife of Tongues*, *Pſal.* 31. 20.

Pray, and by Prayer, wrap up thy *Name* in the *Name of God*, thy *Glory* in the *Glory of God*; wrap up both in the *Power of the Spirit*. This will be a *Pavilion*.

Seek *Power* and *Policy* for *Civil Affairs* by Prayer. *Pſal.* 44. 1. *David* praiſeth God, who taught his hands to war, and his fingers to fight. What returns by *Praises*, ſhould firſt be brought down by Prayer.

Prayer

Prayer makes the same *Jesus* a *Lion* in thy *Natural Principle*, who is a *Lamb* in thy *Spiritual Part*.

When outward Blessings come by *Prayer*, they come out at the *Door* of Heaven; they come in by the *Door* of your Hearts, which is *Jesus Christ*. They come as *Shepherds*, to feed and cherish your Hearts.

When they come, as in the Course of Nature, in a common way of Providence; they come as *Thieves*, to steal away our Hearts from us, to kill our Graces and Comforts.

There are *two Cautions* for our *Prayers*, in respect to outward Blessings.

1. Caution. *Pray for outward Things subordinately*. *St. John* writing to *Gaius*, Prays, That his Body may prosper, as his Soul prospereth, 3 Joh.

2. The Prosperity of your *Natural Man* is to be rul'd by the Prosperity of your better Part, the *New Man*. You are to Pray for so much *Health*, as will stand with the *Life of Grace* in you.

Holiness must be the *Fire* in your Hearts: *Earthly Happiness* the *Fuel*. You must beseech God, to lay on so much, as may feed and increase the *Fire*, but not damp it, or put it out.

You must not pray for *Worldly Greatness and Glory*; when these, perhaps will be as *Rich Hangings* drawn before a *Glass-Window*, shutting up thy Graces, and hindring thee from *Communion* with Heaven.

David saith, *It was good for me, that I was afflicted*, Psal, 119. 71. You must pray for *Good Things* only; and you must measure the *Good* of your *Body*, by the *Good* of your *Soul*.

When *Affliction* is *Good*, *Prosperity* is *Evil*, and then you are not to Pray for it.

If *Crosses* and *Griefs*, heighten the *Beauty and Vigour* of the Spirit in you; as a *Black Ground* in *Pictures* to *Bright Colours*, Pray not for *Ease*.

If the *Death* of thy Friend or Child, shall perhaps enliven thy Soul to God: Pray not against it.

2. Caution. *Pray for outward Blessings, seasonably*.

Take notice of *three Seasons*.

1. Season. Of perfect Prosperity, to come. There shall be a Time, when the *Tabernacle* shall stand in the *Temple*, and the *Temple* in the *Glory of God*: That is, when the *Body* shall be cloth'd with the *Beautiful Life of the Soul*, and the *Soul* with the *Life of God*.

This is to be, for this we are to Pray; but not as now. *My Kingdom is not of this World*, said *Jesus Christ*; then his *Disciples* should have fought, to have preserv'd his *Life*, Joh. 18. 36.

If the Perfection of your Happiness for your outward Life were to be in this World; then should your *Prayers* bring down Legions of Angels to Minister to you upon all Occasions.

When *Jesus Christ* was *Transfigur'd*, *Moses* and *Elias* were seen with him in Glory. But, when he came down from the Mount, he charg'd his Disciples to tell no Man, that which they had seen, until the Son of Man was Risen from the Dead, *Mark*, 9. 9. It is certain, that the *Spiritual Man* shall come forth in full Glory; and with him shall the *Natural Man* appear again, but *Transfigur'd*. Every *Image* and *Administration* of Things, *Natural*, *Earthly*, *Bodily*, shall have its Time of Perfection and Consummation: As *Moses* and *Elijah*, appear'd with *Jesus Christ* in the *Transfiguration*.

But we are to expect this, and Pray for it, as in that *Season*, which is yet to come, when the *Son of Man* in all his Members shall first Die, and be Risen again from the Dead.

2. Season. Of *Sufferings*, present. If we Suffer with Christ, we shall also Reign with him, saith St. Paul, *Rom.* 8. 17.

While this *World* stands, the *Kingdom of Heaven* in us suffereth Violence from the Usurpations of Anti-Christ; the *Violent*, the *Spirits* enrag'd with their Expulsion out of Heaven, by the Coming and Ascending of Christ, take it by Force.

The *Kingdom of Nature* suffers in us, thro' the Imprisonment and Slaughter of the God of Nature, Christ in his *Flesh*, which is the *Natural Image*; by the Rulers of the Darkness of this World. The Day of this Life is their Hour.

Jesus Christ is to Die and be Buried in us. Our Souls and Bodies are to be his Grave.

It is improper to Pray for a Prosperous Life, and a full Content, or Glory on Earth in this *Season*.

We are to Pray for Strength, to bear; for Mourning Graces, to Die with *Jesus Christ*; for the perfect Work of *Patience*, that we may wait all the Days of our appointed Time, as *Job* speaks, 14. 14.

3. Season. Of *Types*, and *Tastes*, in this Life. There are many *Seasons* in this Life, which God is pleas'd to chuse, to make *Figures* and *Fore-tastes* in our Bodies, as well as Souls, of that happy Season, which is to come, when the Spirit shall Rest in perfect Glory upon our Souls, and flow down with his sweet Anointings upon our Bodies also, the Hem and Fringe of those Garments, which are our Souls.

When *Moses* came down from Mount *Sinai*, he had, as the *Jews* say, Horns coming forth upon his Head, which signify'd, the *Invisible Powers* and *Spirits* putting forth their Glory upon these *Outward Things*,

Things, by the Administration of *Moses*, as a Type of *Jesus Christ* in his Kingdom.

In the last Chapter of *St. John's Gospel*, at the latter end of it, *Jesus Christ* saith to *St. Peter*, of *St. John*: *If I will, that he tarry till I come, what is that to thee? Follow thou me.*

These Words seem to have a double Accomplishment.

First, *Jesus Christ* then came to *St. John*, when he had the Revelation of *Christ* in the Spirit, in the Day of the Lord.

Secondly, *St. John* died not a violent Death, as all the other Apostles did. He died an old Man, after a calm and sweet manner, as one fallen asleep. The Jews say of *Moses*, that God came to him, and took his Soul out of his Body, with a Kiss, from that place of Scripture, where it is said, that *Moses* died according to the Word of the Lord. It is Word for Word in the Hebrew; he died, at the Mouth of the Lord.

In this Sense, *St. John* stay'd till *Jesus Christ* came. Neither Men, nor Beasts, nor Diseases, did violently force away his Soul from him: But *Jesus Christ* came, and sweetly took it into his Bosom, making not so much a Death, as a Change.

God can, and often doth, after the same manner, make particular Persons, Places and Seasons, to be Figures and Fore-tastes of his last Appearance.

This he doth two Ways. First, he gives the Spiritual Discoveries of himself, freely and immediately, like Mount Sinai to *Moses*, and the Revelation to *St. John*. Yet these Discoveries may be perhaps far Inferior one to another. Secondly, he makes the Presence of the Spirit in the Soul, as the opening of a Fountain, which sends forth its Streams in Health, Peace, Riches, Victory, Glory, to the Body also of a Man, or State. The outward Prosperity is like the shining of *Moses's* Face, or his Horns, the outward Buddings of an inward Glory; or the Reflections and Impressions of the Divine Presence on the visible Frame of Things.

In such a Season, and in such a Sense as this, you may Pray for Prosperity and Glory in this Life; for Peace and Glory in your Death: As God shall give you any Hints or Encouragements to it.

In this case our outward Blessings are little Transfigurations; and our Deaths Changes; both Tastes of that State, when *Christ* shall appear the second time in the Spirit.

Thus much for this first Use, the Exhortation.

Use 2. Encouragement. Let this move you to Pray always, upon all Occasions: Those Blessings, which come by Prayer, come with a threefold Advantage.

1. Advantage. *Fitness*. 2. Advantage. *Freshness*. 3. Advantage. *Fulness*.

1. Advantage. *Fitness*. Give us *this Day* our Daily Bread. God answers our Prayer. He gives us still *that Day*, the Bread of *that Day*. *God hath made every thing Beautiful in its Season*, Eccles. 3. 11. When God hears thee Praying, he studies and contrives, how to give thee that which thou asketh, most pat, and fitly: So the Mercy comes *seasonably*, and with a *Beauty*. It strikes upon thy Heart. It makes an inward and outward *Musick*: For it comes in its *Day*, in its *Place*, in *Harmony* with thy Desires, thy Happiness, and the Glory of God.

2. Advantage. *Freshness*. What thou hast by the way of second Causes, and the Creature, thou hast as out of a *Cistern*: The Life and Sweetness of it Fades, and Dies there, like standing Water: But, that which you draw thro' *Jesus Christ*, by the Spirit of *Prayer*, you have as Living Water, out of the Fountain.

The *Jews* were forbid to lay up any of their *Manna*, till the Morrow: They were to expect it *fresh* from Heaven every Day.

Live not upon any thing hoarded up in thy Strength, Estate, Interest, Power, Parts, Habits; but set thy *Prayer* in order every Moment, and look upward: So thou shalt have every Day the Bread of that Day, fresh from Heaven; all thy Mercies shall be *Manna*, the Bread of Angels.

3. Advantage. *Fulness*. The Blessings that come by *Prayer*, are full Blessings.

Every worldly *Mercy* is no *Mercy*; but a *Stone*, and a *Scorpion* instead of Bread.

That which we Translate *Daily Bread*, in Greek *ἡμετέριον*, is also render'd *Essential*, *Super-Celestial*, or the most Heavenly Bread.

Each Mercy, which comes from God by Prayer, is not the *Husk* only of a Mercy, but Bread. Tho' it be an *outward* Mercy, and something of this World; yet it is no Vanity, but Substance; it is not Earthly, but Heaven in an Earthly Dress: For *Jesus Christ*, who is the Bread from Heaven, is in it, to nourish those two, the *Spiritual* and *Natural* Man, by one Food.

The Children of *Israel* had to go before them, thro' the Wilderness, an *Angel*, with the *Name of God* put in him. Such are the Blessings, which God gives to his Saints in answer to their *Prayers*; they are *Angels*, with the *Name of God* in them; *Angels*, with *Jesus Christ* upon their Wings. Each Mercy hath the *Divine Presence*, the *Glory of God* resting upon it, and clothing it. It comes not *Naked* or *Empty*.

A
DISCOURSE
OF THE
Knowledge of GOD.

THE Knowledge of God is the principal Thing in Religion, 1 Joh. 1. 7. We read thus: *If we are in the Light, as he is in the Light; we have Communion one with another; and the Blood of Christ cleanseth us from all Sin.* All Religion is summ'd up in these two Heads. 1st. *The Blood of Christ clearing the Guilt, and killing the Power of Sin in us.* 2dly. *The Beauty of Christ shining thro' our Spirits.* The First of these is express'd in these Words, *The Blood of Christ cleanseth us from all Sin.* The Second in these Words, *We have Fellowship one with another.* Communion with Christ, with the Father, Angels, all Saints, in a Divine Life; this is the Beauty of the Lord Jesus, shining from the Top of Mount Zion in an Holy Heart.

These are the two Heads, and chief Tops of Religion; both which are founded upon this, *If we walk in the Light, that is, if we know God by his own Light.*

There are four Reasons of the Point: *The Knowledge of God makes a Man: It makes a Wise, a Good, a Happy Man.*

1. Reas. *The Knowledge of God makes a Man, Gen. 1. 26. God created Man in his own Image.* The entire Image of God thro' the whole Creation, is Man, *What is it which hath been? 'Tis that which is nam'd already, that it is Man, Eccles. 6. 10.* Angels are, as the Seed of Man's Invisible Part, his Spirit. This visible World is the Seminary, or Seed-Plot of his Body.

'Tis the Image of God which makes a Man; and 'tis the Knowledge of God which makes this Image: Colof. 3. 10. *Renew'd in Knowledge, after the Image of him who created him.* The Image of the Creator in the Creature, is the Knowledge of him. We call the Eye a Living Looking glafs. We fay the Soul is all an excellent kind of Eye; the Reason is, becaufe the Eye fees, and the Soul knows by the images of Things living in them.

Learned Men fay, That Knowledge is, *per verbum mentis*, by a Word in the Mind. 'Tis faid, *Joh. 1. 1. The Word was with God.* This Word is call'd, *Heb. 1. 3. The exprefs Image of the Father.* Thus God knows himfelf by a Word, by the Expreflion or Image of himfelf in himfelf, *Rom. 10. 8. St. Paul* tells thofe who are under the Righteoufnefs of Faith, fuch as know God in the Spirit. *The Word is near you, 'tis in your Mouth, in your Heart.* That Word is this Word, the Word of Faith, the exprefs Image of God, which is *Chrift in us.* By this Word in our Minds, by this Image of God appearing in us, we know God.

Nay, *The Knowledge of God is the higheft Image of God*, the Image of the Trinity in us.

God the Father eternally brings forth his own Effential Image in himfelf, which is the Word, the Son: The Union with his Image, the Contemplation of it, in which he ever Lives: This is the Spirit, who therefore is faid to proceed from both, Father and Son, becaufe he is the Conspiration or Union of both.

Thus God, while he reflects upon himfelf, while he knows and beholds himfelf, becomes a Trinity of Persons.

In like manner the Soul, by the Power and Property of the Father, brings forth in herfelf the Image of God, which is the Son; then by the Perfon of the Spirit, ſhe unites herfelf to, enjoys the Contemplation of this Image, the Image of all Truth and Glory. So the Knowledge of God becomes a living Image of the Trinity in Man.

Thus the Knowledge of God makes a Man, for it makes the Image of God in Man.

2. Reaf. 'Tis the Knowledge of God, that makes a Wife Man. Prov. 2. 2. *If thou encline thine Ear to Wiſdom, ſaith Solomon, then, v. 5. Thou ſhalt find the Knowledge of God.* He adds, v. 6. *For the Lord giveth Wiſdom.* So he clearly ſignifies, that the Knowledge of God is that Secret of Wiſdom.

There are four Things in the Knowledge of God, which makes a Wife Man. 'Tis a Full, a Precious, a Real, an Affur'd Knowledge.

1st. 'Tis a Full Knowledge. *Matth. 5. 22.* To call a Man *Racha*, or Empty-head, is as much as to call him Fool. *Solomon's* Wisdom is express'd by the Fulness of it, by a large Heart, by the Sand of the Sea-shoar, *1 King. 4. 29.* A Philosopher describes Wisdom thus, *Πληγντος ὡς ὄρων, A Fulness of Things.* Nothing so fills and stretches the Soul of Man, as the Knowledge of God. *Ephes. 3. 18.* To know God is to comprehend (or as it is in the Original) to receive into oneself a Breadth, Length, Depth and Height. The Knowledge of God hath in it the Measure of all Proportions, but is itself unmeasurable. This Knowledge is a Height in the Spirit of Man above all Things: 'Tis a Depth in the Soul below the Roots and Springs of every Creature: 'Tis a Breadth and Length, enlarging itself without, and beyond the visible or invisible World. Divines say of the Empyrean or Empyrean Heaven, the Heaven in which God and Angels dwell; that all these visible Heavens lie within the Compass of it; but itself is without Bound or Limit. The Knowledge of God makes the Soul of Man an Empyrean Heaven; for it brings forth all Things, as lesser Circles within a greater, in the Circuit of this Soul; but it spreads the Soul itself to Infiniteness and Eternity.

2dly. *The Knowledge of God is a Precious Knowledge.* The Knowledge, not of vile Things and Trifles, tho' it be accurate and plentiful; but of the most excellent Things, is Wisdom. God is the most Excellent, and all Things are Excellent in him. *Solomon* tells us, *Prov. 3. 13, 14.* *The Merchandize of Wisdom is better than that of Silver; her Gain, than of fine Gold; she is more precious than Rubies. Wisdom exchanges the sight of Things, which is in the World, for a sight of the World of Things, which is in God.* Wisdom discovers God to us, with all his Beauties. Wisdom shews us every State of Things, in the Light of those Beauties, where such Things, as have the poorest and saddest Appearances here below, become more glorious than Gold or Pearls. Thus Wisdom is more precious than Rubies. This is her Merchandize and Gain, better than that of fine Gold.

God is the first and the last, Rev. 1. 11. In the Knowledge of God we know all Things in their first Causes, where they are most Glorious; in their last Closes, where they are Sweetest.

Ephes. 3. 9. We read of a Mystery hid from the beginning of the World. *Rev. 10. 7.* We read of a Mystery, the Mystery of God, finish'd at the end of the World. A Mystery is a Divine Secret. What Mystery is this, hid from the Beginning, finish'd at the End of the World? The Mystery of God. That first State of Things, which was in God, when yet the World was not: That last State of Things.

Things, which shall be with God, when the World shall be no more. *The World is a Veil drawn before this Glory, which makes it a Mystery.*

St. Paul, 1 Cor. 2. 10. speaks of the Knowledge of God, *The Spirit searcheth out the deep Things of God.* At the 7th Verse, he calls this Knowledge, *Wisdom in a Mystery* (or rather, in the Mystery). The Knowledge of God unlocks the richest Cabinet, where all Things are Jewels; it unveils the Mystery of God; it discloses this Secret of Glory, where all Things lie in Glory with God, as with their first Beginning, and last End.

It was said of the King of Spain, that the Sun rose, and sat in his Dominions; more may be said of him that knows God. The Light of every Creature riseth, and sets within his View. He sees where the Streams of all Things rise, and whither they run. Is not this a Wise Man?

3dly. *The Knowledge of God is a Real Knowledge:* Nothing becomes a Wise Man less, than to be fill'd with Dreams or Fancies. Altho' the Knowledge of God be higher than any Fancy, sweeter than any Dream; yet is it so Real, that this only is the waking Posture of a Soul: *When I awake, I shall be satisfy'd with thine Image*, Ps. 17. 15.

This is the Difference between Natural and Spiritual Knowledge. Natural Knowledge is not by the Things, but their Images, as Dreams: Spiritual Knowledge is by an immediate Union with the Things themselves. The Eye sees, the Ear hears, Fancy works by Images only receiv'd into them. Therefore Solomon saith *Eccles. 1. 8. The Eye is not satisfy'd with seeing, nor the Ear with hearing*; for the Eye and the Ear take in the *empty Image*, which excites and stirs Desire, but *cannot fill* or satisfy it.

Reason knows Things, as Learned Men teach us, no other way, than by thin Images, which they call *Species*, bred in, or brought in to the Understanding. This made David say, *Pf. 39. 6. Man walks in a vain Shew.* The Word vain Shew, *Tselem*, is the same we find, *Gen. 1. 26. Let us make Man after our Image, in our Likeness.* It signifies a shadowy Image; such an Image as is a Shadow, and no more. The Natural Principle of a Man is Reason. *Man, in this Principle, walks as in a Gallery of Pictures*, converseth only with the Shadows and Images of Things in a Cloud. The Heathen understood this, when they represented Reason by *Ixion*, who falling in Love with *Juno*, the Queen of Heaven, the Heavenly Wisdom, in her stead embrac'd a Cloud of airy Images of Truth; on this Cloud he begat the Centaurs, half Men, half Beasts, *which is the State of Men only Rational*; for this he was tormented, by being roll'd on a restless Wheel,

Reason's

Reason's true Torment; which never finds the Beginning or End of Things in the *hidden Substance* to give it Rest:

But what Image can represent God to our Spirits? Or make him known, who is infinitely above all Resemblances, of whom Divines say, the smallest Ant, and the greatest Angel, are equally below him. *Is. 40. 18. To whom will ye liken God? Or what Likeness will ye compare to him?* All Images here, Inward as well as Outward, set up as the true and proper Appearance of God to the Spirit of Man are Idols.

God, as the Supream Truth, unites himself to the Understanding; as the chief Good to the Will of Man. Thus he is known, by being seen, felt and tasted in our Spirits. Our Saviour teacheth us, *Mat. 11. 27. No Man knows the Father, save the Son, and he to whom the Son will reveal him. Colos. 2. 15. Jesus Christ is the Image of the Invisible God.* The Son is the Essential Image, which is one Substance with the Father. God is known by no Shadow, *No Image of God, besides that which is God, can make him known to us.* All other Knowledge is truly Imaginary; the Knowledge of God is only Real and Substantial.

4ly. *The Knowledge of God is an Assur'd Knowledge.* 'Tis an assured, and an assuring Knowledge. There is a two-fold Certainty, *Certitudo Objecti & Subjecti*, a Certainty in the Thing known, a Certainty in the manner of knowing. Both these are in the Knowledge of God.

1. *A Certainty in the Thing known.* God saith of himself, *Mal. 3. 6. I change not.* There can be no certain Knowledge of any Creature, because all are unconstant in themselves, and subject to Change: *The Fashion, or Form, of this World passeth away*, saith St. Paul, *1 Cor. 7. 31.* You may know an Angel Glorious one Hour; the next he may be fallen, and you shall know him so no more for ever. You may know the World this Day, smiling upon you with a lovely Aspect; to Morrow it may be chang'd, and bear the Image of a Devil, that you can no more know it for the same. Therefore Wise Men teach us, that 'tis not Knowledge, but Opinion only, which we have of all Things below, because they are ever changing. They all have unconstant Beings still flowing up and down, and therefore can send forth but uncertain Beams into our Spirits, which are still waving and trembling. They have fleeting Appearances, and therefore can make but flying Impressions upon our Understandings. There can be no Certainty in the Knowledge of any Creature: God alone is *the same Yesterday, to Day, and for ever*, *Heb. 13. 8.* Have you ever had any Taste, any Glimps of God, of his Sweetness,

Power, Glory; of his Infiniteness in all these, to cover, to conquer your mightiest Sins and Sorrows, to comprehend your Persons in Rest and Blessedness? If you have once known him so, you may know him for such still, at this Hour, tho' the Changes of many Years, and many Corruptions have pass'd over you; for he is that *Jesus, the same* in Sweetness, Power, Glory, *Yesterday, to Day, and for ever.* There is a Certainty in the Knowledge of God; for he is unchangeable.

2. *A Certainty in the manner of knowing.* St. Paul tells us, Col. 2. 2. of all *Riches of full Assurance of Understanding to (or in) the Acknowledgment of the Mystery of God.* The Knowledge of God is full of Assurance, and rich in it. The Master of Natural Reason tells us, that true Knowledge is a Knowledge of Things in their first and immediate Principles, which are the Ground of all Demonstrations; but capable of none above themselves: Such is the Knowledge of God; a Knowledge by a Divine Light, which is the Sun-shine among Lights, demonstrating all, but demonstrated by no other Light. 'Tis *a Knowledge of God by an immediate Union with himself,* who is the first Principle of all Being and Knowledge. This Knowledge therefore hath in itself the highest kind of Assurance, the immediate Testimony of God; *He that believes, hath the Witness in himself,* 1 Joh. 5. 10. See what this Witness is at the 9th V. *The Witness of God is greater.* He that believes, receives the Truth, or Discovery of God, into his Understanding, by a Divine Union between the Understanding and God, as the fundamental, formal Object of his Believing. Thus he hath the greatest Assurance, the highest Testimony, the immediate Witness of God, by himself alone.

St. John expresseth this Assurance of Understanding after this manner, *What we have seen with our Eyes, and looked on; what we have handled with our Hands of Eternal Life,* 1 Joh. 1. 1. His Sense seems to be this: The Knowledge which we have of the Father and the Son, who is Eternal Life, is by a very near Fellowship with them in one Spirit, and with a full Assurance; such an Assurance to the Soul, as that is to Sense, when we see Things before our Eyes, and handle them in our Hands.

This is the Difference between Reason and Faith: Reason knows Things by intervening Arguments, and a Chain of Discourse: Faith immediately, tho' obscurely, toucheth the Things themselves, and is the Union of our Spirits, with the Eternal Spirit, the Supream and Universal Principle; *so we know it, by becoming one with it.* *He that is joyned to the Lord, is one Spirit,* 1 Cor. 6. 17. This is the Union of Faith, in which the Soul hath her Divine Light and Life.

Use 1. Let all this prevail with you, and overpersuade you, to set a high Price upon the Knowledge of God. How happy were we, if we would make it the first Thing in our Esteem, Enquiry, Endeavours: There are two Arguments, which well weigh'd, would powerfully enforce this upon us.

1. *Arg.* Our Saviour useth this Argument in a like Case, *Seek the Kingdom of God first, and all other things shall be added to you*, Mat. 6. 33. So say I, with a little Change, Seek the Knowledge of God first, and all other Things pertaining to the Kingdom of God shall be added to you. St. Paul prays and pleads thus, *And know the Love of Christ, that ye may be fill'd with all the Fulness of God*, Ephes. 3. 19. The Knowledge of God brings all the Fulness of God into our Spirits. As the Evening-Star leads forth all the rest of the Stars into the open Sky; so the Knowledge of God, as it proceeds itself, leads on every Kind, every Degree of Divine Grace and Glory.

This is the High-way of every Object in the Soul; thro' the Understanding it passeth into the Affections; thro' the Affections it presseth forth again into Action: So the Entrance of God into the Soul, as into his Temple, is by this Beautiful Gate, the Understanding. He comes in by Knowledge. If you would have a wide Entrance for God into your Spirits, enlarge your Knowledge of him. *I will exalt him, because he hath known my Name*. This is the Promise of God, Ps. 91. 14. As a Man knows God, so God grows up in him; so by his Growth in the Spirit he enlarges and heightens it.

I will exalt him, because he hath known my Name. Nothing so endears a Man to God, as the Knowledge of him. For God doth, as it were, see himself in every Soul, where he sees the Knowledge of himself; the Soul there being a clear Glass, and God the Image in it. *The Heart without Knowledge is not good*, Prov. 19. 2. saith the Spirit. The Goodness, the Gracefulness of every Grace to God is this Knowledge. As Light is the Life and Loveliness of every Colour to the Eye; every Grace is so far delightful to God, as it springs from the Knowledge of God, and carries that in it: For then God looks upon all our Graces, as so many Reflections of himself upon himself. This is the first Argument to persuade us to make the Knowledge of God the first Thing.

2. *Arg.* *God is a Man's End. God made all Things (especially Man) for himself*, Prov. 16 4. *God hath given himself for Man, and*

to him, Gal. 2. 20. A Man's End is his first Principle, and it works first in him by Discovery. The Discovery of a Man's End is that which first moves in him, and moves him towards itself. Seek first of all the Discovery of God in you, if you would be mov'd by him, or mov'd towards him.

He that comes to God, must believe that he is, and that he is a Rewarder, &c. Heb. 11. 6. This is that first Divine Touch, by which God, both at once sweetly, and powerfully attracts, or draws us towards himself, the Knowledge of him.

The clear Proposal, the constant View of Man's End, gives him both Strength and Light, Encouragement and Direction in the way to it. *Moses refus'd to be call'd the Son of Pharaoh's Daughter, chose Affliction and Reproach rather than Pleasures, forsook Egypt.* Why? Because he saw him who was Invisible, Heb. 11. 24, 25, 26. This was the secret Reason, which chang'd *Moses* from a King's Son into a Shepherd, which made him fly from a Court into a Wilderness; his End, his God, was ever in his Eye. This made the Change, this made the Flight welcome to him; This Change, and this Flight, were his Way to his highest End, his dearest Good, his God.

Moralists say, The End makes all the Means and Way to it, Plain, Easy, Pleasant. Would you know the Way to God, to Worship, Please, Enjoy him; then know him: In the Knowledge of God there shines a Light, which will make the Way to him Plain before your Eyes. *Wisdom (or Knowledge) is easy to him that hath Understanding,* Prov. 14. 6. Understanding (which Philosophers call *vīs*) is the Divine Root of Wisdom and Knowledge in our Minds. 'Tis the Appearance or Shining-forth of the first Principle, the last End in ourselves; which is the Knowledge of God. If you once have this Understanding, this Discovery of God within you; the Knowledge of the Way to him will be Easy: For God, like the Sun to the Eye, at once shines out, and sends down a Beam, which to follow is our direct Way to him.

Would you have all the Difficulties in the Way to Heaven taken out of your Way? Would you have sharp Things made sweet? Would you have Holiness, your Happiness, and Grace, a Glory, while you are on Earth? Would you have all the pointed Thorns about the Rose turn'd to Roses? Then first of all know God: When once you know him, you will meet with so many, so mighty Allurements in him, that you will now climb over Rocks, make your Way thro' Armies of Men, of Monsters, thro' Prisons, Wounds, Death; and all this with Pleasure, because this is the Way to your God. *Solomon saith of Wisdom, Prov. 3. 17. Her Ways are Ways of Pleasant-*

Pleasantness, and all her Paths are Peace; The Paths thro' which the Knowledge of God leads us to God, are Peace and Pleasure too.

They are Peace, the Peace of an untroubled Mind, while it is in the assur'd Way to its highest End. How sweet is this Peace? 'Tis Paradise again on Earth.

They are Pleasure, a Divine Pleasure still growing, from a still growing Sight of God, of his Eternal Glories, as we are still going nearer to him. This Pleasure is more than an Earthly Paradise; 'tis Heaven itself drawing nearer to the Earth, and giving a Fore-taste of its Joys.

Thus the Knowledge of God makes all the Ways to him, Plain Ways, Peace and Pleasure. First then before all, principally above all, seek the Knowledge of God.

3. *Reaf. The Knowledge of God makes a Good Man.* There are three Things in Goodness. 1. The Allurements. 2. The Acts. 3. The Parts.

1. *The Allurements in Goodness* are two: 1. *The Beauty.* 2. *The Benefit.*

1. *The first and mightiest Allurement to Goodness, is the Beauty of it.* The Law is compar'd to a Glass, *Jam. 1. 23, 24, 25.* In it, as in a Glass, we see the Face of Goodness. And this Face shines forth with a Heavenly Appearance. For the Law is call'd a *Law of Liberty* at the 25th. The Law of Goodness is indeed a Law of Liberty. For when it is seen, it ravisheth all Hearts, that of their own accord, as by a secret Sympathy, or Divine Instinct, they run to it as to their proper Element and Orb. When Goodness appears in its proper Form, by its own Law and Light, it discovers a Loveliness which enlarges all the Faculties of Man to their freest Extent, and utmost Capacities.

The Law of Goodness is still a *Royal Law*, *Jam. 1. 8.* As Majesty is Beauty compleat, like a Full Moon; so Goodness alone hath a true Royalty, or Majesty in it. Goodness shews itself as upon a Throne of Beauties, which, if it shines out to the Eye, enflames the Heart with Love and Ambition to aspire to this Throne, as the Top of Glory. The Law is a Royal Law, a Law of Liberty, for the Beauty of Goodness, with which it allures the Soul.

But what Law is this, which discloseth such a Loveliness in Goodness? 'Tis the Knowledge of God. *David* makes this clear, *Pf. 119. 96. I have seen an end of all Perfection; but thy Commandment, or thy Law, is exceeding large.* What Law extends itself beyond the End of all Perfection, and is itself without End? This can be no other than the Discoveries of God, which are as God himself is, ever unlimited, ever bringing forth themselves in fresh Appearances.

The Knowledge of God is that Law, which so sweetly imposeth Goodness upon the Spirits of Men, by that irresistible Loveliness, which it unveils in the Face of it. Goodness can be no where seen in its natural Shape, in its naked Glories, save only in the Knowledge of God: For our Saviour saith, *Mat. 19. 17. There is none good but, one, that is God,* Would you have Goodness presented to you so, that it may fill and fire your Hearts with its Divine Beams, see it appearing in the Appearance of God? You shall know Goodness in the Knowledge of God with this glorious Advantage. That God himself makes it the Prerogative of his Godhead to be Good alone; all others are good by their Union with him, and Likeness to him.

When you know God, you shall see a Beauty shining in his Person, which will make you divinely *sick of Love*. This Beauty is the Beauty of Holiness or Goodness, as is manifest by *Pf. 110. 3. Thy People shall be a willing People in the day of thy Power, in the Beauty of Holiness. Holiness is the Beauty of God himself.* 'Tis so potent and conquering a Beauty, that it makes all People willing Prisoners to it, which have once a Glimp of it; and from the Person of Jesus Christ it manifests itself.

Nothing so works in the Spirit of a Man, as the Sparks of Honour and Glory kindled in it. A Wise Man among the Heathens could say, That Glory was the Eccho of Goodness or Virtue. The Knowledge of God makes us to know this perfectly, That true Honour or Glory is the Brightness, the Beauty of Goodness; the ravishing Reflections of Goodness upon itself, which are ever the same, whether they fly abroad upon the Eyes and Tongues of Men or no. For *this is the Glory of God, his Goodness reflecting itself from the Hearts of all Men, and the Face of every Creature.* He that knows God, knows true Worth to have such an alluring Beauty in it, as is Supreme. He that knows not God, never could have a true Sight of those Glories which are in Goodness; for to be good, is to be like God, *Deiformis.* *Be you perfect, as your Heavenly Father is perfect,* *Mat. 5. 48.*

This is the first Allurement, with which Goodness appears in the Knowledge of God, Beauty.

2. *Benefit.* He that comes to God, must know that God is, and that he is a Rewarder, *Heb. 11. 6.* The Benefit which there is in being Good, is never known, till you know God. Therefore, saith the Scriptures, none can come to God, except they know him; and so know him to be the Rewarder. To come to God, is to be Good; for it is not by Change of Place, that we draw near to him, who fills all Places; but by Change of Spirit, we come to him, who is a Spirit; by being Good, to him who is the only Good one, and so
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the Center of Good. We become Good by knowing him; for then the Benefit moves us. He discovers himself as the Rewarder, yea, and the Reward too, of Goodness; so he makes himself known to *Abraham*, Gen. 15. 1. *I am thy exceeding great Reward.*

Will Love or Reason move you? Then the Knowledge of God will make you good. For there you shall see the highest Beauty in Goodness to move Love; the greatest Benefit by Goodness to move your Reason. The Beauty of Goodness is as the Beauty of God himself, and God, who is all, is the Rewarder of a good Man.

Thus much for the Allurements.

2. *The Acts of Goodness* are two; to *Attract*, and to *Communicate*. The *Greeks* express Honesty and Goodness by two Words, *καλῶν* and *ἀγαθῶν*. One signifies, that Goodness calls all Things to itself; the other, that all Things earnestly run up to it. A good Man draws in all Things to one Spirit with himself, and this one Spirit, the Spirit of Christ, of God, of Glory: Then he puts the Glory of this Spirit upon every Thing, and goes forth again in all Objects, as the Beautiful Outgoings of this Divine Spirit. *This is Goodness*, thus to converse with all Creatures, thus to enjoy ones self in them, by becoming one Spirit of Goodness with them all.

St. Paul thus describes a good Man, 2 Cor. 5. 17. 18. *If any Man be in Christ, he is a new Creature*, (in the Original 'tis *κτίσις*, Creation) *all Things are become new; all Things are of God in Christ*. A right Christian, who is the the only good Man, gathers up all Things into one, in the Spirit of Christ within him, as in a Center of Glory: From thence he sends them forth, and rides forth on them, as Fellow-Beams of Glory, from the Center plac'd in the midst of himself.

If now you enquire into the Spring, which governs this Attractive and Communicative Virtue in Goodness; you shall find it to be alone the Knowledge of God, Rom. 8. 7. *To be Spiritually minded, is Life and Peace*. A Mind enlightned with Spiritual Objects, whereof God is the general and chief, comprehends Things, as united to one Principle of Life in itself; diffuseth and spreads itself in the Workings of this Life thro' all. Thus all Things are to it Life and Peace, the sweet Harmony of a Divine Life.

As the Sun, when it riseth, first collects all Colours and Forms of Things in its Light; so it puts upon them a freshness of Beauty, in which the Eye of Heaven presents them, to itself and us: So God's Appearance in our Souls, is a new Eye, which brings all Things into its own Light, and planteth them round about itself, as in the Circle of its own Brightness. So much for the Acts of Goodness.

3. *The Parts.* The last Thing in Goodness is the Parts, into which it divides itself: They are three. 1. *Faith in.* 2. *Love of.* 3. *Likeness to God.* These all depend upon the Knowledge of God. For how can we believe in, how can we Love, how can we be like to him, whom we know not?

1. *Faith.* Faith builds itself upon the three Pillars of Sweetness, Power, Truth. If you know God, you know him to have a Sweetness above your Sins or Sorrows, your Wants or Wishes; an Infinite Sweetness. If you know God, you know him to have a Power unlimited, a Power able to express his Sweetness to the full, and that upon your Persons in the lowest State. If you know God, you know him to be as constant as powerful, in his Sweetness, Eternally true. Can you know all this of God, and not cast yourself with a full Confidence and Repose into his Arms, whom you know to be so sweet, so potent, so true? *Psal. 9. 10. They that know thy Name will put their trust in thee,* saith the Psalmist.

2. *Love.* The Spouse speaks of Christ, *Cant. 1. 3. Thy Name is an Oynment pour'd forth, because of the savour of thy good Oynments, therefore the Virgins love thee.* When God shews himself, he unfolds such a Beauty, he pours forth such sweet Beams thro' the Heart, that it cannot chuse but love him. The Church saith to Christ, *Cant. 5. 16. Thou art altogether lovely.* St. John saith, *God is Love.* 1 Joh. 4. 16. *Can any Man know God to be all Love, and yet not love him?* Can any Man know God to be altogether Lovely, his Person to have all manner of Loveliness in it, to be all meer Loveliness and Delights, and yet not love him? If ever thine Eye affect or inflame thy Heart, it will be then, when thou seest God.

3. *Likeness.* A Contemplation of those Beauties in God, is the Conception; a Conformity to them is the Birth in the Soul. While we look on Jesus Christ, we marry our Spirits to him; when we become like him, we bring forth Fruit by him. *As in a Glass, beholding the Glory of the Lord, we are chang'd into the Likeness of the same Image,* 2 Cor. 3. 13. Man was first Created as an Imitation in the Likeness of God: His Spirit ever since is naturally form'd by Imitation. All Arts and Learning are a Contemplation of the Principles, Forms, Workings of Things in Nature, and above Nature, that a Man may be form'd in himself, and form Things without him by imitation of these. The Life of Grace is a looking on God, till we be like him: The Life of Glory, is a perfect Sight, bringing forth a perfect Similitude of him in us. *When we shall see him as he is, we shall be like him,* 1 Joh. 3. 2. where Likeness or Conformity is the Fruit, there Knowledge

Knowledge is the precious Seed, and Love, the Celestial Heat or Virtue in the Seed bringing it forth to Fruit.

Thus the three Parts of Goodness, Faith, Love, Likeness to God, spring from the Knowledge of him. Thus the Knowledge of God makes a good Man.

4. Reason. *The Knowledge of God makes a Happy Man.* The Oracle ask'd, what Happiness was, answer'd; to have that which one Desired. If the accomplishment of a Man's Desire makes him Happy; full Happy then is the Man, that knows God: for the Knowledge of God fills up all Desires, and satisfies the most enlarg'd Appetite. *When I awake, I shall be satisfy'd with thy likeness,* Psalm. 17. 15. Nay thrice happy above his Desires is he that hath this Wisdom, for Solomon saith of it, *All that thou canst desire, are not to be compar'd with her,* Prov. 3. 15. In the Original it runs thus; All thy Desires (or Delights) will not equal her. The Discoveries of God have a Happiness in them greater than our Dreams or Fancies can present; nay, than our Desires can hint or crave, tho' darkly.

Divines place the Happiness of Heaven in a sight of God. This they call the Beatifical Vision. He that knows God seeth him in the Spirit, by the Eye of Faith. To him the Beatifical Vision is begun already.

Our Lord tells us, *The Angels of little ones see the Face of his Father in Heaven,* Mat. 18. 10. Tho' they have their Care, Work, and Presence on Earth; yet at the same time they have their Happiness in Heaven; they see the Face of the Father there. *He that knows God, sees the Face of God in Glory,* 2 Cor. 4. 6. The Knowledge of God makes a Man Angelical, while he is on Earth: He in part possesseth the Joys of Heaven, by a true, tho' imperfect sight of Jesus Christ.

- Our Saviour teaches us, Joh. 17. 3. *This is Eternal Life, to know thee, the only true God, &c.* The Knowledge of God is Life, and this is all Happiness, in the Language of the Scriptures. Jesus Christ Luke 20. 33. proves the Glorious Resurrection of Abraham, Isaac and Jacob, by this Argument, *All Things Live to God.* This is true in that Sense, in which Christ in another place calls himself *the Life, and the Resurrection.* We have a Glorious State, an Eternal Life in God. While God is hid from us, we in our best appearance are hid from ourselves. *Our Life is hid with Christ in God,* Colos. 3. 3. *When God discovers himself in us, then are we also discover'd to ourselves,* according to the State, which we have in him. *When he appears, then we appear with him in Glory,* Colos. 3. 4.

When Eternity is discover'd, 'tis begun in us. While we see it our Immortal Life, and have a Sense of it, as it appears to us in the Knowledge of God, we partake of it, we enjoy it, and are already in part, Immortal: So St. Paul saith, 2 Tim. 1. 10. *The Gospel brings to Light, Life and Immortality, abolishing Death. The Gospel is the Knowledge of God.* In this Sense to know God, is Eternal Life. This is the last Reason; the Knowledge of God makes a happy Man.

1. Use. *Love and live in the Knowledge of God.* For this alone will establish you in settled Courses, and sure Comforts.

An empty Spirit is ever unconstant, like a Ship at Sea, without her Ballast, waving and reeling in her Course. The Knowledge of God makes a full Man: He Sails deep and steddily, thro' the roughest Seas of Business: The Treasure of this Knowledge is his Ballast.

No Man can make even Work, but by a constant Light. All Appearances besides that of God alone, are like the Light of Meteors, shooting or falling Stars. He that Governs himself by them, will be like them; often shooting from one Counsel to another, or directly falling. The Knowledge of God is the Day-Light, for 'tis the chief Light which makes it. *If a Man walks in the Day, he stumbles not,* saith Christ, Joh. 11: 9.

If thine Eye be Light or single, thy whole Body, thy whole Conversation will be Light, saith our Saviour, Matth. 6. 22. *Such as the Appearances are, in which a Man lives, such is he.* No Man can be true to his Principles, if he makes not the Knowledge of God his only Principle. For every Created State of Things, puts itself into several Postures and Shapes, presenting itself in various Views. The Discoveries of God change not, but are ever the same; tho' they be sometimes more cloudy and contracted; sometimes more clear and enlarg'd. *I change not, therefore ye Sons of Jacob are not consum'd,* Mal. 3. 6. No Change or Confusion, can ever consume the Strengths, Comforts, Joys of the Man, who shapes his Course by the Knowledge of God; because the Principle which rules this Man is unchangable. 'Tis a Star that never sets, but still appears in the same Posture.

It was a high, yet Humble and Heavenly Confidence, that of a Spiritual Man; *the Rocks may rend, the Earth may Quake, the Sun may be Eclips'd, Heaven and Earth must burn both in one Fire*; but I (saith he) can never Perish or be Miserable, till God himself Change or Die.

2. Use. *A Direction to the Knowledge of God.* There is a twofold Knowledge of God; *Conjectural and Personal.* The Conjectural Knowledge of God, is by the Light of Nature, from the Creatures; which

is a Knowledge of God by his back Parts, or by his Foot-steps. This is a Conjectural Knowledge; we know God, as we know a Man or Beast, by the print of his Feet.

The Personal Knowledge of God is, that reveal'd in the Gospel, which is in the Person of God, and of Christ.

Divines directs us to three Ways for this Conjectural Knowledge of God.

1. Comprehension. 2. Contrariety. 3. Comparison.

1. *Comprehension.* St. Paul speaks of God, *Ephes. 1. 23. That he fills all in all. God is the general Fulness, that contains the particular fulnesses of each Creature.* Take all the variety of Sense, bind them up in one Fancy. Take the several Delights of Fancy, gather them all into one, in your Reason. Take all the Excellency that Reason by its highest and largest Discourse can present to you; unite these in one Spirit. By this you have a Guess of God. Yet all this is, as if you should paint a Soul with dead Colours.

2. *Contrariety.* God saith, *St. John is Light, and in him is no Darknes at all, 1 Joh. 1. 5.* Darknes is a want of Light, and a Spot in Light. God is not, that which any Creature is, nor that which all the Creatures are together: Separate their Imperfections from their Perfections; add to those Perfections, others unexpressible, unimaginable, and this will give you a Conjectural Knowledge of God. *That which all Hearts wish for and want: That which all Creatures have, and have not, this is God.* This is a ridling Knowledge of God, as St. Paul speaks, *We know darkly, (in the Original, 'tis in a Riddle) as in a Glass, that is, in the Glais of the Creatures, 1 Cor. 13. 12.*

3. *Comparison.* The Prophet *Isaiah* thus sets forth the Knowledge of God: *All the Nations compar'd to him are as a drop of a Bucket, Isa. 40. 15.* Indeed the fullest way of comparing God with the Creatures, is by knowing that there is no Comparison between them. Things are compar'd by some Rule or Measure common to both. Every created Excellency hath its Rule and Measure; but God is in all his Beauty and Attributes unmeasurable. By what then will ye compare him? *The Heaven of Heavens cannot hold him, saith Solomon, 1 Kings 8. 27.* The largest Glory among the Creatures, that which contains all other in it, is too narrow, and too dim a Glass to receive the Image of God. All the Creatures compar'd with the incomprehensible Being of God, have no Being, are not, *Prov. 12. 7.* Because God is infinitely above them. *If any Man think himself Wise, let him become a Fool, that he may be Wise, saith St. Paul, 1 Cor. 3. 18.* You must loose all the Creatures; your own Knowledge, yourself, in an infiniteness that drinks all into itself,

as the Sun Beams, the Dew, if you will know God. This is that, which by Divines is call'd *Docta Ignorantia*; a profound and deep learn'd Ignorance. This is esteem'd the best way of knowing God by the Light of Nature. *Hither Nature lights us to this Darkness.* Hither it leads us to a Loss. This is the bound way between Nature and Grace. As Christ was taken up to Heaven in a Cloud; so the Conjectural Knowledge of God, by the Creature, passeth over to the Personal Knowledge of the Lord Jesus in the Gospel, in this Cloud.

The Personal Knowledge of God, which comes by the Gospel, is represented to you in these five Directions.

1. Direct. *Wait for a true Knowledge of God from above.* This is the first and best Direction; to know that no Direction from any Creature can lead a Man to the Discoveries of God. This Wisdom is not taught by the Precepts of Man. *The World in the Wisdom of God, by Wisdom (that is by the Wisdom of Man) hath not known God, 1 Cor. 1. 21.* The Knowledge of God is not kindled by us like a Candle, but shines freely, as the Sun. So St. Paul teaches, *2 Cor. 4. 6. God shines into our Hearts, the Light of the Knowledge of the Glory of God, in the Face (or Person) of Christ.* Three Things are manifest by these Words: First, God is known Spiritually in a Light of Glory; *the Light of the Knowledge of the Glory of God.* 2. This Light or Glory flows from the Face or Person of Christ; *in the Face of Christ.* 3. This is the Sun-shine Glory of the Godhead. *God hath shin'd.* As the Flower of Light, the Sun-shine immediately falls from the Face of the Sun itself: So the Light of Glory, in which God is seen, falls directly from the Person of God shining forth thro' Christ; as the Divine Air or Spirit in the Soul of Man.

This is the Grand and Capital Direction: Wait for the Spiritual Knowledge of God from above. And to govern your waiting, take these following four Directions, which also must be perform'd in you by Divine Assistance.

Wait in Humility, Purity, Prayer, Contemplation.

Direct. 1. *Wait in Humility for the Knowledge of God. God will teach the meek in his way, Psal. 25. 9.* The meek and the humble Man are both express'd by one Word in the *Hebrew* Tongue. God will lead the humble Man to the Knowledge of himself. Heaven so furrounds the Earth, that if it were possible for a Man to fall thro' the Earth; he would sink into the lap of Heaven. After such a manner God encompasseth the Creation, and dwells beyond it. If you ask saith one, what would be in the place of the World, if the World were not; I answer God. If you ask what is without the highest

highest Heavens, and beyond them ; I answer, God. If then by a true Humility you could cast yourself to the bottom of every Creature, and below it, you would fall into the Bosom of God. The Top-Spire, and the lowest Flat or Ground of the Creation meet in one Point, in God. By Faith we ascend above, by Humility we descend below all Things, both at once, and both at once meet in one Discovery of God.

Put out then every Spark of Creature Light or Life in your Spirits, and you shall find yourselves immediately in the Light of God. *A deep Silence of all created Objects ushers in the Appearances of God in the Soul.*

But who can move the Earth out of its Place, except he hath another Earth to set his Foot on ? Who can uncloth himself of all created Strength, except it be by an uncreated Power ? 'Tis therefore God alone, in Union with the Creature, that can bring forth these Acts of Humility in it. This is the Cross of Christ in us, which kills the Bud and Fruit of all Earthly Life, that we may have all freshly Springing-forth in the Discoveries of God, which are as the Openings of Heaven upon us, enclosing the Earth, and making that, with all Things in it, Heavenly Appearances to us.

2. *Direct. Purity. Wait in Purity for the Knowledge of God. The Pure in Heart shall see God, Mat. 5. 8.* The Soul is an Invisible Glass, made, tho' unseen itself, to have the Image of God seen in it. Purity is the Clearness and Integrity of this Glass. Lusts spot it, Passions crack it into many Pieces, that it cannot receive or represent the Face of God aright.

St. Paul speaks of Women, 2 Tim. 3. 6. *laden with divers Lusts ; ever learning, never coming to the Knowledge of the Truth.* We see Pigeon's Eyes, thrusting a Straw thro' them ; then, tho' they fly directly upright and very high, yet they can never see the Sky or Sun. Do you not wonder, that many Men, who are strong and high in the Discourse of Reason, in the Flights of Speculation, yet never can know God ? Wonder not, the Devil hath feel'd them by a Lust ; he hath thrust some Straw, some Vanity or other, thro' the Eye of their Understanding.

St. Paul warns the Disciples, *Ephes. 4. 26. To be angry, and sin not ; not to let the Sun go down upon their Wrath.* Of what Sun doth St. Paul speak ? Of that which is a Sun to Men and Beasts, or that which is a Sun to Men and Angels ? Is it more lawful to be angry by Day than by Night ? That Sun is meant here, which never riseth all Day long to the greatest part of Men ; which ever shines, even at Midnight, to good Men. Take heed of Passions, as of Tempests

in the Soul, which benight it, which make Night and Day all one, black, boisterous Night, where neither Sun nor Stars are seen, neither God nor any Grace shine out.

God delights not to appear in the Fire of any Lust, nor in the Whirlwind of Passion; but in the still Voice of a calm and clear Spirit. *The Pure in Heart shall see God.*

3. *Direct.* Prayer. *Wait in Prayer* for the Knowledge of God. What Words shall I use to commend Holy Prayer, to persuade you to be frequent in Prayer, to Pray always? Faith is the Eye, Prayer the opening this bright Eye, the fixing of it on the Face of God, the filling of it with his Beams. Faith is the Hand; Prayer is as the Fingers or Motion of this Hand, which lifts up the Veil and discovers God in the midst of his Glories. *If thou liftest up thy Voice for Understanding, and cryest for Wisdom; then shalt thou find the Knowledge of God, saith Solomon, Prov. 2. 3, 5.*

The Person of Christ is the true Jacob's Ladder, which passeth thro' all Degrees of Things, having all Degrees of Things in itself, as Rowels or Steps in the Ladder, which reacheth from Heaven to Earth. Faith is the Descent upon this Ladder, by which God comes down and unites himself to us, as we lie in the Dust. Prayer is the Ascent, by which we, winged now like the Angels, mount up the Steps of this Ladder, to take a more full View of God, nearer at hand, and clearer, as he sits in Heaven.

Pray, and faint not, Luk. 18. 1. Prayer is an Artillery, and a continual Battery, which will at last most certainly beat thro' the double Wall of this Earth and Heaven, that you may look in at the Breach, and see the Appearances of God, according to their Form, within the next, or hidden World.

Divines say of *Urim and Thummim*, These were the Letters set in Precious Stones. When a Man by them consulted God, a Divine Light shin'd forth upon some Letters, which put together, declar'd the Counsels of God. Who hath not found Prayer to be such an Oracle? Who cannot say, that often while he hath been Praying, God by an universal Light, hath been pleas'd to shine forth upon some of those Notions, Thoughts or Words, which he hath been setting in order before him? And what deep, what full Discoveries of God, in some Parts of this Glory, doth this Light cast in upon the Soul, beyond which it ever before could attain to?

Above all Directions, follow this: Be frequent in Prayer, *Pray always.*

4. *Direct.* Contemplation. *Wait for the Knowledge of God in Holy Contemplations. A Man thro' desire separating himself, intermeddles with*

with all Wisdom, (or, as it is in the Hebrew, Substance) Prov. 18. If you would see the Light of God, retire yourselves from the Enclosures of the Creature, raise yourselves above all these inferior Shadows; then in the Freedom of that confin'd Prospect, open wide your Eyes, fix them in serious and sweet Meditations, till God appear to you. God is a Substance hidden in the Crowd and Cloud of the Creatures, then revealing himself, when he hath rais'd this Spirit above this Throng.

Elisha being to Prophecy, call'd for Musick; as the Musick play'd, the Spirit of God came down upon him. Meditation is the Musick of Souls, in which God delights to descend and shew himself. Happy is he, who often charms and raiseth his Spirit by this Musick, waiting in the Air and Harmony of Divine Contemplations, till he see God.

Of FREE-GRACE.

Rom. 5. 21.

So might Grace reign thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.

THE Holy Apostle in this Epistle establisheth with Divine Skill, Authority and Power, the Doctrin of Free-Grace, upon Grounds and Pillars of Eternal Truth, against all Assaults. He setteth it before us, as that Rock, on which the Rock of Pearl, our Lord Jesus himself, in his Mediatory Office, is founded, and built, so, that the Gates of Hell are never able to prevail against it. He setteth Free-Grace before us, as the Root out of which all the precious and pleasant Mysteries of the Gospel spring, in which alone they stand fast, they live, grow up to Heaven, flourish with a perpetual Freshness, and bring forth Everlasting Fruit.

In these Words, which I have cited, St. Paul hath in a most delightful and admirable manner compriz'd, and distinctly represented within the Compass of two Lines, the whole Summ of his Divine Epistles, with all the most rich and glorious Mysteries of the Gospel, in that Heavenly Order, in which they lie together Eternally in the Divine Mind, the Supream Wisdom, and from thence flow forth
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into the beloved Spirits, the Children of that Wisdom, composing the most ravishing Harmony and Musick of Divine Love, which fills Heaven and Earth, to which all Things in Heaven and Earth move. *Grace hath reigned thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.* Here you have the whole Compass and Circle of Eternity, Grace, or Eternal Love, circling thro' the Divine Righteousness and the Person of our Lord Jesus, until the End touch the Beginning, Eternal Life and Eternal Love meet in the same Point. The Sentence itself is as the Face of Heaven, open'd with all the Beauties and Joys of Heaven diffus'd thro' all the Inhabitants, shining and smiling in it. Every Word is as a new Heaven open'd in Heaven, where all the same Beauties and Joys flourish with a fresh, distinct Lustre and Sweetness.

In the two last Verses of this Chapter, St. Paul compareth the Law, or the Covenant of Works with the Gospel, or the Covenant of Grace.

The Law came, that Sin might abound. Sin reigned unto Death. It was never in the Design of God, or in the Nature of the Law (as the Law is in the Letter, and a Covenant of Works) that Righteousness or Life should be by the Law. No, By the Law Sin came in, not from any Evil in the Law, which is *Good, Holy and Spiritual*; but thro' the Weakness of the Flesh. By the Law Sin being come in, is encreas'd and heightned thro' the Enmity in the Flesh. The Law from its own native Purity, Power and Spirituality, discovereth, sentenceth, condemneth Sin; so the Sinner dies, so Sin by the Law reigns unto Death. This is the End and Effect of the Law.

But this is only the Subordinate, not the Ultimate End. Doth that God, whose Beauty is Holiness, whose Essence is Love, take pleasure in Sin, or in the Death of a Sinner? By no means.

The Law came in, that Sin might abound. But where in abounded, Grace did much more abound. Behold the ultimate Effect of the Law in the Event, the super-abounding Grace. See in the following Words, this ultimate Effect in the Event, to be also the ultimate End in the Design; that, *As Sin reigned unto Death, Grace might reign thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.* This is the ultimate End of the Law, of Sin, of Death, in the eternal Design, and in the eternal Event; the Super-abounding of Grace. Grace is the Beginning of the Design, and the End of the Work, a transcending of Grace. Grace lays the Scene of the Law, of Sin and Death, that thro' these Darknnesses, Blacknnesses and Contrarieties, it may bring forth itself more Triumphantly, with a more transcendent Glory and Sweetness; that it may swallow up the Deformities,
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the Guilt of Sin, the Terrors of the Law, the Horrors of Death, into the Beauties of a Divine Righteousness, into the Joys of an Eternal Life, in the Bosom of Eternal Love, overflowing them with a super-abounding, boundless Excess.

Let me, before I pass from the opening of these Words, mention four remarkable Words in these two Verses; Words fraught with a great and rich Treasure of Divine Sense, of Divine Sweetness.

1. *The Law came in.* It is in Greek *παρεσῆλθεν*, *came in by the by, in the way.* The Great, the Principal, the Universal Design in the Counsel of God, which runs along and spreads itself over all, thro' all, from Eternity to Eternity, is Grace, Love. In the Current of this Design, in the Course of this Contrivance, the Law is brought in together with Sin and Death; not for their own sakes, but to serve, and to heighten the chief Design. Sin reigns unto Death. But Sin and Death come in by the Law: The Law, together with these, come in the Way and Passage of the grand Contrivance, which is the Reign of Free-Grace of Eternal Love by a Divine Righteousness in Eternal Life.

In the Garden of the Divine Providence, and the Divine Work, every Root, every Principle hath its free Scope, its full Course to unfold itself in all its several Virtues, Forms and Degrees, until it bring forth itself into its last and ripest Fruit. *Sin reigns unto Death.* Thus the Divine Wisdom and Power *sets one thing over against another*, Ecclesiasticus 42. 24. displaying itself thro' all Varieties, that *he, who cometh after the King Immortal, and only Wise, may find nothing to add to his Work.*

But Grace, the incorruptible Beauty and pure Sweetness of the Godhead, the Beginning and the End of the whole Work, of the whole Design, is also the Way. It runs along Undeild, Unmixt, Irresistible, thro' all Varieties and Contrarieties, from the Beginning unto the End. Sweetly, Strongly, Wisely it taketh hold of all, it bringeth forth itself thro' all, it giveth Measure, Weight and Number unto all, it formeth itself upon all, it bindeth up all into one most Divine Harmony, into one most Harmonious Image of itself, and of the Divine Essence. It terminateth all in itself, as an endless Glory, to itself.

So the Law with Sin and Death came in, in the Way and Passage of this great Design of Grace; *so where Sin abounds, Grace super-abounds.*

2. The second Word is *Where*: *Where Sin abounds, Grace super-abounds.* O sure ground of Faith, to the most doubting and despairing Sinner! O sweet Consolation to the weary and heavy-laden Soul! No Presence, Prevalency or Predominancy of any Sin, can be

a Bar to the Grace of God. Yea rather great Sins, are greatest Arguments for greater Grace: God saith, *Where Sin hath abounded, Grace hath abounded much more.* Say thou, Here in this Soul of mine, Sin hath abounded. Then draw the Conclusion into the Form of a Prayer, and say, Be it Lord according to thy Word. Here in this Soul of mine, let Grace abound much more.

3. The third Word is *superabundavit*, *hath abounded much more.* It is a Compound Word: The Simple Word signifieth to excel, to transcend, to abound, overflow. The Word added to it, adds a Transcendency to that Transcendency. A Learned Divine saith, it signifieth, *Ingentem, admirabilem, superabundantem Gratiā*; another, *supra modum*; another *supra quam dici possit*; a vast, admirable and super-abounding Grace, above all Measure, above all Expression. The Grace of God abounds above Sin, where it abounds most, as *the Waters in the Deluge encreas'd, until they cover'd the Tops of the highest Mountains.* The Grace of God abounds above all Measure, all Comparison, all Expression or Comprehension. It abounds above all Things, above all Thoughts, above all Names of Abundance, Excellency or Transcendency, until it swallows up all with a most delightful Admiration into itself.

4. The last Word is *As*; that, *As Sin hath reign'd unto Death, so Grace might reign thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.* *As* here maketh not a Comparison in the Proportion, or Measure of the Reign; for the Word mention'd before makes it plain, that the Kingdom of Grace, or Divine Love, doth transcend the Kingdom of Sin in the Heights of Power and Sovereignty beyond all Comparison or Proportion.

The Comparison then is in the Certainty of the Reign. As certainly as the Winter lies upon us with its chilling Snows, and killing Frosts; so certainly shall the Summer, in its Season, shine and smile upon us, with its Golden Skies and Sun-shine, with its Gardens of Roses, and Fields of Corn. The Reign of Sin evidenceth itself to us, by most effectual Proofs, and solid Demonstrations in all the Powers of our Souls, and Parts of our Bodies, in all Things round about us. It seals itself up with plain and deep Characters of Darkeness, Deformity, Confusion, incessant Pains, endless Cares, Wo, and woful Mortality.

Let this comfort us, that, as certainly in its Season, the Kingdom of Grace and Divine Love shall evidence itself to us, with Divine Proofs and Glorious Demonstrations, before which the Kingdom of Sin shall appear, as a Shadow, as a Dream; as that which was not, and so vanisheth for ever. The Kingdom of Grace and Divine Love shall

shall seal itself upon all the same Powers of our Souls, the same Parts of our Bodies, the same Face of Things round about us, in the most Lively, the most Lovely, the most deeply Delightful, and most delightfully Deep Characters of the Divine Righteousness, with all the ravishingly pure Beauties of the Divine Nature shining in it; of Immortality and Eternal Life, with all its boundless, endless Joys; of the Glorify'd Person of our Jesus, our Beloved, with all his Sweetnesses, his Amiability, with all the transparent Fulnesses of Grace and Truth, of Greatness and Glories, with all his most delicious, unmatch'd, unbounded Loves to us.

But I will now come up close to my Text itself; *Grace reigns thro' Righteousness unto Eternal Life, by Jesus Christ our Lord.* We have here, 1. A King upon the Throne, *Grace reigns.* 2. The Scepter of this King, *thro' Righteousness.* The Efficacy or End of the Reign of this King, *unto Eternal Life.* 4. The chief Minister of this King, *by Jesus Christ our Lord.*

1. *Grace is the King upon the Throne,* the King Regnant: *Grace reigns.* Divines distinguish Grace into *Gratia gratum faciens*, and *Gratia gratis data*; Grace making us grateful or acceptable; and Grace freely given. The first is Love eternally residing in the Heart of the Father, as in its living and rich Spring, where it riseth up freely and plentifully without Beginning or End, Abatement or Increase, always filling its Fountain up to the Brim, as *Jordan* doth his Banks in time of Harvest. The second is a Divine Loveliness or inherent Grace in the Heart of a Saint. This is the Reflection of the Divine Love, shedding itself from the Heart of the Father in living and lively Beams into the Bosom of a Saint, from whence they return and rebound upon the Father again, with the whole Spirit of a Saint kindled into a Flame of Heavenly Love, forming itself into all Pure and Divine Lovelinesses.

The Grace here mention'd is plainly Free-Grace. Is not that the Grace of God, and Free-Grace, which is Antecedent and Sovereign to all good of Grace, and of Glory, of Righteousness, of Eternal Life, of Jesus Christ himself, the Mediator and Minister of this Grace? Is not Grace, or Divine Love, Free and Sovereign, absolutely, universally, supremely Free and Sovereign, which bringeth forth all these at its Will and Word, which bringeth forth itself into all these, and thro' them, as so many Divine Virtues, Powers and Forms, by which it displayeth and diffuseth itself over all in Everlasting Sweetnesses and Beauties, by which it establisheth its Kingdom over all, an endless Kingdom of ever flourishing Sweetnesses and Beauties?

2. *Righteousness is the Scepter of this King.* Grace reigns thro' Righteousness. *The Scepter of thy Kingdom, O God, is a Scepter of Righteousness,* saith the Holy Spirit in *Psal. 45. 6.*

How effectually doth the Holy Apostle oppose those profane or impure Thoughts, who endeavour to eclipse the Divine and spotless Glories of Free Grace with Aspersions of Licentiousness? Free-Grace hath a Golden Scepter of Righteousness in its Hand, which is stretch'd forth for all to Kiss and Bow to, who will approach its Throne, who will behold the Pleasantnesses in its Face, or receive the Kisses of Divine Peace, Pleasure and Immortality from its Mouth. Grace reigns thro' the Righteousness of God in Christ, as a Robe of Divine, Eternal, Infinite Preciousness, Purity and Lustre, clothing the Persons of all those, who by Faith submit themselves to this Kingdom and Dominion of Free-Grace unto their Justification. It reigns by the Righteousness of God in the Holy Spirit, as a Root, the Root of Paradise set in their Hearts unto their Sanctification, springing up into all their Spiritual Graces, and Moral Virtues of the Heavenly or Earthly Image, as into the Heavenly and Earthly Paradise united in their Spirits, in their Persons.

3. *The Effect of this Reign of Free-Grace is Eternal Life.* Grace reigns thro' Righteousness unto Eternal Life. Eternal Life comprehends in it all the good Things of Time and Eternity, of Nature, Grace and Glory; for Time is the Shadow of Eternity, in which Eternity itself is sown. Eternity in its Season springs up, and drinks up its Shadow into itself, into its own Original Light, as the Seed is spread by the Spirit and Virtue of the growing Plant into its Flower, which first brought it forth in its Bosom, and contracted itself into it, obscuring itself within it. Nature is the Shadow of Grace. Grace is the Dawn of Glory, the Rosy Morning to Glory's Day. Eternal Life then comprehends all the Good of Nature, Grace and Glory. Eternal Life is begun here by Grace on Earth in Flesh: It is perfected above in Heaven, in the Spirit, never to end. O how good a King is Free-Grace! How Happy are all those, who live under the Reign of this King, the End and Effect of whose Reign is Eternal Life to all his Subjects. He sets a double Crown of Righteousness and Immortality upon all their Heads; so they all become Fellow-Kings with their King, with this Sovereign Love, and by Free-Grace become as free, as this Grace itself.

But observe here the Method, how full of Heavenly Harmony it is! In what Divine Order are the Links in the Golden Chain of this Covenant of Grace fastned one to another, one within another! Love is all, from the Beginning to the End. But it proceeds from
the

the Beginning to the End in so Divine an Order, as makes a Pure, Incorruptible Beauty and Majesty to shine forth from the whole; a most Heavenly and Divine Melody to sound from all Parts of it, Charming and Ravishing the Pure and Virgin Senses of all Holy and Heavenly Spirits. Grace reigns thro' Righteousness unto Eternal Life. As the Righteousness of Christ, by which we are Justify'd, is *pretium regnandi*; so the Righteousness of the Spirit, by which we are Sanctify'd, is *via regni*, the Way of the Kingdom.

4. *The chief Minister of this King is Jesus Christ.* As a great King raiseth a Person, and then makes him his Minister, by whom he Governs; so Jesus Christ, in his Mediatorial Office, is the Gift and the Minister of Divine Love, of Free-Grace.

Eternal Love, or Free-Grace, springs up and forms itself into the Person of the Lord Jesus: In him it becomes our Righteousness and Eternal Life, the Price and the Way of the Heavenly Kingdom, in Grace and in Glory. Thus by Marrying Jesus Christ, we Marry at once an Heavenly King, and an Heavenly Kingdom; Divine Grace, or Eternal Love, freely embracing us; Divine Gracefulness, or Eternal Loveliness, freely flowing from that Grace, and making us worthy of that Love, the Righteousness of our Justification and Sanctification; Eternal Life, or Divine Glory, in which we enjoy this Loveliness and Love.

Having thus open'd the Context, and the Text, I pass to the Doctrin; which is this.

Doct. *Free-Grace is the Supream and Sovereign Good of the Gospel*, antecedent and transcendent to every other Good. All the good Things of the Gospel, or of the Covenant of Grace, depend upon this, being deriv'd from it, and dispens'd by it.

I shall confirm it by one Scripture, which speaking of *Zerubbabel*, in the building of the Temple, saith, *He shall bring forth the head Stone of it, with Shoutings, crying, Grace, Grace to it*, Zach. 4. 7. *Zerubbabel* is here a Figure of the Lord Jesus, the Material Temple, of the Spiritual, which Christ is, and each Saint in the Spirit. The Word Grace here signifieth to be Gracious, Merciful, Sympathizing in Grievings and Sufferings. Grace here is most properly, Free-Grace. The Hebrew Word, which in its native Sense most Properly and Emphatically signifieth Freely, without regard to any Price or Prayer, Merit or Motive, is deriv'd from this Word Grace: It is the highest Love, freely descending from its utmost Height to the lowest, most loathed, most lost and wretched Creature, sweetly uniting itself to it, to suffer with it, to feel together with it, all its Shames and Grievings, powerfully raising it, together with itself, unto its own Heights above,

bove, to have Fellowship with it in all its Holy, Spiritual, Divine Glories and Joys.

A Shout expresth the-highest Transports of Affection, which are beyond Expression, and lose themselves in Admiration: So we read of the Shouts of Victory, of Harvest, of the Resurrection.

When Jesus Christ layeth himself in Glory, as the head Stone for the Heavenly Building, of the Living and Immortal Temple, which every Saint is; as he carries on this Building, which is himself, in his Heavenly Image, form'd and growing up to Perfection in the Beloved and Elect Soul; when he lays the Roof, and the Top-stone of Glory upon it, in Heaven, which is the Brightness of his own Glory, all along from the Foundation to the Finishing of this Temple, which *Solomon's* Temple with all its Riches and Beauties did only Typifie, all Heavenly Spirits, Angels and Saints, in an Exstasy of Joy and Wonder, with a Shout, which sounds all thro' the Earth, and the highest Heavens, cry to it, Grace! Grace! Free-Grace! That which so strikes upon them, and strikes them into this Divine Rapture of Holy Joy and Wonder, is the Divine Love, discovering itself a Love so Free, so Sweet, so Powerful, so infinitely Sovereign in Freedom, in Sweetness, in Virtue and Force.

O Sinners! O Saints! Would you have the head Stone, Jesus Christ, brought into the Soul? Would you have the Building of Divine Grace go up in you sweetly, swiftly, strongly? Let your Shout go up to Heaven, cry with all your Might, Grace! Grace! Love! Supream, Sovereign, supreamly Sweet, sovereignly Free-Love! As you call upon the Name of this Love, as you can give Glory to Free-Grace, the God of Love, which is the Supream and the Sovereign Love itself, Jesus Christ, the chief Minister, and Lovely, Beloved Interpreter of this Love; all the Holy Angels and Glorious Spirits, the glad Servants of this Love, will come flying swiftly down upon the Golden and Love-dropping Wings of the Eternal Spirit, the Spirit of Love, and of Grace into your Hearts, to carry on this Building, the Temple of Divine Love, and of Free-Grace, by the Work of Regeneration and Sanctification in you, until they be made perfect in your Glorification.

I shall endeavour to shew you something of the Sovereignty of this Grace, in its Freedom, Sweetness and Power, by three Reasons, or Arguments for the Confirmation of the Doctrin. 1. Free-Grace is the highest Love. 2. It is the highest Loveliness. 3. It is the highest Joy.

1. Argument. *Free-Grace is the highest Love. Thy loving Kindness is better than Life*, saith the Psalmist to God, *Psal. 63. 3.* The Word here us'd for loving Kindness is *Chesed*. Divines and Learned Men observe, that this Word hath a threefold Emphasis, or Eminent Force in it. It signifieth 1. The highest Degree of Kindness, or the highest kind of Love. 2. The freest Love, which hath no impulsive, or attractive Cause, which is mov'd by nothing before it, above it, without it. 3. Natural Affection, Love which floweth naturally, and so freely, like Waters from a living Spring, or the warm Milk, which of its own accord streams from the full Breast of the smiling Mother, into the Mouth of the delighted Babe, lying in her Arms, and looking up into her Face. Such is the Free-Grace of God towards his beloved ones, which lie ever in his Bosom, hang at his Breasts, with the Eye of their Spirits fix'd on the Pleasantness of this Love, shining after the same most lively manner, in his Face.

This Grace is thus the highest Love, the most free Flowings of the Divine Nature, having no Love, no Loveliness before it, above it, without itself to move, or attract it.

Thy loving Kindnesses are better than Life; saith the Psalmist to God. There are three excellent Things, which are the Joy of the whole Earth and Heavens; Light, Life and Love. *Life is better than Light*. For Light may be without Life, as in Flowers, Precious Stones, and the Sun, according to the common Opinion. But Life comprehends Light, with all its Beauties, Perfections and Pleasantnesses; after an eminent and transcendent manner. Life is Light, heightned above itself, to a more excellent Nature, to a more ample Sphear, to a Reflection upon itself, to the Closest, and sweetest Union of all its Treasures in one undivided Point with itself, unto all the tendrest Self-Embraces, and richest Self-Fruititions. *Love is as much above Life, as Life is above Light*. It is the Band of all Perfection. Beauty and Joy may be separated from Life; but they are inseparable from Love. Life hath its Ebbs and Flows, its Storms and Calms; Life is fleeting; but Love changeth not, as St. Paul teacheth us. *When that which is perfect cometh, that which is imperfect passeth away*; saith St. Paul in the same place, comparing Love and Knowledge. Knowledge is the intellectual Life, which as far excels this Life of Sense, as the Sun doth the Moon, as an Angel a Brute Creature. Love infinitely excels the Intellectual Life, all the Forms, all the shining of Light, of Love, of Life, of Immortality, of Excellency and Light, which adorn and entertain the most Angelical Minds; vanish, as imperfect Things, like Shadows or Stars, at the Presence of the Day,
when

when Love shineth forth. There is a Glory of Light, of Life, of Excellency, of Joy in Love, which the Conception of no Angel can express, which the Understanding of no Angel can take in, which no Angelical Form or Image can Figure out, or consist with. But Love itself takes in every Light, every Life with all their distinct Forms, Perfections, and Pleasantnesses, making them all New, Perfect, Eternal, infinitely above themselves.

If Life be sweet; if any thing in Life be sweet or dear to you; O let the Grace of God in the Gospel be much more sweet and dear! For this Grace is the *Love, which is better than Life.*

The highest Love is the first Love, the Fountain of Love, and every thing that is Lovely. Is there any Love any where, which is not from this first Love? Is there any thing any where Lovely, which is not the Birth, the Image, the Work of Love? How absolutely, how sovereignly free, and sweet then is the Grace of God, which is this first Love, the Fountain of Love in which first lies, as in its Fountain, from which flows every thing of Love, every thing that is Lovely? What can there be of Love? What can there be Lovely any where to be compar'd or joyn'd with this Grace, to be foreseen by it, as a Motive, or an Attractive without itself, when all is itself in its Streams and Births, which adorns or delights Heaven or Earth?

Who that hath tasted the Sweetness of this Grace, and known the Goodness of it, which contains all the good Things of Light, of Life, of Love, of the highest Life in it, and would not gladly Sacrifice this Light, and this Life, for the Glory of this Grace, and change this Light, this Love, when they are sweetest, for the Bosom of this Grace, to be caught up into the Palace and Embraces of this Love, the highest Love, which is so much sweeter and better than Life, where the Light shines, where Life flourisheth with a Sweetness, infinitely more sweet, with a Glory infinitely excelling?

Nothing is so Natural as Life, nothing so free and sweet, as that which is Natural. With what Freedom doth a living Spring pour forth his Waters into a great River, which runs along thro' many Lands by Night, and by Day, for many Generations? With what Freedom doth the Sun pour fourth Millions of Beams every Moment of the Day, and of the Night, from the beginning of the Creation to this Hour? Yet is he as full of Light, as when he was freshest, first sprang out of the Womb of the invisible Glory. What innumerable Motions of Life are endlessly springing in the Soul of Man? What innumerable Images of Heavenly Light and Love, spring up endlessly in the Angelical Minds? How infinitely more Natural is the
Grace

Grace of God to him, than Waters to Fountains, than Light to the Sun, than Life to the Soul, than the intellectual Life to the Angels? O ye Sons and Daughters of Men! In what overflowing Floods, in what Millions of Millions of Beams and Smiles, in what innumerable Forms of the highest Light and Love, doth God every Moment, by Day and by Night, from Eternity pour forth the Riches of his Grace into your Bosoms, at your Feet, round about you? Yet is his Grace still the same, as rich, and as full in his Breast, as at the first. Can any Sin, any Guilt, any Sorrow resist the Sweetness, the Freedom, the sweet Force and Fulness of this Grace? Shall it not overrun, take in, swallow up all into its Rich, Pleasant and Heavenly Food?

They call that, which of its own accord drops from the Honey-comb, the Live-Honey, and account it the sweetest. The Myrrh, which of its own accord, without Force, comes forth from its Tree, is the most Precious. What is there to be compar'd for a living Sweetness, for an inestimable Preciousness to the Grace of God, which flows so freely, so constantly, with such Freshness and Fulness from the Heart of God? This is Live-Honey indeed from the sweetest Honey-Comb. This is precious Myrrh indeed from the Tree of Life, in the midst of the Heavenly Paradise. O fainting Souls! suffer this Honey, this Sweetness, Free-Grace, to drop of its own accord from this Heart. This Honey-comb, whence all Angels and Glorify'd Spirits, suck in all the Sweetnesses of Grace and Glory, of Heaven and Eternity; suffer it to drop freely into your Hearts: So shall your Eyes be enlightned to see the Light of Life, and the Glories of God. O dying Souls! Suffer this precious Myrrh of Free-Grace, from this Tree of Life and Love, freely to Weep and Bleed itself into your Bosom. So shall it make you incorruptible and Immortal, with a sweet Smell, breathing from all your Garments, like that of Paradise.

2. The second Argument, by which I set forth the Sovereignty of Free-Grace, is the Loveliness. *The Grace of God is the highest Loveliness.* Jesus Christ crys out to the Holy Soul; *How fair is thy Love, my Sister, my Spouse!* Cant. 4. 10. How sweet is the Love-Union, how rich is the Traffick of Love, between God and a Saint! How far doth it excel the Merchandize of Rubies and of Pearls! God himself is Ravish'd into an Holy Extasy of Delight and Admiration, in beholding the Beauty which shines in the Heavenly Love of an Holy Soul. There is nothing below God himself, so lovely in Heaven or Earth, as that it can express by any Comparison or Similitude, the Loveliness of a Saint's Love to Jesus Christ. Both these Re-

lations of a Sister, a Spouse, express it to be the fairest and sweetest, the liveliest and loveliest Image of Love, next to the Divine Love; the first and fullest Reflection of the Divine Love, a Spouse-Love to it; a Twin-Love, a Sister-Love to it, flourishing together with it upon the same Root, *How fair is thy Love, my Sister, my Spouse!*

If the Reflection of the Sun-Beams from a Plate or Vessel of Gold here below, have so much sweet Light, and cherishing Heat: What sweet and vital Warmth, what Lovely Lustre have these Beams, as they spring and shine in the Bosom, in the Cœlestial Body of the Sun? If the smiling Face of a Beautiful Person in a Looking-Glass, which is no more than the Reflection of the Living-Face, be lovely and charming; What Loveliness, what sweet and potent Charms hath the Life in it? The Love of a Saint is a sweet Reflection of the Divine Love, falling in immortal Beams, upon the pure Gold of an Holy Heart, and from thence darted back, with a continual Force, upon the Heart of God. The Face of God smiling Gloriously, with all the Pleasantnesses, of the first and highest Love, shines out directly upon the beloved Soul: This new-born Soul, as a spotless Chrystal form'd into a clear and living Looking-Glass, at once, drinks into itself this smiling Face of the Divine Love, with all its Divine Pleasantnesses, in the Loveliest and Divinest Figure of it, and reflects it back again upon the Face of God, Crowning the Eternal Pleasantnesses and Glories of that, with a new Pleasantness and Glory: so endlessly and mutually on both sides, encreasing both the Pleasantness and the Glory. But if the Love of a Saint to Jesus Christ, which is the Sun-Beams reflected, or the Face in the Glass, cause Raptures of Joy and Wonder; What are the Beauties in the Grace of God, in the Love of God, to a Saint; the Light of the Beams in the Bosom of the Eternal Sun, the living Face in Eternity, cloth'd with its own Native Smiles, and Original Sweetness? What Raptures of Joy and Wonder should, nay would this Love cause, in your Spirits, O all ye Saints, if ye beheld it with the Eyes of the Mind, with the Eye of Faith? If thy Love to thy God be fair, is not the Love of thy God to thee, most highly fair? This is the first Love, and so the first Loveliness. *This is Love*, saith St. John, *not that we lov'd him, but that he lov'd us first*. This is the Grace of God, this is Free-Grace, the first Love. If there be Loveliness in Love, the first Loveliness is in the first Love. Loveliness is the Spring, the Life, the Perfection of Love. The first Love is most Perfect, and so most perfectly Lovely.

The Grace of God is the Fountain of Love, the first and highest Love, which is also the first, the highest Loveliness, the Fountain of

of Beauty. O the Sweetness of the Grace of God, where all the sweetest Beauties, with all their Sweetnesses lie, as in their Fountain ! O the Freedom of the Grace and Love of God, which is the Fountain of Gardens, the Fountain of Beauty, which alone, as it flows along, maketh every thing Beautiful round about it ! O the Potency and Irresistibleness of the Grace of God, in which the Light of all Beauty shines, as in its first and most Glorious Head or Spring, before which all the Darkness, all the Deformity of Sin or Sorrow, are weak without Strength, flying away, and vanishing as the Shades of the Night before the Rising Sun ! Look up with an Eye of Faith, you who Mourn over the Guilt, the Pollution, the Power of your Sins ; you, who sit under the Mournful Shade of any Grief or Melancholy ; you, who refuse to be Comforted, because your Beauty and Graces are not ; because your Beautiful and Lovely Objects are not ; because the lively and lovely Sweetness of your Soul and Spirits is no more. Behold the Grace of God, the first and highest Loveliness, with all the Beauties of Earth or Heaven, with all the Earthly or Heavenly Objects, in the highest Beauty, with all that was ever dear, that can ever be delightful or desirable, in its loveliest Dress, with an unfading Sweetness, setting itself before your Eyes, laying itself in your Bosom, never to be taken away from you. *Nothing, saith St. Paul, shall separate us from the Love of God, which is in Jesus Christ, Rom. 8. 38.* That is, the first, the highest, the Universal Beauty, the Fountain of all Beauties, the Brightness of the Glory of God. Behold the Grace of God at the same time, as a Sun of Righteousness, that is, of all Divine Beauties and Glories, in their highest and sweetest Lustre rising upon thee, overspreading thee, clothing thy whole Person, from the Crown of thy Head to the Sole of thy Foot, not with his Beams, but with himself ; so swallowing up all thy Deformities in the rich and sweet Depth of his Loveliness and Light, making thee not only Righteous and Lovely, but the Righteousness and Loveliness of God himself ; not superficially Lovely, but substantially throughout, all of the beaten Gold, the Divine Loveliness ; not Lovely, with a single or particular Loveliness, as single Beams, but with the Sun itself, the Union of all Divine Beauties in their Head, of fine and solid Gold. Behold this Grace of God at the same time rising up within thee, as the Fountain in *Eden*, the Fountain of all Beauties and Graces, of all Loveliness and Pleasantnesses in Eternity, not only restoring to thee all Beauties and Sweetnesses of thy Soul, thy Natural Spirits, thy Body, as in the Spring of Youth, of the New-Birth, of the first Paradise ; but as the Eternal Spring in the Paradise of God, in the first Heavens : Blessed are they who keep their Eye fix'd upon, and have their Hearts establish'd in this Grace. How Blessed is the Day of

this Grace, dawning at the New-Birth upon us! How great are the Joys and Glories, when this Day grows clearer and brighter upon us, by our Growth in Grace! But O, how are all Blessednesses, Joys and Glories summ'd up in the Moment of our Death, when this lovely Bridegroom shall set himself clearly, compleatly in our Eyes and Embraces; when this Glorious Sun shall shine forth in his full Strength, and wrap us up entirely in itself, when this Heavenly Spring shall pour forth all its Sweetnesses all over us, and dissolve us into one Flood, one Spring of Sweetness with itself! Now shall the Grace of God, or the Divine Love be at once a Sweetness, perpetually fresh and full in our whole Spirit; a Loveliness entirely perfect in our whole Person; a Beauty and Sweetness before us flourishing, and that for us, with all Immortal Pleasantnesses and Joys, with all Divine Graces and Glories.

3. My last Argument to set out the Grace of God, is its Joyfulness. *Free-Grace is the highest Joy.* The Word Grace almost in all Languages signifieth, 1. Love, whose Sweetness, is its Grace, and is express'd by a Graciousness. 2. Beauty, whose lively and sparkling Lustre is the Grace of Things, and maketh them Graceful. 3. Joy, which like Light, call'd by Learned Men the Laughter of the Heavens, is the chiefest Grace and Ornament of every Face. *Joy is Love, and Loveliness in Motion*, mutually enjoying one another. The Heathens sty'd the first and chief of the Graces, *Aglaia, Laritia*, Joy. Grace and Joy in the Greek Tongue spring forth from one Root, and have a very near Affinity, *χαρις & χαρη* from *χαίρω*. The Root from which the Greek Word Grace is deriv'd, signifieth to Rejoyce. The flourishing of Pleasure and Joy, in any Face or Spirit, is a threefold Grace, of Love, of Loveliness, of Delight, in which it floweth forth, and imparts its Sweetnesses.

But let us look to the Scriptures. *God hath predestinated us to the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his Will; unto the praise of the Glory of his Grace, in which he hath made us acceptable in the beloved one, Eph. 1. 5, 6.* That what St. Paul calleth the good Pleasure of his Will, v. 5. he calleth his Grace v. 6. Divines say, that this Word *ἔυδοxia*, good Pleasure, most properly signifieth the free, the infinite Grace or Love of God, which moveth him to Predestinate, Adopt, Justify, Sanctify, Glorify us. The Word itself hath a most fit, full, sweet and agreeable Sense. It Natively and Naturally imports a sweet and full Sense of perfect Satisfaction, a most high Delight and Joy from this Sense, the most Harmonious, the pleasing Acquiescency and Rest terminating and crowning all our Motions. It signifieth first a Love of Com-
placency,

placency, or highest Delight; then a Love of Benevolence, or Good-Will, flowing from this Delight.

The Father applieth this Word from Heaven to his Son, the Lord Jesus, as the fullest Expression of all Love and Joy; *This is my beloved Son in whom I am well pleased.* All the Musick of Heaven, and of the Godhead, the full Complacency of highest Love, and Joy, with which the Divine Nature summeth up all its Pleasures, seals up its Eternal Rest in Jesus Christ, that is, in itself, in the Brightness and Sweetness of its own Glories, are all comprehended in this one Word, *well-pleased.*

But I shall endeavour to open to you the sweet Force of this Scripture; *Having predestinated us to the Adoption of Sons by Jesus Christ in himself, according to the good pleasure of his will,* Ephes. 1. 5. by five several Steps; and shall, with the same Labour, open this to you, how the Grace of God is the highest Joy; and how the Nature of the Divine Grace, thus unveil'd, makes it clearly to appear the most Free, the most Sweet, the most Powerful and Irresistible of all Things. I will begin then with the first Step.

1. *The Will of God is the highest Good.* The Object is the Perfection of every Faculty. The Object, and so the Perfection of every Will is Good, of the highest Will, the highest Good. The Divine Will, and its Object, its Perfection, are not two; but one. Otherwise the Will of God should be in its own abstracted Nature, in itself, imperfect. Upon this Ground Divines say generally, and truly, that the Divine Understanding is the first, the suprem, the universal Truth, the Fountain of Truth, the Measure of it: The Divine Will is the first, the highest, the universal Good, the Fountain of Good, the only Measure of all Good, the only Good in every good Thing.

2. *The highest Goodness is all Kinds, all Degrees of Good in one, heightened above all Degrees or Bounds.* The Goodness of the Divine Will is an innumerable Company of Excellencies, every Excellency at its utmost Height, all these Excellencies at this Height in one.

3. *This highest Good of the Divine Will is ever in the highest Activity.* It is a Pure, Perfect, Eternal Act. It incessantly acteth within itself, towards itself, at the Height of all its Beauties and Sweetnesses, with the most melodious, harmonious, agreeable Motions, or Activity, without any Mutation, Cessation, or Change.

4. *This high Activity of the highest Good in the Divine Will, is the highest Joy.* This is all the Excellencies of the Divine Nature, at their most exalted Height, burning up into one most clear, most pure Flame of sweetest Joy; dissolving themselves into one transparent

parent and fanning Sea of softest and dearest Delight. This is the first Joy, the Fountain of Joy, the most high, the universal Joy.

5. *This highest Joy in the Divine Will*, being without Measure, without Bounds, unmeasurably, boundlessly, endlessly *poureth forth itself into the Persons of the Saints*. As it flows forth, it casteth and formeth itself into the Persons of the Saints, from the Beginning to the End, first in the Heart of the Father, as their Root in Eternity, and in the Bosom of the Son, their Native Soil, their Heavenly Country, where they eternally flourish upon their proper Root: Then it bringeth forth itself in the Persons of the Saints, as they are in themselves in their Creation, according to their proper Order and Time.

It is said of God in the Prophet, *That he exalteth himself to be Gracious*, II. 30. 18. The Sea, by its innate Heat and Spirits, boils up to an high and full Sea; then from that Height and Fulness it poureth forth itself into innumerable Rivers in the Bosom of the Earth. Thus the Divine Nature, being Love itself, and Loveliness boild up to an high and full Sea of Divine Joy, flows forth all round about it into the Blessed Persons of innumerable Saints, as so many Streams of Divine Love, Beauty and Joy, running along in the Bosom of the Lord Jesus.

I have now finish'd my three Arguments, by which I design'd to illustrate and confirm the Sovereignty of the Grace of God in the Gospel. All three amount to this: God in the Simplicity, Sovereignty of the Divine Nature, is the first and highest Love, the Fountain of Things. This Love bringing forth itself into the most proper, and the most perfect Image of itself, is the first and highest Beauty, or Loveliness. These two, Love and Beauty in the Divine Nature, mutually embracing, diffusing themselves, multiplying and propagating themselves endlessly, in the Bosom of each other, into all Forms of purest Loveliness and Love in one, bring forth the first and highest Joy. God casting off all Veils, removing all Distances, bringing forth himself clearly, breaking forth into full Glory, as a most Pure, Eternal Flame of highest Love, Loveliness and Joy all in one; so taketh hold of the Soul, enlightning, enlivening, heating, heightning, raising, refining, translating, transforming it into one Pure, Immortal Flame of Heavenly Love, Beauty and Joy with itself. This is the Grace of God in the Gospel. I will now pass to some Application of this Doctrin.

Use 1. *Let us take heed of being Enemies, or Strangers, to the Grace of God*. The Grace of God hath no Enemies, but Strangers. There are three sorts of Enemies to the Grace of God. 1. *The Profane Heathen*.

Heathen. 2. The Devout Jew. 3. The Wanton Christian. Rove not far into your Thoughts for these three. Let us look with a jealous Eye, and see, if we find not all these three too frequently in the midst of our Holiest Assemblies; if we find not all these three in our own Bosoms, at least in different Times or Tempers.

1. *The first Enemy to the Grace of God is the Profane Heathen:* Joh. 18. 37, 38. *Jesus said, for this end was I born, for this cause came I into the world, to bear witness to the truth.* Pilate neglectfully, as in Disdain or Despair, replies, *What is Truth?* And so he goes out. The Truth, to which Christ there testifies, is this; that he is a King. How is the Lord Jesus a King? My Text teacheth us, *Grace reigns thro' Jesus Christ.* Grace is the King in the Person of Christ: Christ is King, as he is Grace itself, Love itself in the Brightness of its Glory, in the Sweetness of all its Joys, in a Living Immortal Person, in the Divine and Human Nature, in both the same Person, the same Eternal Grace and Love, God Blessed for ever. This is the Truth, which Jesus Christ came into the World to bear witness to, the Sovereignty and Kingdom of Grace, or Love in his own Person. Upon this he is said to come full of Grace and Truth, *Joh. 1.* Jesus Christ himself is the Truth of this Grace. He is in his whole Person, in both his Blessed Natures, in all his Virtues, Offices, Actions and Sufferings, Love in its Kingdom, in its highest Freedom, Sweetness and Power, descending thro' all Forms of Things to the lowest, ascending again far above all, that he may in all sow himself as the Seed of Divine Love, spring up into a perfect Tree, into the ripe Fruit of Heavenly Love, and so carry up all with him into the Paradise, or Kingdom of this Grace and Love, where it is in its Glory far above all Heavens. To the Truth of this Grace, Jesus himself, all the Holy Scriptures, the Ministers of the Gospel, all the Saints, the Eternal Spirit, the Spirit of Grace in all these beareth witness. Who art thou now, that hearing great Things spoke of this Grace, this Love of God in the Gospel, reigning over the Powers of Sin, Sorrow and Death, when they are highest, reigning with a sovereign Freedom, Sweetness and Power, by which it subdues, and goes on to subdue all Hearts, all Things to itself? Who art thou now, that with a careless, contemptuous, unbelieving Spirit, which accounteth the most sacred and most seal'd Mysteries of Divine Love, as pleasant Stories and Songs, in a Romance, cryest out, What is this Grace? Thou now art a Stranger, an Enemy to this Grace. Thou art among the Profane Heathen.

2. *The second Enemy to the Grace of God is the Pious and Devout Jew.* As the Jews of old said, *We know that God spake to Moses; but for this Man, this Jesus, we know not whence he is,* Joh. 9. 29. So the same Jewish Spirit speaketh at this Day, in the Language, and in the Hearts of many, who bear the Name of Christians, who seem to be Branches of the Vine, and are only Grafts upon the old Olive Tree. We know, say they, that the Scriptures are of God, and they every where command us to fear God, and to keep his Commandments; to work out our Salvation with Fear and Trembling; to make our Calling and Election sure. We understand not this Free-Grace, this Absolute and Sovereign, this Unconfined Love; a Love without Beginning, without Condition, without Terms or Limit, without End; a Love flowing of its own accord, from its Well-head in Eternity, with an even, undisturb'd Stream thro' all Unevennesses of States and Tempers to Eternity; a Love, giving the Soul Being and Birth from itself, carrying it along in the Bosom of its own full and Blessed Flood thro' all Varieties of Beauty and Deformity, Light and Darkness, Life and Death, Solaces and Sorrows, making all to the Soul, the Soul in the midst of all, Beautiful in its own Divine Beauties, sweetly pleasing and pleas'd in its own sacred Sweetnesses, thus rolling along with it into the shining Abyss of all Beauties and Sweetnesses, the naked Embraces of the Godhead in Eternity. How much rather, saith the zealous and severe *Pharisee*, doth all this seem a curious, well-contriv'd Fable, sprung from Fancy, forming to itself an airy Happiness in a Dream, or Romance; much rather than a sober Truth, on which we may build good Works, profitable to Men, the Eternal Safety of Souls, and the Glory of a Wise, a Just, a Jealous, an Holy God?

3. *The third Enemy to the Grace of God is the Wanton Christian.* This is of two sorts. The first loaths this Heavenly Manna. The Sweetness and the Abundance of this Love makes it unsavoury to him. All Grace, all Love, nothing but Grace, nothing but Love set before him, by Day and by Night, Day after Day, makes the Grace of God as insipid to him, as the Manna was to the Jews in the Wilderness, when they were fed constantly with it, altho' it be both the Bread and Wine of Angels, and Glorify'd Saints above. The second sort of Wanton Christians turn the Grace of God into Wantonness, make this pure and precious Love of the Spirit, an Argument for the vile, unclean Lusts of the Flesh, whose Damnation is just.

In a Word, All, who receive not the Grace of God believing; all, who mingle the Heavenly Wine of this Grace, the pure Juice of the rich

rich Grape from the true Vine, the Heart of the Lord Jesus, with the Water of any created Power, Excellency, Will, or Work; all who confine the Freedom, who subject to any Love the Sovereignty, who stain the Pure and Divine Beauty, who allay the unmixed and infinite Sweetness, who limit the Power of this Grace, all these are Enemies to it. Whoever is an Enemy, is also a Stranger to the Grace of God. They only can be Enemies to this Love, who are ignorant of the Nature of it. If thou knewest the Love of God, what a Godhead it hath in itself, what Eternity, what Infinity of Beauty, of Power, of Sweetness, of Freedom, of all that is Pure, Precious and Pleasant, with the most absolute and unmixed Simplicity; thou wouldst seek and receive from this Love alone, all Light for thine Understanding, all Love and Joy for thy Will, all Grace and Glory, Life and Immortality, for thy whole Spirit, Soul and Body. This Love alone should be thine own Fountain, from this should all thy Streams run abroad: Thou wouldst now drink of this Well, and never thirst more after the Waters of any other Stream, or Spring: Thou wouldst have said, Now I dwell in God, in the naked Bosom of my Jesus, my God, my Beloved, when I dwell in this Love. Now my Jesus, my God, my Beloved, with his naked Beauties, dwells in my naked Spirit, when this Love dwells in me, when all the Chambers of my Soul and Senses, of my whole Body and Spirit, are taken up and fill'd with the precious and pleasant Treasures of this Love. When upon all is written, Grace, Grace, nothing but Christ, nothing but Love. This Love is all, the Anointing, and the Anointed one; the Heavenly Bridegroom, and the Heavenly Bride, springing forth from his Side, or rather from his Heart, in his Bosom.

St. Paul speaketh of some, who corrupt the Word of God, as Vintners corrupt Wine, by mingling it. They, who mingle any thing with the Grace of God, corrupt it, that it is now no more Grace. *Gratia est nullo modo Gratia, si non sit omni modo Gravitata*, Grace is no Grace at all, if it be not all Grace, every way sweet and free.

All, who add any thing to the Grace of God, take from it. All, who take any thing from the Freedom, the Sweetness, the Purity, the Power of this Grace, are Strangers and Enemies to it. He that truly sees God, sees nothing besides God. He, who hath ever had any right Taste of the Grace of God, can never after relish any thing besides this Grace, Grace alone, Grace unmixed.

Rev. 22. 18, 19. God testifieth to all, that hear the words of the book of that Prophecy: If any Man shall add to those words, God shall add to him the Plagues written in that Book: If any Man shall take from the

words of that Book, God shall take from him his part out of the Book of Life, out of the Holy City, out of the Good Things written in that Book.

The Word of God is all of it throughout, *the Word of his Grace*, Act. 20. 32. You, who now hear or read this Word of Grace publish'd from Heaven, as a Golden Chain from the Heart of God let down into your Bosoms to draw up your Hearts to Heaven; as the Golden Beam of Divine Beauty and Love let down from the Face and Eye of God into your Souls, to enlighten, to allure, to attract you to the dearest and everlasting Embraces of the God of all Grace, be warned, be instructed, be wise. Receive this Grace in its Simplicity. Simplicity is the Holiness, the Beauty, the Power, the Glory, the Blessedness of the Divine Nature. Simplicity is the Purity, the Beauty, the Sweetness, the Strength, the Glory of the Blessedness of the Divine Grace to God himself, and to all his Saints. Take heed, fear and tremble to add any thing to this Grace, or to take any thing from it. If thou add any thing of the Creature, of the Will, the Reason, the Power, the Works of the Creature upon Merit or Congruity, as fore-seen or fore-going, as concomitant or antecedent, thou addest so much Care, Fear, Sorrow, Loss to thy Life; so much of Darkeness, Anguish, Horror and Despair to thy Death; so much Fire and Torment to thyself, after Death, in Hell. If thou take any thing from the Grace of God, from its Freedom, Sweetness, Purity, Power, Greatness, Glory, thou takest so much from the Holiness, the Heavenliness, the Rest, the Sweetness of thine own Soul in Life; thou takest so much from thine own Peace and Pleasantness in Death; thou takest so much from thine own Joys, Glories and Triumphs in Heaven, in the Society of all Blessed Angels and Spirits, the Lord Jesus and the Father, to all whom this Grace is the Banquet of Wine, which makes all their Hearts glad. This Grace is the Golden Oyl, which anoints all their Heads and Faces, making them to shine and send forth a sweet Perfume, as they feast together, and reioyce in each other thro' this Grace, which is the Love, the Loveliness and Joy of the Godhead all in one, pour'd forth as an Oyntment upon all.

Obj. Doth any one now say, What shall I do, that I may be no more a Stranger, and so an Enemy to this Grace? I answer to this Person, whoever he be.

Ans. Receive this Grace. *Obj.* Thou still replyest, What shall I do, that I may receive this Grace? *Ans.* Observe these three Rules.

1. *Look to the Grace of God to give itself Reception in thine Heart*, to take thee of its own accord, by its own most gracious Power and Operations after the sweetest manner into its own Bosom. The Grace of God is sovereignly Free, Sweet and Potent; it will rise upon thee, as the Light; it will come down upon thee, as the Dew upon the Lilly, as the gentle Showers upon the New-mown Grass; it will change thee into itself, as the Wax to the Seal, as the Day to the Light; it will make thee to spring, as the Herbs and the Flower. It will be an Eye to thee, to take in the sweet Beams and Openings of the Face of God, with which it shines forth upon thee. It will be an Ear, by which thou shalt hear the Heavenly Melodies, the joyful Sound, with which it charms so wisely and sweetly, with which it charms Angels and Saints, in Heaven, on Earth, yea the greatest Sinners, and draws them to itself. It will be an Hand to thee, by which thou shalt take hold of, and receive all those good Things of Righteousness, of Glory, of Christ, of the Spirit of the Father, of Heaven, of Eternity, which it offers to thee with so much Sweetness, Freedom and Power. It will be a new Heart, an Heart of Flesh in thee, which shall understand this Grace of God, melt with the Sense of its Sweetnesses, rejoyce in its Freedom, be subdu'd to it, by its Glorious Might and Power; answer it, and echo to it in its Purity, Power, Sweetness and Freedom. Say now to the Grace of God, *Thou art the Potter, and I the Clay*; form thou me to thyself, for thyself, and fill me with thyself. This is the first Rule.

2. *Wait for this Grace*, wait upon this Grace with Hope, with Confidence in thine Hope, with Joy in thy Confidence. The Holy Ghost saith, *We are the House of Christ, if we hold fast the Confidence, and the Rejoycing firm unto the End*, Heb. 3. 4. and *We are Partakers of Christ, if we hold the beginning of our Confidence stedfast unto the end*, v. 14. We become the House of Christ, by being Partakers of Christ; for Christ, as a living and precious Corner-stone, grows up into us, unto a living Temple or Palace to-himself, and to his Father. We become a Spiritual House or Temple unto God, by being one Spirit with the Lord Jesus, who in the Spirit, as he is a Spirit, and in the Capacity of a Spirit, is the Anti-Type to the Jewish Temple, the Substance to the Shadow. Jesus is the Brightness of the Glory of God, the purest and most perfect Out-shining of God in his purest and most perfect Glory. The Glory of God in the Gospel, is his highest Glory. The Grace of God is this Glory, the Glory unveil'd, the Glory in the highest. So the Angels joyn by their Song, *Grace and Glory both in one, Glory to God in the highest, Peace on Earth. Good-Will to Men*. This Light of the Glory of God shines in the Face or

Person of Christ ; He comes in the Gospel full of Grace and Truth ; full of that Grace, which is the Truth of all Love, and lovely Things shadowed by Nature on Earth, or in Heaven ; Typified by the Disposition of Angels with a higher Glory under the Law. This Grace is the Love and Loveliness of the Divine Nature in its own truest and eternal Form, in the Perfection of Beauty and Sweetness. This is the Light of the Glory of God, the Flower of Divine Light, the Sun-shine of the Godhead. Jesus Christ in the Gospel comes full of this Grace. His Blessed Person comes all compos'd of this Grace. He is replenish'd within and without in his whole Essence, Divine or Human in all his Powers and Operations with this Grace. He is the Loveliness and Love of the Godhead in an Eternal Person, in a Divine and Human Essence, pouring forth itself in its highest, sweetest Lustre and Life, with Millions of Beams, endless Floods into the Bosom of a low, loath'd, lost Spirit, to become to it at once a Resurrection and Life, a Marriage-Day and a Bridegroom, with all the Ornaments, Joys and Triumphs of a Royal and Glorious Marriage-Day.

Awaken all thy Senses within and without, O Sinner, to the joyful Sound of this Grace, of this Marriage-Day. This shall be thy Marriage-Day, a Day of Grace to thee, if thou wilt hear and obey the Word, the Invitation, the Heavenly Call, the Heavenly Wooing of this Grace. Hope in this Grace: Be Confident in this Hope: Rejoyce in this Confidence: Hold fast a confident Hope: Hold fast a joyous Confidence: Stand firm to the End in the Confidence and the Rejoycing of Hope, founded and terminated upon this Grace. So shalt thou be made Partaker of this Grace in the Person of Christ; and of the Person of Christ in the Riches and Sweetness of this Grace. So shall this Grace, with its Eternal Gracefulness of Divine Beauty, and Graciousness of Divine Love, grow up into an Heavenly and Eternal House in thee; of which House this Grace, which is the Light, Brightness of the Glory of God in all its most naked Graces and Sweetnesses, shall be the Materials, the Furniture, the Inhabitant of this House. Such an House of Glories and Delights shalt thou be now to thy Jesus. Such an House shall thy Jesus be to thee, while thou in the golden Marriage-Knot, and sweetest Fellowship of this Grace, art made one Spirit with thy Jesus; and that one Spirit, the Spirit of Grace and Glory.

Jam. 1. 5, 6. We are commanded to ask Wisdom of God, who giveth freely; and to ask nothing doubting. Wisdom is this House, this Building of Grace, this Jesus, all full of Grace. God giveth this Wisdom freely. It is in Greek simply. Natural Agents work without

Delibe-

Deliberation or Reserve; so they are said to work simply; and upon this ground, to work, *ad extremum virium*, to the utmost of their Force and Capacity. Thus the Fire burns, the Sun shines. Thus God gives Grace, according to the Simplicity of the Divine Nature, from Eternity to Eternity, infinitely without delay or measure, like a God, with the whole Power and Force of this Godhead. *It is nothing so natural to Fire to burn, to the Sun to shine; as it is in God to communicate himself in his Love and Loveliness.* O do thou then with the same Simplicity, with the same Freedom, with the utmost Capacity and Force of thy whole Spirit and Person, without Deliberation, Delay, or Reserve, ask this Grace of Grace; wait for it with a Confidence of Hope; take it in with Confidence and Rejoycing, constantly, firmly unto the End.

3. *Seek the Grace of God alone.* See and seek all Things in the Grace of God: *All Fulness dwelleth in Christ, even the Fulness of the Godhead,* Colos. 1. 9. and 2. 9. *Christ is full of Grace,* Joh. 1. 14. The Fulness of Christ is a Fulness of Grace. V. 16. *God himself is Love: He that dwells in God, dwells in Love, and Love dwells in him,* 1 Joh. 4. 16. As the Fulness of the Sea is a Fulness of Water, as the Sea itself is a Fulness of Waters; so that he who casts himself into the Sea is encompass'd with Waters without, overflowing him, and fill'd with Waters within, flowing in continually into him; so is the Fulness of the Godhead, of Christ, a Fulness of Love or Grace. If thou take in the Grace of God, thou takest in all Fulness, the Fulness of Christ and God together with it. If thou cast thyself into the Bosom of this Grace, thou castest thyself into the Fulness of Christ, of God, of all Good, to be fill'd with it, to be swallow'd up into it, beyond all that thou art capable of comprehending or desiring.

The Holy Scripture saith, *That Love is the Band of all Perfection,* Col. 3. 14. As in the Sun-shine meet at once the glorious Body, the unclouded Face of the Sun, the whole Knot or flourishing Garland of Sun-beams, the Heaven, the Air, the Earth, the Waters in a golden Calm and Serenity, reflecting pleasant, and glittering Smiles one upon another; so in Grace, or Divine Love, which is the Sun-shine of the Godhead, thou takest into thine Eye, into thine Heart, in one, the whole Godhead unveil'd, the naked, shining, smiling Face of God, with the Pleasantnesses of all Divine Lovelinesses, all Divine Loves in it; all the three Persons of the Trinity in the Simplicity of their Divine Sweetnesses and Beauties, as they are this one Grace or Love in three distinct Graces and Loves, eternally multiplying itself, and sporting with itself, within itself; the new
Heaven.

Heaven, and the new Earth, all Things made new, thyself, thine own, thy whole Person made new, in the Newness of this Grace, as this Grace propagating itself into so many Immortal Figures of itself, in every one of which itself rests, with all its Knot, all its Fulness of Beams and Glories. The Grace, the Love of God, is the highest Band of Union, the highest Unity. Itself then is most of all undivided in all its Graces and Gracefulnesses, in all its Treasures, in all its Fulnesses and Sweetnesses.

Take in but one Drop of this Grace, and thou takest in the Fountain of Grace in that Drop : Together with the Fountain thou takest in all the Streams, all the Riches of Grace, all gracious Spirits, all gracious Things, all the Births of this Grace, as they lie sweetest and freshest in the Fountain of Grace. *The Water that I shall give him, shall be in him a Well of Water, springing up in him unto Eternal Life*, saith Jesus Christ, *Joh. 4. 14.* This Water is the Grace, of which we speak, as appears by that Scripture, *Joh. 1. 16. Of his Fulness have we all receiv'd Grace for Grace.* That which Christ is full of, is all Grace, the Divine Love, with all its Eternal Lovelinesses and Joys : That which a Saint receives of Christ, is all Grace, all this Love, which is the Well-spring of Time and Eternity, whence they all flow in Mysteries Streams of Grace and Love; where they lie with all their Treasures in the unfading Lustre and Sweetness of this Grace. O Blessed is he, who is persuaded to drink of this Fountain; he at once drinks in, the Fountain of all Good into himself; and drinks himself into the Fountain of all Good. Let the Want of no Good, let the Power of no Evil discourage or delay thee from coming to this Fountain, from drinking of this Fountain, which springs up before thee, in the midst of thee, by Day and by Night, and woo's thee with sweet and still Murmurings, as it flows. Drink, and have the Fountain of all Good. Drink, and be taken in, at once, in a Moment, into the Fountain, the Fulness, the Possession, the Fruition, the Society of all Good.

The Mission of Christ.

On ACTS 3. 26.

He hath sent his Son to Bless you, in turning away every one of you from his Iniquities.

THERE is a three-fold Mission, or Sending of Christ.

1. *Carnal*. in the Flesh. 2. *Verbal or Literal*, in the Ordinances. 3. *Cordial and Spiritual*, to the Heart. The End of all these is the taking away of Sin.

The first Sending is Preparative for this. The second a Proposal for this. The third Operative in this.

These Words speak of the two latter ; I shall speak only of the third and last.

The Father sends the Son, 1. *By Authority*, as he is Man, as he is Mediator. 2. *By Order*, as he is the second Person in the Trinity. 3. *By Affection*, as the Father's Heart, and the Fulness of the Godhead are in this Design of Love to Man.

The Doctrine is this: *Where our Saviour espouseth himself to any Heart, he makes a Divorce between Sin and the Soul.* We often pour Sugar into a Bleeding Wound ; it hath a healing Sweetness. The Humanity of the Lord Jesus is such a sweet Balsamick, healing Power flowing from the Godhead ; the Virtue in him is all Sugar, all Sweetness, a healing Sweetness : When any Heart is Wounded, when it is Bleeding to Death, pour in never so little of this Sweetness, it takes the Sin away.

'Tis a Place full of this Sweetness. *Sin shall not have dominion over you ; for you are not under the Law, but under Grace*, Rom. 6. 14. See the Difference between Law and Love, the Law and Grace. The Law commands Holiness ; but kills the Sinner, not the Sin. The Law is a Cloud upon Christ : The Light of it is a Flash of Lightning, which blasts, but sets no Beauty upon Things. Grace is the naked Face of our dear Saviour ; where this shines in, it makes your Hearts their own Palace, which were before a Prison to themselves ; it makes a Place of Dragons to become a Nest of Doves, of Graces.

Div. I will divide this Doctrine into Heads, according to the two Heads of this Serpent, Sin. 1. *The taking away the Guilt of Sin*, the working of Wrath. 2. *The taking away the Guile of Sin*, the working of Iniquity. One is at once; the other by degrees.

Part 1. The first Head is this: *Where Christ comes, he takes away the Guilt of Sin.* When the Child hurts itself, the Mother kisseth it well. We, by playing with Fire, dallying with Sin, burn our Consciences; these rage, we are in Torment, till the Lord Jesus cool those Flames by a Kiss. This is call'd our *Justification*.

Look upon *Rom. 8. 34, 35.* *Who shall charge the Elect? It is God that Justifieth. Who shall condemn? It is Christ that died, &c.*

You have these three Things here.

1. *A Crown of Righteousness.* The *Romans*, to whom this Epistle was written, had two sorts of Crowns, *Corona Regalis, Triumphalis*, a King's, and a Conqueror's Crown. This is both. When a Saint is Justify'd, he is Crown'd a King, a King in Triumph. So you see the Apostle in the Person of the Saints, when he speaks of this Justification, he is all in a Triumphant Strain; *Who shall, who dares charge the Elect, Elected Kings? It is God that Justifies*, and so actuates their Election.

2. *Christ's Hand setting on this Crown.* It is Christ that died, rose, intercedes. The Pope set a Cap of Paper, painted with Devils and Flames upon the Head of *Huss* the Martyr, in sign of his Condemnation. Such a one have we upon us; not with painted Devils and Flames, but true ones. When Christ embraceth us with one Hand, with the other he takes off this flaming Cap of Guilt, to set on a Crown of Gold, his own Righteousness, wrought out in his own Death and Resurrection.

3. The last Thing is *the Head on which this Crown is set*, the Head of every Person. *Who shall charge the Elect?*

Scrup. But from these Words ariseth a grand *Scruple*. The Apostle seems to make *Justification* concomitant with *Election*, and the Elect the formal Object of it. What then? Are we Righteous before God, while we are in the rejected State of Sin and Nature? Is this Beauty put upon us before we have a Being? Is our Justification as Eternal as our Election?

This seems to misplace those Links in that golden Chain at the 30th Verse, *Whom he hath predestinated, them he hath called, them he hath justified.* Here the Call of a Saint goes before the Justifying of him, as the Proclaiming of a King goes before his Coronation. So, *Rom. 3. 26.* Justification is coupled with believing in Christ. Here

it seems that Christ gives us his Righteousness at the Instant of our Union with him, as the Ring in Marriage.

In the same manner, *Rom. 5. 1.* Justification is plac'd in the middle between Faith and Peace, *Being justified by Faith, we have Peace with God.* Faith is the Rising of the Sun in our Spirits. Justification the lovely Sun-shine. Peace the Serenity and Calm. There are *two noble Questions* in this Point of Justification. One concerns the first Moment. The other the full Nature of it. I shall briefly touch them both. The first falls in, by the Scruple rais'd out of this Place; *Who shall charge the Elect?* To which I give three Answers.

Ans. 1. *There is a Difference between Election and Selection.* Election lies in the Love of the Heart: Selection is by the Hand of Power. One is God's Eternal Choice: The other is our Conversion in Time. As a Man in a Garden first chuseth the Flowers with his Eyes, then crops them with his Fingers, to make a Nosegay of them; so the Father first chuseth the Saints in Christ, then gathers them. The Word Elect in the Text, will signify well and properly any of these.

Ans. 2. *Election is the Ground on which Justification,* and the whole Fabrick of Grace or Glory stands. Election is the Head-spring of all Love. Justifying Love, Sanctifying Love, Comforting Love, Glorifying Love; they are all Springs and Strings of this Root, as *Rom. 8. 30.* Beams are only the unfolding of the Sun's Beauty; so all Acts of Love and Power are but, the gradual Openings of that Eternal, Electing Love, *According as he hath elected us,* Ephes. 1. 3.

Ans. 3. A Saint hath a three-fold Step of Being, and so a three-fold Term of Justification. 1. In the Heart of the Father. 2. In the Head of Saints, Jesus Christ. 3. In his own Being.

1. *A Saint hath a Being and Beauty in the Heart of the Father,* that is, in the Counsel of his Mind, in the Complacency of his Will. Thus the Saints were Created, Sanctify'd, Justify'd, Glorify'd and all, in the Decree of the Father. It was here that Christ and the Saints were Play-Fellows, in this Eternal Palace of Divine Wisdom, before the World was made, *Prov. 8. 31.* As the Fancy of the Painter pleaseth itself with the Picture, rejoicing in all the Beauties, seeing an entire Draught of it in his Brain, before his Pencil draw it, on a Table.

The Apostle tells us, That by the Death of Christ the *manifest Wisdom of God is display'd, according to his eternal purpose in Christ,* Ephes. 3. 9, 10, 11. The Heathen (who in their Stories set before us many Mysteries of the Gospel, as tho' it were a fair Face limn'd

out with a Coal upon the Wall) These had a Shadow of this Truth in the Fable. Their God conceiv'd, and bred a Daughter of Beauty, Wisdom, Power in his Brain. The God of Fire and Darkness cleaves his Head, that he may be deliver'd; so this Goddess leaps forth. This is an absurd Fable in the Letter; but in the Mystery Divine. The Father forms the Church in his Eternal Counsels: The Devil in the Death of Christ, when he thinks to be a Murderer, only plays the Part of a Midwife, brings Christ to Bed of his Saints, when he thinks to lay him in his Grave. Thus *our Justification is Eternal in the Decree, in the Heart of God:*

2. *A Saint hath a Being, and a Beauty in his Head, Jesus Christ.* The Godhead is the Ground, Christ the Root in the Ground, a Saint the Flower; *Our Life is hid with Christ in God, Colos. 3. 3.* Before Christ ascended to the Father, our Life and Glory were hid with God. *Ephes. 3. 9.* As in Winter the Sweetness and Beauty of the Rose is lodg'd in the Root; so in the State of Unregeneracy, the Glory of thy Grace, and Righteousness is all compleat in Christ, *Ephes. 1. 3.* The Saints are Bless'd with all Heavenly Things, while they are on Earth; but it is in Christ: So while they are in the Flesh and Nature, they are Justify'd; but in Christ. *All the Days of the Year lie wrapt up in the Sun,* when it first shines; and the Beauty of all Saints in Christ, when he was first in Glory.

A Saint was justify'd Eternally, by way of *Designation*. A Saint is justify'd ever since the Resurrection of Christ, by way of *Representation*.

3. *A Saint hath a Being in his own Hands at his Birth.* A Saint hath a Divine Beauty put upon him in his own Being, when he is Born again. The Actings of thy Justification, as in the Plot, was Eternal. The Heart of the Father was the Stage. The Acting of our Justification upon the Person of Christ, as a Deputy, was long before thou wert Born. Heaven was the Stage. The Actuating of this in the real Performance, the making of it actual on us, in our own Persons, is then, when we are New-born. We have not our Being, but in Time; how then can we, in respect of our own true Being, be the Eternal Objects of any Act? We are belov'd Eternally; but as we are in Christ, not in ourselves.

There are three Reasons, why we are not justify'd in our own Persons, Actually, until we believe.

Reas. 1. *There can be no Beauty, before there is a Being* capable of it. *Justification* puts a Divine Beauty upon us; but *Regeneration* gives us a Divine Being. By thy first Birth thou art Born a Slave, burnt on thy Heart with thy Guilt. At the second Birth, thou art
Born

Born a King, with a Sun of Righteousness shining in thy Face. This is call'd a Creation. Would you be a Justified Saint, before you are a Created a Saint? Would you have a Crown of Righteousness, before you have a Head to set it on?

Reas. 2. *Christ is your Righteousness.* You have not your Righteousness, till you have Christ. Pearls are call'd Unions, because they are ever found alone: A Saint's Pearl is his Union for a contrary Reason, because he is never found alone in his Spiritual Being or Beauty. *Christ is our Life, when he appears, we appear.*

Reas. 3. *A Charge goes before the clearing.* *We are by Nature,* while we are in our Natural State, *Children of Wrath.* A Pardon in Law never hath any Force, till the Guilty Person be cast and condemn'd. Your Pardon in Grace never is apply'd, till you have been under Wrath. *Such were some of you; but ye are justify'd, &c.* Love is Love, as it looks upon the Object in all Forms. Love is Mercy, as it respects and opens itself upon an Object in Misery. Love is justifying, as it clears a Person from the Charge of Guilt.

Now you have the time of your Justification mark'd out to you. 'Tis at the very Moment of Day-break in your Souls. The first Beam that falls from Christ, is a Chain coupling Christ and you in one Righteousness.

Only in the same Sense, that a Saint hath a threefold Being, he hath also a threefold Justification. 1. *Original in God,* the first Rise of all: By Original, I mean *Origo Originans.* 2. *Radical in Jesus Christ.* 3. *Actual in himself.*

In the first, all the Saints are a Gold in the Mine: The second is as Gold in the Mass: The third, Gold in the Mint, minted out in several Pieces, and all stamp'd with the same Image.

Scrup. 2. *Nature of Justification.* This Doubt thus dissolv'd, is like a Woman that Dies in Child-bed, it brings forth another Doubt.

The Power of God is the Hand that points out the Hours in Time's Dial. The Will of God is the Heart of Eternity. Seeing then our actual Justification is not a Work of God's Hand, but the Working of his Heart: How can it be a Spoke in the Wheel of Time? Either make the Will of God changable, or make the Acting of, his Will like Lines at the Center, unalterable, indivisible, all in a Point of Eternity. Thus the Stream of Time brings us aboard the Nature of it.

Ans. 1. *All the Actions of God, are the Actings of his Heart and Will,* that of Creation, as well as this Justification. All God's Performances are the good Pleasures of his Will, *Eph. 1. 11. He worketh all Things according to the Counsel of his Will.* This is both

efficient and formal Cause of all ; Pattern and Spring. The Sun-Beams are the Hands of Nature ; and the Heart of God is both his Hands. If yet our Creation may be one Link in the Chain of Time, then so may our Justification be another.

Ans. 2. *There are Actings in the Heart of God, of two sorts. 1. Reflexive on himself. 2. Respective towards us.*

1. *Reflexive Acts* are those, which Divines call *Operationes ad Intra*. These are the Traffick and Commerce, which the Persons have one with another. The Father begetting the Son ; the Father and the Son, bringing forth the Person of Love between them, the Blessed Spirit. These Acts are all one Vital Act, the Life of the Godhead ; and this Life is Eternity itself.

Of these the Prophet speaks, *Mal. 3. 6. I am unchangeable, therefore ye Sons of Jacob are not consum'd.* My Essential Glories, the active Pleasures in my Bosom, are all Eternal ; upon these, upon these, my Choice of you, my Love to you, (my own dear Children) my Delight in you ; your Happiness and Joys are founded. Never then can my Love and your Happiness fade ; till Eternity fail, and my Glories fall into the Dust.

2. *Respective Acts* toward us. Look upon these in their Rise ; there they are ever one, Love or Hatred ; take them in the close, they are one, one Flame of Glory or Fury ; trace them in their Course, one thread of Sweetness runs thro' them all : Yet have they their Variety and Changes, according to the distinct Conditions of the Creature on which they fall. The Evangelical Actings of God's Heart towards the Saints, are call'd the *manifest Wisdom of God*. See here the Folds of Time in that Eternal Gospel, which of all Actings, comes from the Bottom of God's Heart. One Love, but divers Workings, to make that Love the richer ; Varieties are the Riches of every Story, while they break not the Entireness and Unity of it.

The Acts of God have a twofold Respect to Man. 1. As the Subject, 2. As the Object of them.

1. *As the Subject.* Sometimes the Heart of God works upon the Heart of a Saint. This Act is as the Sun-beam, which is one in itself but divers, as it falls upon different Matter ; 'tis a melting Beam, when it meets with a Heart of Wax ; 'tis a hardning Flame, when it lights on a Heart of Clay, an Earthen Heart. God speaks himself high and right, *Isa. 27. 4. Fury is not in me, but if ye set Stubble before the Flame, I shall pass thro' it, and consume it.* I am nothing but Sweetness in myself, the Change is from the Subject on which I work.

Set my Saints before me, my Sweetness is a Womb of Love: Set Sinners before me, and my Sweetness is their Tomb.

2. *As the Object.* Sometimes the Heart works towards the Person of a Saint. The Eye unmov'd sees now Black, now White Colours, the Object only changing: So the unchangable Eye of God looks on thee, cover'd with Stains, while thou art in a State of Sin: The same Eye beholds thee Crown'd with Stars, when thou art enstat'd in Christ. *They are call'd Belov'd, who were not belov'd, Rom. 9. 25.* Learned Men distinguish in the Actions of God, between *Principium & Terminus*, the Action in the Principle immutable, derives Mutability from the Object.

In this Distinction lies a great Difference between *Sanctification* and *Justification*. The sanctifying Act of God is on Man, as the Subject. The Heart of God is the Golden Seal; the Heart of Man is the Wax, melted in the Fire of Love. The Justifying Act of God is towards Man, as the Object of it, as of a Lover to his Belov'd. One is a Love-Look, the other a Love-Token.

Justification now appears to be an Act of the Heart, but a Conjugal Act, which takes in another. 'Tis an Act of the Heart, but 'tis the Act of a Husband's Heart, which cannot be, till there is a Wife. We are justified not by a Simple, but Relative Act in God, an Act which hath relation to us, as Saints, as United to Christ. So by one End of it, it depends on Time.

To make this, and the whole Nature of this Act clearer, there are two Things to be consider'd in it. 1. The Formal State of the Object. 2. The Solemn Act itself.

1. *The Formal State of the Object, doth joyntly include a double State.*
1. *A State of Pollution*, as Man is in himself. 2. *A State of Purity*, as Man is in his Saviour. Both these joyntly concur, to put a Man in an immediate Capacity of being Justified.

The Union of both these States is happily touch'd in that Word of Covering: Rom 4. 7. *Blessed is the Man whose Sins are cover'd.* In the Act of Justification, a Man lies under two Coverings. 1. *A Covering of Sin*, the Skin of the Beast, that hath cloth'd us since the Fall. 2. *A Covering of Beauty*, or Righteousness cast over the Covering of Sin, and hiding it.

1. *State. The State of Pollution* is Natural to us, as we have a Soul united to our Body. In the depth of this Confusion, God sweetly casts this Love-look of our Justification upon us, to make it the more taking, and the more ravishing. *This State of Pollution makes our Justification a double Miracle; a Miracle of Glory; a Miracle of Love.*

1. *A Miracle of Glory.* How Divine is that Righteousness, that can
drown

drown a World of Spots and Deformities, with the Brightness of it? Ten Thousand Suns cannot make a Light Day, while it is yet Night: But one Christ can; he can make thee Lovely in the midst of all thy Loathsomeness. Is not this a Miracle full of Glory? Yet, by the way, this Miracle is not to confirm us in our Loathsomeness, but to convert us from it. 2. Here is a *Miracle of Love*? 'Tis a Maxim, in the System or Compofure of Affections, That *Likeness and Loveliness, are the Attractives of Love*. This great Act of Justifying Love, hath no outward Attractives, besides Blemishes, Unsuitableness, and Deformities, to put you in a Capacity of it.

2. State. *The State of Purity*, as you are in Christ. The Father loves to Kiss the Child, in the Mother's Arms: Our Father loves to give us this Kiss of Peace in our Saviour's Bosom. This State of Purity hath three Things concurring to seat you in it, that you may be Crown'd in this Seat: *The Estate; The Title; The Entry*.

1. *The Estate*. 'Tis a fair Estate; for 'tis Christ the Inheritance of the Saints. This Estate is a whole World of Virtue; for there is both Sea and Land in it: A Sea of Blood, a Land of Beauty; one to Wash, the other to Adorn thee. You have a Map of both these, Rom. 4. 5. *Christ died for our Sins, rose again for our Justification*. Here is the double Estate, from which the Revenue of our Righteousness is rais'd: The Death, the Resurrection of Christ; one is the Meritorious; the other, the formal and Glorious Cause of our Justification.

2. *The Title*. We have the best and surest. Love-Titl to this Estate. Christ is the Gift of God; and the Gift is of Grace, which is the freest and sweetest kind of Love: Rom. 8. 29. *Whom he fore-knows, he predestinates for Christ*. This Fore-Knowledge is Eternal Love, Writing your Names for Christ, upon the Heart of the Father, and Endorsing it upon his Bowels.

3. *The Entry*, upon this Estate. Virgins enter upon their Estates at the Day of Marriage, for the most part: Virgin-Souls enter upon their Possession of Righteousness and Grace, at the instant of their Marriage-Union with the Lord Jesus. Justification, Sanctification, the Holy Ghost, the Name of Christ, are all strangely mingled, and combined by the Apostle: 1 Cor. 6. 11. *But ye are Washed, but ye are Justify'd, Sanctify'd by the Holy Ghost and the Name of Christ*. And all this, since they were such as the vilest Persons. Saints are Spouses; they come to their States, Honours and Fruitfulness, by Union with their Head.

From this a double Difference appears between the State of Justification and Sanctification.

1. *The State of Justification, is as the Possession of an Inheritance, which is perfect all at once. Sanctification the Improvement, which grows.* On the first Day all the Fields of Righteousness, Holiness, Joy, are as much thine, as on the last Day in all Eternity. But how long is it, and by how many Degrees, that you come to know your own Riches; much more to improve it, to bring into your Bosom the Fruits of Grace and Delight, that grow upon it? By one, we are Pure, as the Sun, which is all pure at once: By the other we are Lovely, as the Morning, lovely by Degrees.

2. *Justification is as a Title of Honour; Sanctification is as the Estate, which a Woman hath by Marriage.* An Estate of Holiness you have in your own Hand, in your own Person. The Title of Honour, the Name of Righteousness, falls upon our Persons, from the Person of Christ, and is ours, only because he is ours. Thus much for the *Formal Object*.

2. *The Solemn Act, hath two Things in it, that enoble it.* 1. *The Person that Acts:* 2. *The Part that is acted.*

1. *The Person that acts.* This is God himself. The Apostle writes this, as it were with Great and Golden Letters. He speaks it with a Glorious Emphasis, *Rom. 8. 33. It is God that justifies us.* Our Justification is the naked and immediate Act of God himself, of God in his own Person. 'Tis said, that Kings and Lovers will have no Competitors. Our God is both in justifying us; A King, and a Lover too. He will be alone in it; for he sets his whole Heart on it, and all his Glory. So much the Apostle implies openly, *Rom. 3. 26. That God may be Just, and the Justifier of him which believes in Jesus.* God lays the Glory of his own Righteousness and Justice, upon the justifying of a Sinner. O the Sweetness! O the Weight of this Expression! *It is God that justifies!* Here's enough to make the most Militant Heart on Earth, to turn Triumphant. The Soul, that seems to itself Bleeding in Hell, by the Wounds of Guilt and Shame; to think itself in Heaven already.

There is one thing to be annexed to this, to encrease the Glory and Comfort of the Action, and that is,

The Person, which God puts on, when he justifies us. He acts it not as a private, but publick Person. He doth it as a Judge upon the Bench, not as a Father. Our Justification is an Act of Judicature, pass'd in open Court, which all the World is bound to take notice of, and which ties every Creature. Therefore the Apostle brings it out, as an Universal Challenge, *Rom. 8. 33. Who shall lay any thing to the Charge of the Elect? It is God that Justifies.* Hast thou been hitherto a total Mixture of Blood and Mire? Thy Life made up of
Bloody

Bloody and Black Crimes? Dost thou believe? Is the Act of Justification paid upon thee in Heaven? Look up into the Face of all Creatures, with the Confidence of an Innocent Person. If any now Reproach thee with thy Guilt, their infamous Reproaches shall be like Filth thrown at the Sun. The Shame falls back on him that flings it at thee, thou art unspotted, untouch'd.

When a King Marries a Lady, this makes her a Queen to him; 'tis the publick Crowning of her, that makes her a Queen to all the Kingdom. So 'tis with Saints; we are ever Lovely to the Height, in the particular Eye of our own Father; for we are ever his Chosen ones. But 'tis the justifying of us that makes us Queens, that makes us Lovely and Spotless before the whole Creation. *This is the Person that acts.*

2. *The Part that is acted.* Of this I will say something in General, something in Particular.

In General. 1. *It is not properly a Love-part, which God appears in here, but a Love-action.* The whole Piece of our Story is made up of various Parts, which God acts towards us. He acts the Part of a Lover, when he first chooseth us; the Part of a Creator, when he makes us; the Part of a Priest, when he Sanctifies us; the Part of a King, when he Glorifies us; at this time the Part of a Judge, when we are Justify'd. In the acting of these Parts, the Part of a Lover hath an eminent Preeminence in two Respects. 1. *Primæ sunt partes Amantis in Deo.* The Love-part is the Primary and Principal Part. This is God's proper Part; the Person of a Lover is his own Person, without any Habit or Disguise. *God is Love.* In this Love-part, God acts towards thee, his naked Heart. This Part lasts from one End of Eternity to the other.

2. *In all the other Parts, Love is the sole Actor, tho' in several Dresses.* Love is the whole Action; all the rest of the Parts, are but several Pieces of this; which make it up in their distinct Kinds. They are all, *ἑκείνοια*, brought in to make the Action greater, and more full of Variety.

All this is to be seen in our Justification. The Apostle makes it manifestly a *Law-Act*, an Act of Justice, *Rom. 3. 26.* *God is Just and Justifies,* &c. Yet before that, at the 24th, you have it made a *Love-Action*; being *Justified freely by his Grace*, both these meet in one: Love is the Substance, Justice is the Formality of the Action; the Form in which Love now appears. Love appear'd full of Wounds, and Dying, when it was to fetch us off from our Enemies. Love comes forth, with a Crown upon its Head, when it takes us into Heaven.

Heaven. Love wraps itself in a Purple Gown, and so Justifies us. This is the first General Thing.

In General, 2. *Justification is not so much a new Action in God, as a new Relation between God and us.* As it is between the Persons in the Trinity, the Actions by which they constitute one another, and have mutual Communion, are not so properly styl'd Actions as Relations; so it is between God and his Saints, *Isai. 27. 4. Fury is not in me: But who would set the Stubble before the Flame? I should pass thro' it and consume it.* Change the State of any Creature, and you change the Relation between God, and that, without any Change in God at all. That Glory of the Godhead, which is to a Sinner a consuming Flame, is to a Saint a Flame of Love: Let the Hand of Nature set a Man Guilty at the Bar, God is now a Judge condemning him: Let the Hand of Grace lay a Man in the Arms of Christ, God is now a Judge, setting a Garland of Innocency upon his Head. I have done with the General Things in this Part.

In Particular. *God acts a double Part. 1. Clearing us. 2. Covering us.*

Sin hath a double Shame upon us.

1. *We are all naked.* While we were Innocent, our Nakedness was our Purity, as a beautiful Face unveil'd, as a Jewel drawn forth from the Case. By the Fall we are naked, as a Sheep, when his white Fleece is torn from by the Briars; we are shamefully naked.

2. *We are all miry.* A King is but an unsightly Thing, taken out of his Clothes; but we are naked Beggars, all full of Sores.

Our Justification answers this in that double Expression, *Washing and Clothing.* One, *1 Cor. 6. 11.* The other, *Pf. 132. 9.* And for these Christ hath made a double Provision, of *Blood*, and *Beauty.*

The Hand of the Father washeth off our Miriness, by the Blood of our Saviour. The same Hand clothes our Nakedness with the Beauty of his Son. Thus the Act of Justification is compleat, pronouncing us Clean, by the Imputation of Christ's Blood; Glorious, by the Imputation of Christ's Beauty, united unto us, by Believing.

The Miriness of Sin hath two Things. 1. *The Stain of Filth.* 2. *The Scar of Guilt.* We are clear'd from one by the Blood; we have the other cover'd by the Beauty of Christ. Both these, the Wounds and Wealth of Christ, are therefore esteem'd as ours, because Christ is now ours, and joyn'd to us by Faith, as a Clasp of Diamonds:

He died for our Sins, rose again for our Justification, Rom. 4. 25. Thus I have finish'd the first Part of this Discourse, which concerns the Guilt of Sin.

Part 2. *The taking away the Guile of Sin.* This is by our Conversion, or Sanctification.

If the Creation of the World be (as some call it) *ποίημα*, God's Poem, or an Artificial Composure; there is never a Passage from one End of it to the other, that hath such a Catastrophe, or Change in it, as this of the Conversion of a Sinner. Nay, none of all the Stories, acted upon the Stage of Time or Eternity, have any thing in them so full of Strangeness and Wonder.

Paul expresseth all this to the full Height of it, *2 Thes. 1. 10.* He speaks of Christ's second Coming, with all his Glorious Angels, and in the Glory of his Father. Now, in this Day of Glory, that that shall be most admirable, shall not be the Glory of this Day, but the Representation of the Day of Grace, when Christ and Saints first discover'd themselves one to another. *He shall come to be admir'd in his Saints, because our Testimony was believ'd among you.* There are two Things to be consider'd in this Change. 1. *The Manner.* 2. *The Degrees of it.*

1. *The Manner* of making a Sinner a Saint, is by the Concurrence of these three Things. 1. *Unexpected Acts of Love.* 2. *Unlook'd for Plots in Things.* 3. *A strange Discovery upon the Person of a Sinner.* 1. *Unexpected Acts of Love* from Heaven. The Turn of Spirits in Conversion is like a suddain Thaw. A Man is as the Earth cover'd with Snow; his Soul all Ice, cold and hard, towards his Saviour, in depth of Winter, or of Wickedness. Now Jesus Christ looks forth, plays thick on this Man with the Beams of his Love; and now he melts; and now what a Land-Flood, what a Heart-Flood is there in his Breast? *Mountains of Lust are dissolv'd into Tears.* When *Peter* deny'd his own dear Lord, when *Peter* forswore his dying Lord; was there any thing more Marble than his Heart? Or any thing more Brazen than his Face? A Spark of Love from the Eye of Christ, in the very Act of Sinning, turn'd this Brass into melted Gold, and made the Marble weep. Thus the Lord Jesus takes Hearts, as the best Captains take Towers, by Surprisals, a Surprisal of Love. These are his Stratagems in the Holy War, Ambushes of Affection. This is the first Thing.

2. *Unlook'd for Plots in Things.* A three-fold Plot breaks forth, which he never imagin'd, or never believ'd. 1. A Plot of Vanity. 2. A Plot of Wrath. 3. A Plot of Glory.

1. *A Plot of Vanity.* Those Things, which hitherto were thought real Beauties, true Delights, now vanish into airy Forms, and shew themselves to be but Deceits of Sense, as it were, by Enchantment, to be sure by the Black-Art. *Psa. 73. 17.* You have here a Heart that had

had made itself sick, by going abroad into the Glories of this World ; nothing cures it, but the opening this Plot of Vanity. *I mark'd their End* ; and at v. 20, 21. *They were as a Dream, a Show : So all vanish'd, and Heaven and Earth, and all was fill'd with Jesus Christ, v. 25.*

I have read of a Prince, that by the Mistake of a Picture, woo'd, instead of a Princess, a Lady that waited upon her, until the Sight of both made him ashamed of the Deceit. This is your Case ; you have Pictures of Excellencies and Joys born with you in your Spirits. You think they are the Things of this World, that are painted here, and court them ; but so soon as Christ appears, the only Life to these Pictures, how do you loath yourselves for doting on a Kitchen Maid, in Filth and the Fire, instead of a Queen ; black Shadows, instead of a beautiful Saviour ?

2. *Plot of Wrath.* You have this brought forth for the Undeceiving of the good Man, dazzled with sensual Splendors, in that former *Psal. 73. 18, 19. They are in slippery places : in a moment they are destroy'd with noise and confusion.* The Story of this World is a Tragedy, in which great Persons, Kings and their Companions are represented ; the Glories of Courts ; but all end in Blood and Horror. Is not this a Sight able to mortifie the most sensual Soul ? *St. Peter saith, That this World is reserv'd for Fire. Nay, Christ saith, that he came to kindle the Fire.*

All the Fabrick of this World is now on fire ; it burns ! it burns ! But the Fire is like Hell-Fire, a devouring Heat without any Light. An invisible Flame embraceth all about you. O see it ! see it ! and leap out of your Beds of Lusts, throw yourselves out of your Vain-rious Buildings, into the Sea of Christ's Blood.

3. *Plot of Glory.* This is the removing of the Veil, 2 *Cor. 3. 16.* the Opening of the Curtain, and the Appearance of another World in this World, a new World of Glory rising up out of the Ashes of this old Frame. *If any Man be in Christ, he is a new Creature (Creation) old things are past away, all things are become new, 2 Cor. 5. 17.* This Plot hath three Parts in it.

Part 1. *All Things are seen with an Enclosure of Divine Glory* round about them, like a Piece of clear Chrystal, and a Fly in the midst of it ; or as Fishes at the bottom of a clear Fish-pond in a bright Day ; so now thou seest all Creatures thro' a Medium, in a Circle of Glory. *Henceforth know I no Man after the Flesh, saith Paul, but in the Spirit of God, and of Glory, 2 Cor. 5. 16.*

Part 2. *Every Object now becomes as a distinct Glass, in which the Face of the Godhead is seen.* After this Change a Man sees every Creature

as a Temple, and Jesus Christ the Godhead that fills it. Every Beauty or Blackness is an Altar, and the Glory of God the Fire, never going out. A Saint is in the midst of these as a Priest, that before profan'd them all.

Part 3. *The whole Frame of Things appears in Christ as a compleat Image of the Deity.* The whole World is as Hangings of Arras in a great Hall; and the Image of God, the Story of his Person, pourtray'd upon it. All Things shew themselves as made in Christ, who is the Image of the Invisible God. And this is the Plot of Divine Glory, opening itself in all Earthly Things. And is not this enough to turn a Sinner into a Saint? To make a wanton, a true Worshipper, when he sees fading Vanities, vanishing into real Beauties? Is not this enough to turn thy Profane Lusts into Pure and Heavenly Love, when all the World about thee is a Temple, which was before a Stewes; when those Objects, which were as Harlots, are now holy Altars?

3. *Discovery made upon the Person of a Sinner.* Can it chuse but work a strange Alteration upon the Spirit of a Man, when he shall find himself quite another Thing, than that which he takes himself for? When he who hath made his Heart the Subject of all Filth and Fears, shall in a moment be unexpectedly discover'd to himself to have been an eternally chosen Object of Divine Love? Behold a pleasant Spectacle of the sweet and glorious Conversion in St. Paul. He is now in his way to *Damascus*, all on fire with Fury against the Lord Jesus: All his Imaginations are, that this Jesus is an Image of vain Mens Fancies, and no God; or if a God, a false God, whom he hates: All on a suddain a Light shines from Heaven, St. Paul sees a Heavenly Vision, and in that Jesus Christ, the Eternal God, himself in his Arms, his Favourite, his Brother, a Fellow-King with him. O! What a new Frame of Thoughts is there now in St. Paul's Breast?

When the Riches of Sweetness in Christ are propounded to Men, there are two Apprehensions, which suffer Men to take no Joy in them. 1. *The Apprehension of a Distance between Christ and them.* They think, that they are Strangers to Christ, and that he hath no reason to love them. 2. *The Apprehension of Unsuitableness.* They are Sinners; Christ is too high and holy for them to converse with. Both these Objections are answer'd in this double Discovery. 1. *Of the Propriety which Christ and a Saint have each in the other.* Thou thoughtest him a Stranger, but see he is thy Brother, and thou the Son of his Father, born to one Glory with him. Thou thoughtest him thy Enemy; but behold, it is thy affectionate Husband, and thou

thou the Wife of his Bosom. 2. *Of Likeness, and Resemblance in Glory.* A hidden Beauty discloseth itself upon thee; Another Spirit shews itself within thee: The Form of the Son of God is reveal'd upon thee: Thou art discover'd to be a King by Birth, tho' thou hast been bred as a Beggar from thine Infancy. Doth not all this inspire thee with Royal and Divine Thoughts? With sweet and dear Inclinations towards the Lord Jesus?

New Relations strangely beget new Affections, especially when they are not new, but hidden ones, so strangely in an Instant discover'd. A Prince born and brought up among Strangers, came to a King's Court, where he grew popular by his Worth, and suspected to the Queen. She, by Consent of the King, prepares, &c.

The remaining Part of this Discourse is wanting.

Christ the Head of the Creature, and a Christian.

On PHILIP. I. 21.

To me to Live is Christ; to Die is Gain.

ST. Paul in this place hath a sweet Strife in his Heart between Life and Death; he is in a few Moments of three several Minds.

First he considers nothing but Jesus Christ; then 'tis all one to him, Live or Die, so Jesus Christ be magnify'd by his Life or Death. Life and Death to him are but as two several Pages in one Leaf; he cares not which Side is turn'd over, so Jesus Christ be written upon both.

But then again he lets his Eye fall upon himself; and now, saith he, 'tis true, my Life is serviceable to Jesus Christ, and Christ is my Life in the Flesh; yet, for all this, I had rather die than live, my Gain is in my Death; I should chuse much rather Death than Life, as I should chuse a naked Christ before a clouded Christ, a present Christ before an absent Christ; Christ in the Arms of Fruition, before Christ in the Eye of Faith.

How

How fain would I be uncloth'd of this Tabernacle of Earth, that I may go with my naked Spirit into the immediate Embraces of my Glorify'd Saviour.

But yet again he corrects himself, when he thinks of the Church, and that the Church hath use for him. He is now so loving a Friend to the Bridegroom, that he can be content to deny himself, and stay out of Heaven, to serve his Bride upon Earth.

My Text is a Description of the Life and Death of a Saint. It divides itself into two Parts.

1. *The Comfort of a Saint in Life: To me to Live is Christ.*

2. *The Gain of a Saint in Death: To Die is Gain.*

Part 1. The first Part is the *Comfort of a Saint in Life*; and this hath two Particulars in it.

First, *The Object of this Comfort, which is Christ.*

Secondly, *The Subject of this Comfort, which is Life: To me to Live is Christ.*

I shall first speak of the Object of this Comfort apart by itself, which is Christ, that he may be lay'd as a Foundation, out of whom, and on whom the Building of Comfort and Gain in Life and Death may grow up.

Part 1. *The Object of our Comfort in Life is Christ.* Christ is a Greek Word, that signifies the Anointed, and is, in the Translation of the Hebrew Word, Messiah, which signifies the same thing, the Anointed. *In an Unction there are two Things consider'd.*

First, The Subject of the Anointing. Secondly, The Matter of the Unction, or the Anointing Oyl.

The Subject of the Anointing here, is the Human Nature of the Lord Jesus.

The Anointing Oyl is his Divine Nature, the Spirit the Godhead: So that the Anointing, that makes Jesus the Christ, is the Union between God and the Creature, between the Divine and Human Nature.

Object. But all the Saints are Partakers of this Anointing; for they are one Spirit with Jesus Christ. *Ye have an Unction,* saith St. John, *and ye need not that any Man teach you,* 1 Joh. 2. 27. And the Saints are call'd Christs, the Anointed ones; in the Psalms: *Touch not mine Anointed, do my Prophets no harm,* Psal. 105. 15. The Hebrew Word is, *Touch not my Messiahs.* The Greek Word is, *Touch not my Christs.* The English Word is, *Touch not mine Anointed.*

Why then is Jesus call'd peculiarly the Anointed, the Christ?

Ans. This Anointing is first and peculiarly upon Jesus; and then from him it descends upon the Saints. As the holy Ointment under

under the Law, was pour'd out upon the Head of *Aaron*, and from thence run down to the Skirts of his Garments ; so is this Anointing, this Union between God and the Creature, 'tis first and Radically in the Person of the Lord Jesus ; then it is by Descent and Derivation from him to his Members.

The Doctrin that that I shall gather from this Part of the Words thus open'd, is this.

1. Doct. *The Lord Jesus is the Christ, the Head of the Union between God and the Creature.*

I will divide my Discourse upon this Proposition, into,

1. Confirmation. 2. Explication.

1. Confirmation. The Confirmation or Proof is groundd on two Scriptures.

1. Scrip. 1 Tim. 2. 5. *For there is one God, and one Mediator, between God and Man, the Man Christ Jesus.*

The Word *medius*, or Mediator, signifies two Things. First, *Jesus Christ is a Middle-Person*, standing between two, between God and the Creature.

Secondly, *Jesus Christ is a Mediating Person*, that brings both together, that makes of two one in himself.

2. Scrip. The other Place of Scripture is, *Mat. 1. 23. Behold a Virgin shall be with Child, and shall bear a Son, and they shall call his Name Emmanuel, which being interpreted, is God with us.* Jesus Christ is *Emmanuel*, God with us, by a Personal Union, and by a Virtual Communion.

First, *Jesus Christ is Emmanuel*, God with the Creature, by a Personal Union : The two Natures of God and the Creature, in their Compleateness, in their Distinctness, are united in one Person, in our Blessed Saviour.

Secondly, *Jesus Christ is Emmanuel*, God with the Creature, by a Virtual Communion ; The Virtue of the Godhead goes forth into Christ ; from Jesus Christ then goes forth a Virtue, by which all Creatures subsist, and have their Being.

Thus much for the Proof of the Point.

2. Explication. I shall open the Proposition to you by one Distinction. There is a twofold Union between God and the Creature.

1. A Natural. 2. A Spiritual Union.

Jesus Christ is the Head of both these Unions.

1. Union, Natural. There is a Natural Union between God and the Creature. So ye shall see, in 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all Things.* Behold a Natural Union between God and all the Creatures, as between the Father and Child : God is the Father of all the Works of Nature, by Creation ; all Things are

are of him, and out of him, so the Greek *ἐκ αὐτοῦ* signifies; as a Child springs out from the Loins of the Parent.

Again in the 1 Cor. 11. 3. *I would have you know, that the Head of every Man is Christ, and the Head of the Woman is the Man, and the Head of Christ is God.* As the Woman was first in the Man, and then brought forth from him; so the Man was first in Christ, and then brought forth from Christ: So Christ was first in God, and sent forth from the Bosom of the Father. Thus there is a Union between God and the first Creation, like to that between Man and Woman: *God and the Creation in its Purity*, as 'tis taken apart from its Corruption, were as *Husband and Wife*. Ye see the Natural Union between God and the Creature.

Jesus Christ is the Head of this Natural Union, in two Respects.

First, *The Natural Union between God and the Creature, is in the Person of Christ, primitively.*

Secondly, *The Natural Union between God and the Creature, is in the rest of the Creatures, by Propagation from Jesus Christ.* Their Union is first in Christ, then from him in the Creature.

I shall endeavour to make this Union plain to you, by opening one place of Scripture only; and that is Col. 1. 15. I know not any place in all the Scripture, which speaks so much together, and so clearly of him, the Knowledge of whom is sweeter than the Honey, and the Honey Comb, I mean Jesus Christ; as this Scripture doth.

I shall make some few Observations upon this Scripture, into which, as so many Vessels, I shall endeavour to draw forth the Holy Oyl out of this Pot.

1. Observ. *St. Paul speaks of the Lord Jesus, in respect to his Created Part.* For he speaks of him, as in the Rank of the Creatures, at the 15th v. *The First-born of every Creature.* He speaks of him as risen from the Dead, at the 18th v. *The First-born from the Dead.* Now Death and the Resurrection are proper to the Creature. This is the first Observation.

2. Observ. *The Apostle speaks of the Created Part in Christ, under a double Capacity: First, a Natural, as he is a part of the first Creation; Secondly, a Spiritual, as he bears a part in the new Creation.*

First, *St. Paul speaks of the Created Part in Christ, in a Natural Capacity, as 'tis a Part of the first Creation; and so he begins to speak of him in the 15th v. The Image of the Invisible God, the First-born of every Creature.*

Secondly, *He speaks of him in a Spiritual Capacity, as he is the New Creature; so he speaks of him in the 18th v. The First Born from the Dead.*

3. Observ.

3. *Observ.* St. Paul sets forth Jesus Christ in his Natural Capacity, as he is a Creature in the first Creation, by several Descriptions. As he is,

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| 1. A Natural Image. | 4. The first Means. |
| 2. The first Creature. | 5. The last End. |
| 3. A Universal Receptacle. | |

1. *Descrip.* *Jesus Christ*, as he is a Creature of the first Creation, is the *Natural Image of God*, at the Head of the Creation; v. 15. *He is the Image of the Invisible God.* There are two Words there, which make this Expression point at the Natural State of Jesus Christ. The first Word is, (the Image *εἰκών*.) It signifies a Similitude in a different Substance, when the Matter yields to receive the Image or Likeness of some different Thing; as the Effigies or Similitude of a Man in Brass or Wood. And so 'tis apply'd to the first *Adam*, the Natural Man, 1 Cor. 11. 7. *The Woman is said to be the Glory of the Man, but Man the Image and Glory*, (*εἰκών, καὶ δόξα*) the Effigiated Glory of God.

The second Word is that, the *Invisible, the Image of the Invisible God.* This implies, that God is made Visible in this Image of the Natural Man of Christ, yet so that he remains still Invisible in his Divine Nature and Essence. As Cherubins were Pictures upon the Veil that hung before the most Holy Place; but within the Veil were Cherubins of Gold; and so those Cherubins upon the Veil, were Images of Invisible Cherubins behind the Veil: so is God Pictur'd on the Natural Man of Jesus Christ, where you have the visible Image of an invisible Glory, which lies hid behind Christ's Natural Part; being both a Picture of it, and a Veil upon it.

2. *Descrip.* *Jesus Christ is the first Creature.* He is the *First-Born of every Creature.* The same manner of speaking is us'd at the 18th v. where Jesus Christ is said to be the *Beginning, the First-Born from the Dead.* Some were rais'd from the Dead before Christ, but it was only to a *Natural Life*; some were Translated in the Body from Earth, into Heaven; but it was to an *Angelical Glory* only. Jesus Christ was the first that did rise from the Dead, and enter into a *Spiritual and Divine Glory.* As he was the first in the Resurrection, so he was first in the Creation, the Beginning, the First-Born of the whole Creation.

3. *Descrip.* *Jesus Christ is the first Receptacle of all Creatures.* I intreat you here to take notice of one Thing. That St. Paul doth distinguish with Choice and Care, between those two Particles or Propositions, between those two little Words, *ἐν* & *διὰ*, in, and by, 'tis in Greek at the beginning of the 16th v. *ἐν αὐτῷ, in him were all Things*

Created: But at the end of the 16th v. *all Things were Created, διὰ αὐτοῦ, by him*: Then at the end of the 17th v. 'tis in Greek, *all Things subsist, ἐν αὐτῷ, in him*. The Translation confounds the Sense, Translating all, by, by, by him: But St. Paul distinguishing so carefully, shews that he intends a different Sense. All things were first in Christ; as at the 17th v. we read, *He is before all Things, and by him all Things subsist*. The Translation alters the Particle into by; and makes that to be the present Time, which in Greek is the Time past; and *he is before all Things; and in him did all Things subsist together, or stand together, συνῆναι*. Thus it runs Word for Word in Greek. And so the Apostle in the former Verse, speaking of the Creation, speaks constantly of the Time past; *all Things were Created, ἐκ αὐτοῦ, in Christ; all Things were Created, ἐκ αὐτοῦ, by Christ; all Things did subsist together, συνῆναι, in him*.

By these Things 'tis manifest, that St. Paul speaks of the Creation in its Beginning, and intends that then, as a Picture is first form'd upon Brass, and afterwards Printed upon Paper: So all the Creatures were form'd together in the Person of Christ; and he was first, the first Receptacle of the whole Creation; before all; *having all Things standing together in himself*.

4. Descrip. *Jesus Christ was the first Means of bringing forth every Creature*; 17th v. *By him were all Things Created*. The Man is said to be by the Woman, 1 Cor. 11. 12. The Child is first form'd in the Womb of the Mother; then 'tis brought forth from the Mother into the World: So the whole Creation was first form'd and cast in Jesus Christ, as its everlasting Womb and Mould, then it was brought forth out of Christ into the World; as into its own particular Being.

5. Descrip. *Jesus Christ was the End of all Creatures; all Things were Created by him, and for him*, at the 16th v. As in a Jewel the lesser Stones, the Enamelings, the Cuttings and Settings, are to set off one greater Diamond, and make the Jewel compleat: So all the Creatures were to set off and compleat the Natural Image of God, in the Person of the Lord Jesus. And thus much for this Observation upon this Scripture, with the several Descriptions belonging to it. My last Observation upon Col. 1. 15. follows.

4. Observ. That when the Apostle had spoken of Jesus Christ, as he is in the first Creation, and as he is in the Resurrection, he draws a twofold Conclusion from this Discourse. First, at the latter end of the 18th v. all this was done saith he, *that he in all Things might have the Preeminence*: That he in all Things might be first; *That he might be first among the Creatures; first among the Saints*.

The other Conclusion is at the 19th v. thus, *It pleas'd the Father, that all Fulness should dwell in him*; Both Fulnesses, of Natural and Spiritual Things; the Fulness of both Creations, the first and the New Creation.

There is a twofold Opinion concerning this Portion of Scripture, and that which I have said to you from it.

1. *Opin.* Some say that all this was really acted, that at the Beginning of the Creation, Jesus Christ was set up as the first Creature, having an Angelical Being, or a Created Being more than Angelical, as the Head of Angels; that he was set up as the Universal Creature, comprehending all the Creation in himself, and sending the Creatures forth from himself. (as the Sea is the gathering together of Waters, and lets forth all Rivers and Springs from it) And that in the Fulness of Time, the Divine Nature of Christ, and this more than Angelical Nature of Christ, did both together at once take upon themselves an Inferior Nature of Flesh and Blood from the Virgin Mary: This is one Opinion.

2. *Opin.* Others again say that it is true, Jesus Christ was the first Creature, and the Womb in which all the Creatures lay, the Beginning and Head of the Creation; yet that he was thus set up not in Fact, but in Design only, and in the Mind of God; as with Men, that's first in Intention, which is last in Execution; that which is first in the Eye and Heart, our Hands work out last. But I have now done with the Confirmation and Explication of Christ's Headship or Mediatorship in the Natural Union. I will add to these the Application, and after that shew you, how Jesus Christ is also the Head of the Spiritual Union between God and the Creature.

Use 1. *The Use of that which hath been hitherto said, is first to reprove our Ignorance of Jesus Christ.* How empty are our Understandings, if we be empty of the Knowledge of him, in whom all Fulness dwells? Can he say, he ever saw any thing, who never saw Sun nor Light? Do not believe you know any thing, if ye know not Jesus Christ: For his Natural Man is the Sun and Light to the whole Creation.

I shall shew you the Evil of this Ignorance in five Things,

1. Unnaturalness.
2. Unreasonableness.
3. Ill Consequences.
4. Enmity.
5. Unfruitfulness

1. *Unnatur.* *As the Woman is said to be the Image and Glory of Man; so is the Creation to Christ.* That Natural Image of God, which was in the Person of Christ, being stamp't upon the Face of Nature, is the Essence and Life of it; 'tis unnatural then, not to know Jesus

Christ, when Nature itself is but his Shadow, and the end of Nature is to represent him.

In the 19th *Psal.* v. 1. It is said, *That the Heavens declare the Glory of God.* We all know that 'tis Jesus Christ who is the Glory of God. At the 2d v. we read, *Day unto Day uttereth Speech,* the Word, the Immortal Word, which is Christ. The Word Translated Speech, is in *Hebrew Omer*, the same which is us'd for the six Days-Work in *Gen. 1. Vayomer, and he said let there be.* St. Paul in *Rom. 10. 18.* applies this Psalm to the Preaching of Christ. As in a Map of the Earth, upon a Globe, which way soever ye turn the Globe, ye see the Earth before your Eye: So is the round World a Map of Jesus Christ; ye can turn to no Part of Nature or the Creature, but it holds forth something of Jesus Christ. How Deaf are we then to the Voice? How Blind are we to the Light of Nature itself, who know so little of the Lord Jesus?

2. *Unreasonab.* See the Unreasonableness of this Ignorance: The 29th of *Job*, the beginning; *Job* speaks of the *Candle of the Lord shining over his Head.* The *Proverbs* tell us, *That the Spirit of Man is the Candle of the Lord within him, Prov. 20. 27.* These are two several Candles, *The Natural Image of God, in the Person of Christ, is the great Candle,* set at the Head of the whole Creation; *the Spirit of Man, the Reason of Man, is a Candle lighted from this Candle;* our Senses are lesser Lights from the Light of our Reason, set up in our Flesh. Thus *John* the Evangelist testifieth in the first Chapter of his Gospel, v. 9. *That Jesus Christ was the true Light, which enlightneth every Man that cometh into the World:* Every Natural Man hath the Light of his Reason and Sense, lighted from this great Candle of the Lord Jesus Christ. Now we say, that all Light deriv'd from the Sun, carries the Form and Image of the Sun along with it; so should the Reason of Man, and his Senses be, as Images of God begotten upon the Soul and Body of Man, by the first Image of God, Jesus Christ; they should all be as so many Reflections of Jesus Christ, inwardly upon our Spirits, and outwardly upon our Bodies.

But alas! our Senses are become senseless, while they favour not of Jesus Christ; our Reason is become unreasonable, while it doth not shew forth the Head, Jesus Christ. Our Senses are like false Fire, kindled from Hell by our Lusts. Our Reason, which should be as a Priest in the Temple of the Lord, as the Image of Christ in the Bosom of Christ, ministring the Discoveries of Christ to us. This Reason is made an Hewer of Wood, a Drawer of Water, a servile Drudge to our Senses.

3. *Ill Consequences.* St. Paul holds these forth to us, Col, 2. 8. *Beware, lest any Man spoil you thro' Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ.* And then at the 18th v. he saith, *They intrude into those things which they have not seen, vainly pufft up in their fleshy mind, not holding the head, that is, Christ.*

Philosophy is the Natural Knowledge of Natural Things. St. Paul calls this a vain Deceit, and tells us, it will spoil and undo us. Why? What's the Matter? If it be not after Christ, if it do not hold the Head, which is Christ. So then the Ignorance of Jesus Christ hath these three ill Consequences; it makes all other Knowledge, which we have as Men, to-be, 1. Empty. 2. Erroneous. 3. Dangerous.

1. *Empty.* St. Paul calls it a *vain Deceit*, the Word is an empty Deceit. *Our most glorious Contemplations, if they have not a Discovery of the Person of Jesus Christ in them, are as Colours upon the Rainbow, not real, but apparent, glistering only upon a Face of deep Darkness.* All thy Knowledge, without the Knowledge of thy Saviour, is but Shadow, Fancy, Notion: It will neither fix nor fill thee: 'Tis like a Cloud without Rain, carry'd about; for it wants the Head, the Root, the Substance of all, which is Jesus Christ.

2. *Erroneous.* All thy Knowledge, without the Knowledge of the Lord Jesus, is Erroneous. Jesus Christ is the Head, even of Natural Things. He is the principal Part, that gives Beauty and Life to all the other Parts. He that hath the largest and clearest Knowledge of Nature, without Jesus Christ, he hath but a liveless, loveless Carcase in his Eye, a Trunk headless, instead of a living and beautiful Body.

3. *Jesus Christ is the Original Copy after which Nature was fram'd.* Nature is like a Picture, which hath the Image and Resemblance of Jesus Christ in it. The Devil comes to an ignorant Man, and takes the Image out of this Picture; and so Christ as to him. Now all this Knowledge is left but as a rude Heap of confus'd Colours, the Devil forming himself in these Colours in all the Creatures, and shewing himself, instead of Christ, to the ignorant Man. *The Ignorance of Christ makes all our Knowledge dangerous.* Take heed of being spoil'd by Philosophy; and at the 18th v. *They worship Angels, intruding into those things, which they have not seen, vainly pufft up by their fleshy mind.* That Man, that looks upon a Picture of some living Person, longs to leave the Picture and look upon the Person. He that knows all Natural Things, and knows Christ too, he knows them as a Picture of Jesus Christ, and he longs to see Jesus Christ himself. But
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he that is ignorant of Christ, and hath large and rais'd Speculations in the Creature, he looks upon these high Notions, to which he is advanc'd by his fleshly Mind, and his natural Part, not as Pictures, relating to something above them, to some Glorious Person; but he admires them, he esteems, he embraces them for their own sake; and so sets them up instead of Christ. Having the high Notions in Admiration, he sets them up before his Eye, as the Israelites did their golden Calves; *These, saith he to his Soul, are thy God, thy Jesus, which goes before thee. Then he sits down to eat and drink, and riseth up to play before these Calves, in the Light and Glory of these Notions. Thus all Knowledge, without Christ, is Empty, Erroneous and Dangerous. These are the ill Consequences.*

4. *The Enmity.* Consider the Enmity that there is in this Ignorance. 'Tis not a simple innocent Defect, to be ignorant of Jesus Christ. It hath an Enmity in it. Col. 1. 2. *Ye that were sometimes alienated, and Enemies in your mind by wicked Works, yet hath he reconciled.* There is a two-fold Enmity against Jesus Christ. The first and principal Enmity lies in the Understanding: The second and secondary Enmity, flowing from this, lies in the Affection and Conversation in our evil Works. The first and principal Enmity is in the Mind, in the Understanding. See, what this consists in, *Ye that were sometimes alienated in your minds,* the Alienation and Estrangement of our Understandings from God, the Ignorance of Jesus Christ in our Understanding, this is the Enmity in our Mind.

Truth is but one, Error is a thousand-fold. The Appearance of Jesus Christ in the Soul of Man, is but one, tho' it have many Degrees; as the Child in the Womb hath its Infancy, its riper Years, yet still the Person is but one. *There is one Lord, one Faith, one Spirit;* but there are a thousand Appearances, a thousand several Images in the Soul. All these, if they be not one Person, they are Idol-Images, in which the Devil acts his Part. When Jesus Christ shall shine out, thou wilt find, that thou hast already an Enmity in thy Heart, if thou hast any other Image there, besides the only Appearance of the Son of God. But, when Jesus Christ shall shine out more clearly in the World; when that Image, which is in thee, shall be ripen'd and brought to more Maturity, then will the Enmity in the Understanding manifest itself; then will the Difference between the true Appearance of Christ, and this Image which thou hast, be made more plain: And now, if thou beest not chang'd, thou wilt grow from an Enemy in thy Understanding, to an Enemy in thy Actions, Affections and Conversation. As it was between *Elisha*, and the King of *Syria*, when the Prophet told him what he should
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do to the Children of *Israel*, what an Enemy he should prove to them: He reply'd, *Is thy Servant a Dog?* If I could weeping tell you, what you are ready to do and say against Jesus Christ, in the Persecution of him, what Enemies this Image in you will make you more and more to be against the Discoveries of Christ, as that grows, and these grow, you would answer me, and say, *What are we Devils?*

5. *Unfruitfulness.* Consider the Unfruitfulness of this Ignorance. Col. 1. 9. The Apostle prays at the end of the Verse, That they may be fill'd with all Wisdom, and Spiritual Understanding, that is, the Understanding of Spiritual Things, whereof Christ is the Head and Chief. Mark what the Fruit of this Spiritual Light is at the 10th v. *That ye might walk worthy of the Lord in all well-pleasing, being fruitful in all good Works.* See the Fruit of that good Conversation, and increasing in the Knowledge of God. Behold what a Circle of continual Increase and Fruitfulness there is in Spiritual Knowledge, in the Knowledge of our Lord Jesus.

First the Light of the Knowledge of Christ in thy Understanding, kindles an Heat upon thine Heart, an Heat of Love upon thine Heart and Affection; that Heat in thine Heart burns up into a bright and clear Flame of Holiness in thy Conversation; that Flame of Holiness in thy Conversation again increaseth, and heightneth thy Spiritual Light, in the Knowledge of Christ in thy Understanding. Thus it runs round with a Circle of perpetual Encrease and Fruitfulness. As they say, the Blood circulates thro' the Body; so the Light of Knowledge in thy Mind, pours forth itself into thy Affections, into thy Actions.

On the other side, the Ignorance of Christ is an unfruitful, as the Knowledge of Christ is fruitful. They that are drunk with Vanity, they that commit Adultery thro' Lust with the Creature and Devil, they do it in the Night of this Ignorance of the Lord Jesus. And by this Drunkenness and Adultery, they sink themselves into a deeper Night, by which their Ignorance is encreas'd, and they more alienated and estranged from the Discoveries of our Saviour.

To conclude, he that knows all Things after the most excellent manner, and knows not our Blessed Saviour, is like a Man that sleeps, and hath a goodly Dream of a Palace and Paradise; but when he wakes, he finds himself at the bottom of a deep and dark Dungeon.

On the other side, as it was said in the Primitive Times to an Holy Martyr, that had lost his Eyes for Christ; thou wantest those Eyes, with which Mice, and the most contemptible Creatures see; but

but thou hast those Eyes with which Angels see: So he that knows our Lord Jesus, and knows nothing besides him, he may want those Eyes, with which the poorest Creatures see the Light of this World; but he hath those Eyes, with which Angels and Immortal Spirits see all things in the Light and Glory of their God. I have now finish'd this Use.

Use 2. An Exhortation to the Love of the Lord Jesus. *All things were made for Christ*, saith *St. Paul*, *Col. 1. 16.* Our Understandings were made for the Knowledge of Jesus Christ; our Affections were made for the Love of the Lord Jesus; Faculties and Objects were made one for another. There is such an Affinity, such a Simpathy between them, that if they be presented each to other, they immediately leap into the Bosom each of other; as the Needle leaps up to the Load-Stone. Jesus Christ is the proper Object of our Love; and he is so natural, so suitable an Object, that if he would please to set himself in the Eye of your Souls, your Hearts could not chuse but leap swiftly and strongly into his Embraces.

I will endeavour, by his Assistance, to make some Report of something of his Loveliness to you, which may move your Affection towards him. Consider three Things.

1. The Person. 2. The Power. 3. The Relations of Christ.

1. *The Person of Christ.* In that are these three eminent Attractives. 2. The Fulness. 2. The Fruitfulness. 3. The Fairness of Christ's Person.

1. *The Fulness.* Look awhile upon the Fulness of our Saviour's Person. He that receives Jesus Christ into his Arms, takes with him a Sea of Pearl, a Rock of Diamonds: For the Fulness of all Creatures, of all created Excellencies, hath its Dwelling in Jesus Christ: they are there, as in their proper Place, as Flowers in their Beds; they are there, as growing up immediately out of the Godhead.

St. Paul seeks Words to set forth the Fulness, which is in Christ; *Riches*, *Col. 1. 27.* *Treasures*, *Col. 2. 3.* *Fulness*, *Col. 1. 19.* *All Fulness*, *unsearchable Riches*, *Ephes. 3. 8.* and yet he wants Expressions.

In the single Person of thy Blessed Saviour, there is the Fulness of all Creatures, all Ordinances, all Saints. There is a Fulness, not for himself only, but for thee too; thy Fulness is there. There is a Fulness of Mercy, of Righteousness, of Spirit, of Strength, of Grace, of Joy; there is all Fulness. O! What Pleasure, what Rest hath he, who lays down himself in the Arms of the Lord Jesus? He is there at the Center, where the Lines of all Excellency, of all desirable Things do meet in one, from the vast Circumference of the whole Creation, and of God himself. What hast thou, when
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thou hast Christ? Thou hast all that thou canst love or value; thy Parents, thy Children, thy Husband, thy Wife, thy Wealth, thy Honour, thy Life, thy Heaven, thy Eternity, thy God. All Fullness thou hast; and all this is in one single Person, and this Person in one Spirit with thyself. Ah! Who would not love thee, O Jesus?

2. *The Fruitfulness.* Consider the Fruitfulness of our Saviour's Person. 'Tis said, Col. 1. 16. That *Invisible Things, Thrones, and Principalities, and Powers, are by Christ.* A bright or light Body, like the Sun, sends forth Millions of Beams round about from every Point of itself. Such a Brightness, such a Fruitfulness is there in the Person of Christ; Millions of Angels every Moment spring and sparkle forth from him.

Heb. 1. 3. He is said to uphold, or bear up all Things. The genuine Sense of the Word *ὑποβάλλω* relates to the Root of a Tree, which both brings forth, and bears up. The Orange-tree hath at once upon it, Leaves, Blossoms, Green Oranges, Ripe Oranges. Jesus Christ is such a Plant. He continually bears all manner of Fruit, in all Variety, in all its Kinds and Degrees. Mat. 13. 31. *The Kingdom of Heaven is compar'd unto a grain of Mustard-seed, the least of all Seeds, when it is cast into the Earth. But it grows to the greatest of Trees, that the Birds of the Air build their Nests and lodge therein.* When thou first takest in Jesus Christ into thine Heart, perhaps he may be then but as a little Seed, that may make less Shew than any other Seed of Reason or Sense: But when he shall display himself, and grow up in thee, thou shalt find him to be a large Plant, a great Tree; he will shoot forth all manner of Grace and Delight; thy Soul and Heart, every Affection and Desire may chuse its Branch, on which it will sit and sing.

3. *The Fairness.* Look upon the Fairness of Christ's Person. Col. 1. 16. he is said to be the *First-born of every Creature.* See what Jacob speaks of his First-born, Gen. 49. 3. *Reuben, thou art my First born, my Might, and the beginning of my Strength, the Excellency of Dignity, and the Excellency of Power.* Jesus Christ is God's First-born in the Creation: He is the Excellency of his Dignity, the Excellency of his Might. Jesus Christ is the first and greatest Attempt of the God-head putting forth upon the Creature; the utmost that God could do with the Riches of Glory, of Power, of Wisdom; the utmost that God could do in a Creature, is put forth in the Natural Being of Jesus Christ. There is something of Sweetness in the Life-Picture, which can never be express'd in any Copy that is taken from it. Jesus Christ is the Life-Picture, the First-born of the whole Creation

in General, of every Creature in Particular. There is a Sweetness, a Delicacy, a Life of created Excellency in the Person of Jesus Christ, beyond what it is possible to express in, or to guess at by any Creature, be it Angel or Man. There is one Glory of the Moon, another of the Stars, another of the Sun. There is one Sweetness, one Beauty of the Creature in these visible Things. There is another Sweetness and Beauty of invisible Things, of Angels. There is another Sweetness and Beauty far different from all these, in the created part of our Lord Jesus.

But thus much for the Person of Christ.

2. The Power of Christ, is the second Thing to be consider'd, and that in three Parts.

1 Part, The Extent. 2 Part, The Efficacy. 3 Part, The Easiness of Christ's Power.

1 Part, *The Extent*. First weigh the Extent of Christ's Power. His Power is over all; for, *Col. 1 17.* you read, *That in him, or by him, all things consist.* Jesus Christ hath all Things within his own Compass; and so he hath by that means an absolute Command over them all.

Chuse Jesus Christ for thy Beloved, and then if thou wouldst have Rest for thy Soul, or Sleep for thy Outward Man, *He can give his beloved rest*, *Ps. 127. 2.* and he can give a Charge unto all the Creatures, that they shall sing thee asleep, that they shall minister Peace and Rest to thee, and shall forbear to disturb or awake thee, till thyself please.

Hester had her Time, when she sat at her Banket of Wine with her great King, and Spouse; Then she might ask to the half of his Kingdom, and he would give it: He that loves Jesus Christ, and abides in his Love, sits perpetually at a Banquet of Wine with the King of the whole World, and may ask, not to the half, but to the whole of the Creation, and obtain it.

2 Part, *The Efficacy*. See the Efficacy of his Power. In the 103d. *Psalms*, v. 20. you read, *Bless the Lord, ye his Angels, that excel in strength, that do his Commands, hearkning to the voice of his Word.* Some point out the Trinity to us in this place of Scripture: *His Word*, that's the Father; the Word of the Father, that's Jesus Christ; the *Voice of the Word*, there is the Holy Spirit, whom the Jews call, *Filia Vocis*, the Daughter of the Voice. The Angels excel in Strength; they are the most potent of all the Creatures; they minister the Will and Decree of God to the rest of the Creation, Governing it under Christ: Yet these Angels hearken to the Voice of the Word; they hearken to the Voice of Christ; they diligently attend upon him; they

they catch at every Sound, that falls from him, that they may immediately fulfil it.

Jesus Christ is the Word of the Father, the Broad Seal of the King of Heaven and Earth: He that hath Jesus Christ in his Heart, carries the Broad Seal of the Great King along with him to all Creatures. No Creature, when he sees it, dare refuse its Obedience to it.

3 Part. *The Easiness.* Behold the Easiness of Christ's Power. Heb. 1. 3. *Jesus Christ is said to bring forth, and bear up all things by the word of his Power.* There is a two-fold Word; the Outward Word in Sound, the Inward Word in the Mind, which is the Thought. Jesus Christ is not ty'd to this outward Word of Sound: As he is a Quickning Spirit, he is above that. But he doth all by the inward Word, by a Thought. Jesus Christ is the Head of the Creation, and rules the Creature as the Head rules the Members. The Head imagines and thinks such a Motion; presently the Hands, Feet and Eyes make the Motion: So Jesus Christ sways the whole Creation by a Thought. He can as easily change the whole Face of Things to thy Person, to a Kingdom, to the whole Creation; change the whole Face of Things from Natural to Spiritual, from dark and vile, to bright and Glorious, as easily as thou can'st think it; nay more, as easily as himself can think it.

3. *The Relations of Christ.* These are two-fold. 1. Relation to God. 2. Relation to thee.

1. *Relation of Christ to God.* Jesus Christ is one with God, and one with the Creature in one, in his own Person. He is *Emmanuel, God with us*, Mat. 1. 32. O how is every Creature-Mercy doubled, and multiply'd an hundred, a thousand-fold, when we take it in the Love of Jesus Christ! For then we have God backing the Mercy, we have an uncreated Sweetness, in a created Blessing. As a Gold-Ring plain, and a Gold-Ring with a great Diamond, differ one from the other; so any Mercy, or Sweetness in the Creature, taken without Jesus Christ, differs from what it is when 'tis taken in Christ, together with Christ. When you take it single, it is a plain Gold-Ring, of no great Value; But when you take it, and take Jesus Christ along with it, He sets a Diamond in the Gold-Ring, He sets the Godhead in a created Blessing. How wonderfully, how unexpressibly doth this add to the Glory and Sweetness of the Blessing?

2. *Relation of Christ to thee.* See the Relation that is between Christ and thee, between Christ and thy Natural Man. Thou art a part of this Creation: Jesus Christ was the Womb in which this Creation first lay, and out of which it came forth. Jesus Christ is the Mother

of the Natural Man, the Parent. *A Mother may forget her Child: But he who is the Fountain of all sweet Relations, the first Father and Mother, he can never forget thee, Isa. 49. 15. He laid thee in his Womb, and issued thee forth from him.*

Jesus Christ is the Head and Husband of thy Natural Man, as he is the Head of the first Creation; as the Woman was brought forth from the Man, so was the Natural Man drawn forth from Jesus Christ. He was the Beginning of the Creature. We say in our common Speech, when a Man seeks a Wife, he seeks a Rib, his other half that Part of him which was taken out of him. Jesus Christ is thy better half; seek him for an Husband, and set thy Love upon him. Love is the uniting Affection. We love Things, because one with ourselves, and therefore we are apt to love self best of all. Set thy uniting Affection upon him, who is most one with thyself, thy first self; cleave then to him. As the Woman was brought again to the Man by Marriage, so let thy Love carry thee again to Jesus Christ, out of whom thou wast first taken. Thus much for this Use, An Exhortation to Love Christ.

The third Use is a Direction how to come to the Knowledge and Love of our Lord Jesus. I shall divide this Use into four Rules.

1 Rule, *Believe.* 3 Rule, *Meditate.*

2 Rule, *Pray.* 4 Rule, *Imitate.*

1 Rule. *Believe on Jesus Christ. All Things are possible, and all Things are certain, if thou canst believe, Mar. 9. 23. Thine Eye shall be open to see Christ; thy Heart shall be open to take in Christ and his Love, if thou canst Believe.*

Look to Jesus Christ with an Eye of Faith. *Cant. 4. 9. Jesus Christ speaks to his Spouse, Thou hast ravish'd my Heart, saith he, my Sister, my Spouse. Thou hast ravish'd my Heart with one Look of shine Eye; so some translate it. The Eye of a Christian, while he is on Earth, is his Faith.*

The Poets tell us of *Prometheus*, that stole Fire out of the Chariot-Wheels of the Sun in Heaven, and brought it down to the Earth: A Look from the Eye of Faith to Jesus Christ, will make many such Stealths, such Ravishments. It will steal the Light of the Knowledge of Christ from the Face of Christ: It will steal a Fire of Love from the Heart of Christ; nay, it will ravish away Christ's Heart, and bring it down to thee. Clasp Jesus Christ with the Arms of thy Faith, and hold him close to thee. This is the Practice of the Spouse. *Cant. 1. 13. A Bundle of Myrrh is my Beloved, he shall lie all Night between my Breasts. Myrrh is a Spice that preserves from Corruption. Our Life here is a Night of Death. We are apt to fill ourselves*

selves with dying Apprehensions, dying Affections, dying Objects! Take Jesus Christ in the Arms of thy Faith, and hold him in the Embraces of thy Spirit, as a Bundle of Myrrh; He shall preserve thee from these Corruptions. In this dying Life, he shall awaken an Immortal Life, and Love towards himself in thee.

This Life in the Flesh is a cold Life. *Wo be to him that is alone; if two lie together, then they have heat: but how can one be warm alone?* Eccles. 4. 10, 11. Christians! How can ye be warm with any heat of Love, while ye are so much alone? So much out of Christ's Company, out of Christ's Arms? If Jesus Christ and thy Soul lie together in the Bed of Spiritual Union and Communion, which Faith makes, thou wilt have heat in thy Affections.

When *David* was old, and they could bring no Warmth into him, he had *Abishag* to lie in his Bosom, to cherish him. *Abishag* signifies the Delight and Delicacies of the Father. When thou seekest the Light of Christ to grow old, and to dim in thee, the Love of Christ to grow cold in thee; then take this *Abishag*, Jesus Christ, who indeed is the Delight of the Father, into thy Bosom by Faith, and he will raise a new Vigour of sweet Discoveries, sweet Affections in thee.

Object. But thou wilt say, here is the Difficulty, to Believe. Alas! how shall I believe in Christ, who know and see so little of Christ, on which I may fix my Faith?

Ans. Take for thy Direction in this Case that comfortable place of Scripture, in *Isa.* 50. 10. *Who is among you that feareth the Lord, and obeys the Voice of his Servant, that walks in Darknes, and hath no Light, let him trust in the name of the Lord.* St. Paul's Story at the end of the *Acts* will illustrate this Scripture: They were in a Storm, their Ship was broken to pieces; but they cast themselves upon Planks and Boards, and so all came safe ashore. Jesus Christ is the Ship; But thou art in a Storm, in a Storm of Darknes and Unbelief, in a tempestuous Night; All the Discoveries of Christ are shipwrecked in thee, broken to pieces: Yet do thou mark what scatter'd Glimpses, what broken, imperfect Appearances, what scatter'd Discoveries of Jesus Christ do at any time float up and down, here and there, in thy Spirit; Thou wilt see some, if thou watch for them. Cast thyself upon these broken Planks, upon the most imperfect, darkest, narrowest Glimpses of Jesus Christ: Thou wilt find, that Jesus Christ by these will bring thee safe to Land, to large and settled Manifestations of himself in thee.

2 Rule, *Pray.* *Joh.* 6. 44. Jesus Christ tells us, *No Man can come to me, except the Father, that hath sent me, draw him.* Behold a double

ble Work of the Father, to bring thy Saviour and Soul together. The Father must send forth Jesus Christ to thee, and he must draw thee to Jesus Christ. Pray then to the Father, that he would send forth Jesus Christ into thy Heart; and by sending forth something of Jesus Christ into thy Soul, draw thee by that means, and by that way into a fuller Communion with Jesus Christ.

Pfal. 2. 8. God bids Jesus Christ to Pray for what he meant to give him; *Ask of me, and I shall give thee the Heathen for thine Inheritance.* If Jesus Christ must ask thee, and every Saint of God, of the Father by Prayer; then certainly he looks that thou shouldst much more ask Jesus Christ of him by Prayer. Ask of Jesus Christ, and he will give thee Knowledge of him, and Love to him.

There are three Ways of Praying. 1. In Spirit. 2. With Understanding. 3. With Words. *What then, saith St. Paul, I will pray with the Spirit, and with Understanding also,* 1 Cor. 14. 15. Neglect none of these Ways of Prayer. 'Tis true, that the first way of Praying in the Spirit without the other two, may have, and hath its Power; but the other two without the first, to Pray with Understanding, to Pray with Words, and not in the Spirit, is of no Value at all. But when they all go together, the Force is oftentimes encreas'd.

The Spirit in Prayer is, as a Spiritual Sun in the Heart of a Christian; the Understanding is like the Light of the Beam that goes forth from the Sun. Words are oft times like the Heat of the Beam, which is reflected by playing, and beating again and again upon the Wall. There is many times great Use and Benefit of Words in Prayer. *Evil Words,* saith St. Paul, Cor. 15. 33. *corrupt good Manners.* On the other side, good Words beget good Manners, good Affections. As 'tis with our Clothes, the natural Heat of the Body warms the Clothes, then it cherishes and strengthens itself by the Warmth of the Clothes. So when the Spirit in Prayer brings forth Spiritual Notions in our Understanding, Spiritual Words upon our Tongues, it again cherishes, and warms, and strengthens, and draws forth itself by those Spiritual Notions and Words.

3 Rule. *Meditate.* Meditate upon Jesus Christ, *Pf. 1. 2.* You have him commended, *That meditates day and night in the law of the Lord.* And then in the 3 v. 'tis promis'd, that *He shall be like a Tree planted by the Rivers of water, which brings forth Fruit in season.* What the Law is in the Old Testament, that is Jesus Christ in the New; for *The Law is the shadow of him who was to come,* Heb. 10. 1. These Expressions then of the Psalmist, in the Language of the New Testament, amounts to thus much; *Blessed is that Man who is day and night medi-*

meditating upon Jesus Christ; he shall be like a Tree planted by the Rivers of water, planted near to the plentiful Outgoings of the Spirit.

The Person of Jesus Christ, is the Channel in which the Streams of the Spirit run along: He that is Meditating always upon Jesus Christ, is like a Tree planted upon the Brink or Bank of this Channel, his Leaves shall not wither, he shall have continually fresh and new Discoveries in his Soul, he shall bring forth Knowledge in its due Season, he shall have the Light and Love of Jesus Christ, always putting forth itself in him, when 'tis Seasonable.

Nourish therefore, and feed your Meditations upon Jesus Christ, and feed them three Ways. There are three Ways of feeding your Meditations on Christ;

1. *Way. Spiritual Communion with Saints.*

2. *Way. Perpetual Converse with the Scriptures.*

3. *Way. The Inward Image of Jesus Christ in thy Understanding.*

1. *Way. Spiritual Communion with Saints.* Feed your Meditations on Christ by Spiritual Communion with the Saints. *Psal. 23. 2. David Prays to his Shepherd: That he would make him lie down in the Green Pastures,* where the Puttings forth, and Growth, and Life of Jesus Christ are most fresh. Seek out those Saints, where the still Waters run along, where the River of the Spirit works after a still manner, but fully and strongly. Delight to converse with these, feed upon the Puttings forth of Jesus Christ, that you meet with there, and so feed upon your own Meditations of Christ.

2. *Way. Perpetual Converse with the Scriptures.* A Saint is an Ordinance that hath this Advantage over the Scriptures; A Saint is a Member of Jesus Christ, a Living Member: But again, the Scriptures are an Ordinance that have their Advantage of a Saint. Tho' the Scripture be not the Life, but the Letter; be not a Living Member, but a Picture; yet they are a Picture of Christ at large, they have in them in the Letter an Universal Discovery of Jesus Christ, in all his Dimensions and Growths, beyond which 'tis possible for any Saint to compass, or grow up too, while he lives in Flesh.

3. *Way. An Inward Image of Christ, set up in thy Understanding.* We, saith St. Paul, 2 Cor. 3. 18. *Behold, as in a Glass, the Glory of the Lord.* This Glass was an Image of Jesus Christ, set up in their Natural Understanding. This was the Principal among those Spiritual Gifts, which were the Dispensations of that Time, of which St. Paul speaks to the Corinthians, *Ye abound in every Gift, wanting nothing, waiting for the Appearance of Jesus Christ,* 1 Cor. 1. 7. It is as if he had said; ye have a full Image of Jesus Christ, set up in your Natural Understanding, according to a Spiritual Discovery of him,
and

and so ye have all manner of Gifts, that flow forth thro' your Natural Man, from this Image ye want nothing ; but are now to wait till Jesus Christ come and swallow up this Image, himself supplying the Place of it.

Of Old, under the Law, the Saints had their Oracles to go to, and consult with, upon all Occasions : The Gospel doth not take away that Priviledge from us. This is the Oracle under the Gospel ; this Spiritual Image of Jesus Christ set up in the Natural Understanding. St. Paul hath recourse to this, and meets in this Glass with the Discoveries of Jesus Christ upon all Occasions.

So should we do, set up this Image of Christ in our Understandings, and go to it not as to Christ himself, but as to the Oracle of Christ, where we are to wait for the Comings forth of Jesus Christ, to be the Men of our Counsels.

Go thy ways then, have this Image always in thy Eye ; In it, and by it converse with Jesus Christ. Draw forth thro' it, the Life, Love, Manifestations of Jesus Christ, by which we may be built up to a fuller Knowledge of him, and to stronger Affections towards him.

3. Rule. *Imitate Jesus Christ.* The more we grow in a Likeness of Christ, the more we shall know him and Love him ; the Lord Jesus in his Natural Being, was the Image of the Invisible God to the Creation. Imitate Jesus Christ in this : *Let your Natural Man be a Testimony of God to the World, an Image of God in the World.*

Imitate Jesus Christ, as he was an Image of God in three Things. These are the three Ways of this Imitation.

1. *Imitation.* Witness to God. 2. Worship God. 3. Work the Works of God.

1. *Imit. Witness to God.* Jesus Christ, *Rev. 1. 5.* is call'd *the Faithful Witness* to God, both in Nature and in Grace : So be thou, let thy Natural Man be so manag'd, that it may be a Witness to God in the World. Be a Witness to God in two Things. Witness,

1. To his Deity. 2. To his Invisibilty.

1. *Witness to God in his Deity.* *Rom. 1. 21.* we read, that by the Things that are made, by Natural Things, the Power, the Godhead of God are made manifest. Jesus Christ the Head of Natural Things, is this Image, or Manifestation of the Godhead in the Things of Nature. Be thou in thy Natural Man, the Likeness of the same Image. Be a Remembrancer to Men, in the World, of a God. *Gen. 4. 8.* Where Cain and Abel walk'd out into the Field, and Discours'd ; in Hebrew there is a Blank Line, as if there were something imperfect : And Cain talk'd with Abel his Brother. The Jews say, that the Discourse which was between them is left out, and that by Tradition

'tis this: *Cain* said, there is no God, no Life to come, no Reward after this Life for the Good, no Punishment for the Evil. *Abel* contrarily gave his Testimony, that there was a God, a Life to come, Reward for the Good, and Punishment for the Evil, after this Life; upon this Contest the Quarrel grew, and *Cain* slew *Abel*.

Let thy Natural Man be this *Abel*, in the midst of a Gain-saying Generation; an Image of God, a continual Testimony to the World, that there is a God.

2. *Witness to the Invisibilty of God.* Christ, as the Head of this Creation, is the Image of the Invisible God: So be thou in thy Natural Man, the Image of the Invisible God. *Rom. i. 20.* you read thus, *The Invisible Things of him, from the Creation of the World, are clearly seen, being understood by the Things that are made.* There are two Words in *Greek* very considerable here, and these Words, naturally and properly Translated, signifie this; the Things that are made in the Creation of the World, do form Images and Notions of an Invisible God, upon the Understanding of Man, and that Man is by these Notions and Images, to look thro' them to this God, as he is Invisible. The two Words *νοήματα καὶ ὁρατά.* the first signifies the forming of Notions and Images upon the Understanding; the other signifies the looking by these Notions and Images, thro' them to the God, who is Witnessed to be, by them, but is Invisible to them

Let the Creation in thee, let the Natural Man in thee, Witness to the Invisibilty of God. Let thy Senses say, there is a God; but he is above our reach, Invisible to us, for we are only Images of him. Let thy Reason say, there is a God, but he is beyond my View, he is without my Compass, he is Incomprehensible to me; for I am but an Image of him. Let all Created Light, Excellency and Power in thee Witness together, there is a God; but this God cannot be seen among us, this God cannot be seen by us; there is no Suitableness and Proportion in us to him; there is that in him, which is beyond all Representation by us. He is in his own Person Invisible, Incomprehensible in us, and to us; for we are only Images, Pictures of him; and the Life can never be express'd by the Picture or Image. Thus let your Natural Man Witness to God, as being an Image of him, like to Christ.

2. *Imit. Worship God.* Maintain continually upon your Spirits a Sense of that Difference, that Distance, which is between God and your Natural Man, as between the Substance and the Image. An Image is the Similitude of the Substance, but in a different Matter and Nature. So say thou continually; God is Strength, Life, Light,

Glory, Blessedness; I, at the top of Nature, am but the Similitude of this God, in a different Nature, in a different Matter, in a Ground of Weakness, Darkeness, Death, Vileness, Misery.

This is the *Worship of God*, which the Scripture every where expresses by a *Fear of God*, that is, to maintain high Thoughts of God, in Comparison with thyself; and low Thoughts of thyself, in Comparison with God, and to walk in this Sense. Thus Jesus Christ speaks, in respect to his Natural Man, *Joh. 14. 28. Ye would rejoyce, because I said, I go to the Father, for my Father is greater than I.*

To lay aside this Distance between the Creator and Creature, to bring the Creature in its Natural Being, into Fellowship with the Creator, is as great a Madness, as for a Man cloth'd with Flesh and Blood, to lie down in Mountains that burn perpetually. For 'tis to lie down in this everlasting Burning, *Isa. 33. 14.*

To take away this Distance between the Creator and Creature, is that Profaneness which kindles Hell upon us: *Isa. 27. 41. Fury is not in me, saith the Lord, who would have set the Briars and Thorns against me in Battle? I would go thro' them, I would burn them together.* To bring the Creature in its Natural Being, into Communion and Competition with the Creator, is to bring Stubble to the Flame, Darkeness to Light. The Light will burn upon the Darkeness, the Flame upon the Stubble, till it have Consum'd it.

3. *Imit. Work the Works of God.* A Shadow moves by the Motion of the Substance. So did Jesus Christ, while he liv'd in Flesh; he spake not his own Words, but his Father spake and wrought in him. The Works of God in thy Natural Man, are the Conforming of thy Natural Man to himself; the Crucifying of thy Natural Man to his Spirit.

The first Work of God is Conforming the Natural Man to himself. While Man was in the Hand of God in Innocency, God made for him a Paradise, and planted two Trees in the Paradise, the Tree of Life, and the Tree of Knowledge of Good and Evil. *The Tree of Life is the Image of God, in its Simplicity and Purity*, taken apart from that Selfishness which is in the Creature: *The Tree of Knowledge of Good and Evil, is the Creature, as it stands in itself*; which hath Good and Evil mixt, the Image of God in it; but intangled, and involv'd in the Darkeness of the Creature, which is that, which St. Paul calls *the Truth detain'd in unrighteousness*, *Rom 1. 18.* God bids Man to feed upon the Tree of Life; to live upon his Image and Appearance, in the Simplicity of it; but to avoid the Tree of Knowledge of Good and Evil, to avoid those Appearances, as they stand in the Darkeness of the Creature, as joyn'd with Evil: For then
the

the Good will but entice him to the Evil, and so to his Death. When a Man comes to a shallow Stream, if he takes of the top of the Water, he takes pure Water; but if he goes down to the bottom, he brings up Water and Earth together, which Mixture makes Mud and Defilement. As a Beam that comes from the Sun is pure; but as it comes to the Earth, it ends in Dust and Darknes: So it is with thee in thy Natural Man. If thou take the simple Image of the Creator, in the Creature, thou then wilt preserve the Image of God in thyself, thou wilt have a Paradise in thy Flesh, thy Natural Man: But if thou dive and sink into the Creature for this Image, taking the Image of the Creature, and Darknes of the Creature both together, thou dost make but a profane Work, a Mixture, which is Defilement and Pollution; thou workest not the Work of God, but the Devil; thou holdest the Truth in Unrighteousness.

Secondly. *To work the Works of God, is to Crucifie the Natural Man.* Mat. 16. 23. Jesus Christ had spoken of being kill'd, and rais'd again at the Third Day; Peter speaks to him, and bids him put it far from him, for it should not come to him. The Lord replies sharply, *Get thee behind me, Satan; thou savourest not the things of God, but of Man. The things of Men are the cherishing, heightning the Natural Life, and Glory of the Creature: But the things of God are the Crucifying the Natural Man.*

Jesus Christ was the *First-born of the whole Creation.* He was the Head of the Creature; He was cloth'd with the Supremacy and Eminency of all Natural Strength and Glory; yet he set not down his Rest there, neither doth he apply himself to build up this Natural Beauty; but chuses rather another Title, *The First-born from the Dead*; to Crucifie the whole Creation to himself, as it stands in its Natural Glory, that he might be the First-born from the Dead. Thus do, as Christ did, work the Work of God in thyself, offer up the Delight, the Strength, the Honour, the Light of thy Natural Man to the Holy Spirit; for the Spirit to change, to burn up, to consume by Death all this of the Natural Man, after its own way and manner: That so by this means thou mayst attain to the Resurrection from the Dead; that thou mayst change Natural for Spiritual Things; that thou mayst receive *Isaac* for the Ram, the true *Isaac*, the Son of Mirth and Joy in the Spirit, for the Ram of thy Natural Man.

Follow Jesus Christ in this, in the Track of his Natural Life, and Death, and Resurrection. Live in the Natural Man, as being a Member of him, as he is the First-born of the Creation. Then die together with him, by his Cross, as he is the First-born of the Creature.

ture. Rise again, and live with him in the Spirit, as he is the First-born from the Dead.

He that considers the Will of the Father, and works the Works of God in his Natural Man, as Jesus Christ did; shall by this Imitation of him, be led into Discoveries of him, into all Enjoyments of Delight with him: he shall know the Works that Jesus Christ did; he shall know them, as they are Spirit and Truth; and so seeing them in a Light of Truth, shall grow up into one Spirit, of Holiness, Love, Sweetness and Eternal Blessedness with them.

The Comforts of a Christian.

On JOHN 16. 33.

These things have I spoken unto you, that in me ye might have Peace. In the world ye shall have Tribulation: But be of good cheer, I have overcome the World.

OUR Saviour is speaking his last Words to his Disciples: So he speaks many sad, many sweet Things to them. Sad Things to forewarn, sweet Things to forearm them.

In this Verse he summs up his last Discourse, and draws it to an End. There are four Parts in it.

1. A Comfort: *In me you shall have Peace*
2. A Caution: *In the World Tribulation.*
3. A Conquest: *I have overcome the World.*
4. A Triumph: *Be of good Cheer.*

These four Parts afford five Doctrins, in which I shall open the Text, and enlarge my Discourse upon it.

This is the first Doctrin: The World is a Place of Trouble, especially to Good Men.

There are four Reasons of this Trouble: *Misery, Sin, Hatred, Absence.*

Reas. 1. *Misery.* The Misery of Men in this World consists of four Parts: *Expectation, Labor, Pain, Shame.*

Part 1. Expectation. Hope and Fear are the two Wheels on which the Life of Man is roll'd along. And these two are the torturing Wheels, on which the Spirit of Man is continually broken. *Solomon* tells us, *1 King: 8. 12. God dwells in thick Darknefs. The Creatures are God's Clothings and Tabernacles.* The World is his Night-Mantle, his Pavilion of Darknefs. The Life of Man is as a Twilight, and uncertain Glimmering of Hope and Fear in this Darknefs. When Light peeps out of this Darknefs, then 'tis Hope; when the Darknefs usurps, and grows upon this Light again, 'tis Fear. Poor Man seeing nothing clear before him, still hopes for some unseen Good, still fears some unknown Evil; and thus between both, by both is still distracted. *Hope deferr'd makes the Heart sick, Prov. 13. 12.*

While a Man ever hopes, never meets with the Happiness for which he hopes; his Life is a perpetual Languishing under a sickly Hope. If Hope be a Sickness, what is Fear? A Death beforehand, or worse, a Hell incarnate.

Fear hath two the worst Pieces of Hell in it. 1. *A Living Death.* Fear is Death, set in Life, to shew the more. As Hell is a Death boil'd up to a Sense of itself, to so great a Height that it touch its contrary, Life. 2. *A Bottomless Evil.* Hell and Fear are both bottomless Pits. The Prospect of Fear, tho' it be shady, yet 'tis unlimited. Darknefs is the Ground, so 'tis Infinite, never terminating nor satiating itself, or the Eye.

There are two universal Forms, which send forth all the particular Shapes, with which the Devil clothes himself. One is a *false Light*; the other a *foul Darknefs*. The Devil in both these conveys himself into the Spirit of a Man, and becomes there a Seed of Death in a double Form. By vain Hopes he grows up to his Form of false Light; By violent Fear he puts forth his ugly Form of grim Darknefs: Both these at their height, and mingled, make the Fire and Smoke of Hell. In this Life they are the Smotherings and Kindlings of it.

Part 2. Labor. Life here is a Rack. Labor is the Screw which winds up upon this Rack. Labor is a part of the Curse. *Gen. 3. 19. In the sweat of thy brows thou shalt eat thy bread.* Sweat is the Straining of Life, which consumes itself to continue itself. If the plain Food of Life costs Sweat; What Sweat, and Blood too, will a Feast, to delight Life, cost?

Solomon complains, *Eccles. 1. 8. All things are full of Labor.* Then he instances, *The Eye is not satisfied with seeing, nor the Ear with hearing.* The Acts of Life in every Sense and Faculty of Man, are as Pangs.

Pangs of Child-birth. They can bring forth nothing but with Throws. To omit the viler Senses: Our Eye and our Ear are tir'd, but not satisfy'd; for as they take in their Objects, they waste their Spirits, and force; like the Flowers, which by spreading themselves before the Sun-beams and flourishing, fade and die. Wit, except it be set on the Rack; Fancy, if it be not put into a Fever, brings forth nothing pleasant or profitable. Reason must be still grinding like a Horse in a Mill, by circular Discourse, to break these outward Appearances of Things to any Fineness of Truth.

Miserable Man travels thro' this Life on a Tir'd Horse, tiring himself to work him on by Switch and Spur. But alas! How great is the Misery, when Man is himself the tir'd Rider, and the tir'd Horse too?

If now you ask the Reason of this Labor in the Life of Man, *Job* gives you an account of it: *Man is born to trouble* (or Labor, *Gnaml*) *as the Sparks fly upwards*, *Job 5. 7.*

There is a Distinction between Sky-Fire and Kitchen-Fire. Sky-Fire is that in the Body of the Sun, and other Heavenly Lights. This is its Element, its Natural Place, abiding in its proper Principle. This therefore maintains itself in its being Beauty and Motion, without Fuel or Toil. The Kitchen-Fire is that below, which springs out of a contrary Principle, Cold and Darkeness, which is in a foreign Place. Therefore this Fire is still fed, still with Difficulty and Resistance struggles upward above the Cold and Darkeness.

In him was Life, saith *John* of Christ, *Job. 1. 4.* Life in Christ is the true Heaven-Fire, which lives in its own Place and Principle with Freedom and full Delight, like Lillies upon the Stalk, *which neither spin nor sow.* But Life on Earth is Kitchen-Fire, it is drawn forth from a Pit, or Mass of Darkeness; Darkeness environing it on every side, as the cold Air doth the Flame. This makes every Moment of Life struggle, and labor to bring forth itself thro' this thick gloomy Shade of Death.

As a thin Stream of Water runs grating and murmuring over a Bed of Pebble-stones; so the Stream of Life flows harshly on, and with Conflict, being carry'd all along upon a Ground of Darkeness; a Contrariety to Life, or Privation being the principal Element that goes to the Compounding of Life in this World.

3. Part. *Pain.* Labor is the River of Life in its Course: Pain is a Violent Storm, which makes Life as a Land-Flood, troubled, impetuous, breaking over its Banks. This Storm thus troubled *Job's* Spirit, and made it overflow its Banks of Patience, when he wish'd *for Strangling rather than Life*, *Job. 7. 15.* As many as the Parts,
Powers,

Powers, Thoughts of Man are in Body or Soul: So many are the Pains to which he is subject, and many more. For every Point of Man's Body hath its several Pains belonging to it.

The Life of Man was at first but a fine White-Rag; since the Fall, the Wrath of God hath taken hold of it, as Fire. Tho' it be not yet burnt to Ashes, 'tis Black, and Tinder; Every Spark struck forth from the Strife of all the Creatures burns upon it with Pain, till it be quite Consum'd.

Solomon saith, *Eccles. 7. 14. God hath set one thing over against another; or one thing near, or one thing above another.* God indeed in this World hath made one contrary clasping and enfolding another. Every thing lies in the Bosom of its Enemy, and hath that Enemy in his own Bosom.

So this *Life is a Compound of Life and Death.* In the State of Innocency they were Balanc'd and Tun'd right: But they quickly past this Balance, and fell to Discord. Now Labor is the Pulse of Life, beating its way thro' Death, to get above it, and exist out of it: Pain is the Power of Death, lifting itself up to devour Life.

4. Shame. *Nothing makes our Happiness liker to that of God, than Glory.* Glory is the chief Joy of God himself: 'Tis the Result and uniting Rebound of all his Excellencies upon himself, like a Circle running its full Round, and ending where it began.

Nothing brings us nearer to Devils in Misery, than Shame. Shame is the chief Torment of Devils. 'Tis the ugly Reflection of all their Deformities and Horrors upon themselves. 'Tis the hateful Image of their hateful selves, ever rising up from themselves, and abiding unmoveable before their Eyes. This is the Fury that makes them worse by the loath'd and frightful Impressions it still makes upon them. This is the Fury that made them to Blaspheme against God, to the ruining of Mankind, the whole World, that all Things might look like themselves.

Shame was a Punishment which prevented the Curse, express in those Words, *Gen. 3. 7. They saw that they were Naked, and made themselves Aprons.* While Man was Innocent, he was cloth'd with Light, Divine Forms did shine forth thro' his Body, as a Transparent Image: Heavenly Proportions, and Resemblances were seen in every Part, each Point of his outward Man itself. Now Man was Naked and was not asham'd. He was Naked in Light, as sometimes you see a Picture of white Wax naked in a Case of clear Glass or Crystal. But when Man fell, now his Eyes were open'd, as the Stars which have their proper Beams in the Day-Light, but enjoying themselves in a Glory of greater, of Sun-Beams; as these Stars, when it is

now Night, look forth by their own single and faint Glimmerings: So were Man's Eyes now open, and he was Naked, as a Channel, when the Tide is gon out, or as the Body is Naked, uncloth'd of all its Loveliness, lovely Proportions, Motions, Lustre, when the Stream of Life is ebb'd forth, and hath carry'd these all away with it.

Now was Man asham'd. Thus Shame is the inseparable, the first, the worst Plague to Sinners. This is as a Ghost or Apparition of one's self, before Death, dress'd up in the Hellish Deformities, Uglinesses, Guilt of all our hidden Crimes, and so perpetually hunting the Man up and down in every Place. We may shut out other Troubles; but while we have Sin, Shame will hunt us into our private Walks, our Closets, our Beds, our Hearts. If we think to cast off Shame, by becoming shameless, in shameful Deeds, we do but encrease the Torment of this Shame, making ourselves Monsters in Grace, by Sin; in Nature, by Shamefulness: So the Reflection becomes more ugly.

To open this Part, I must not leave it, till I have given you a threefold Distinction of Shame. 1. *There is a Shame from a Fear of doing Ill.* This is the Virgin-Blush, the Purple Colour of Vertue's Robe. 2. *There is a Shame for Ill done, with a Desire and Hope to do so no more.* This is, if it be Right and Penitent, a Tincture or Dye in the Blood of Christ; as the first was a Rose of Paradise, of Innocency. 3. *A Shame of Ill done, with Dislike and Despair of ever doing better.* This is the Torment of Devils and sinful Men. This is the Dark-red, the Glowing of Hell Fire in wretched Spirits.

I have finish'd these four Parts of Misery in the Worldly Life of Man. I will now shortly point out the double branch'd Root, out of which this double Stock of Misery grows up: *The Curse, The Cross.*

1. *The Curse. The Earth is Curs'd; saith God, Gen. 3. 17. The Curse is a Cloud of Wrath from God, overshadowing the whole Creation, and casting a dismal Darknes upon it.* All the Eminent and Lovely Things are now in this Cloudy, Curst World; but as Rich Clothes, Rich Language in a Tragedy; or as Sweet-Meats and Scutcheons at a Funeral.

2. *The Cross. The Cross of Jesus Christ is a Fire breaking forth from this Cloud, and taking hold of the World to devour it.* Under the Curse, the World was a House of Mourning: Under the Cross, it is a House of Fire. All the goodly Pictures, and pleasant Things in it, do but feed the Fire, make it greater, and more dreadful. *I am come to send Fire on the Earth, Luke. 12. 49.*

The Curse of it, is to good Men, the Cross of Christ growing up and heightning them.

The Cross of Christ to bad Men, is the Curse of God enlarg'd, and enflam'd to Consume them. *Art thou come to Torment us? Say the Devils to Christ, Matt. 8. 29*

Use 1. *A Persuasive to Patience.* 'Tis the Portion of a Man to endure Misery, while he is in this World; 'tis the Praise of a good Man to endure it patiently.

There are three Glorious *Allurements to Patience*, in the lowest State, *The Will, The Wisdom, The Power of God.*

1. Allur. *The Will of God.* When our Lord Jesus comes into the World, he speaks thus: *Heb. 10. 5. Sacrifice thou wouldst not: But a Body hast thou prepar'd me. V. 7. I come to do thy Will, O God.* Our Saviour teacheth us by his own Example, that we put on this Body, for this End, that we may Sacrifice it to the Will of God. *St. Paul* saith, *That God worketh all Things according to the Counsel of his own Will, Ephes. 1. 11.* But our Saviour here signifies by the laying together of these three Words, *Sacrifice, Body, Will.* That, *the Sacrificing our Outward Man in Sorrows, is peculiarly, eminently, the Will of God.*

Again, when the Lord goes out of the World, he speaks after this manner, *Not my Will, but thine be done, Luk. 22. 42.* Some have thought, the Mystery of Sacrifices to be a Signification, that all Things return to the first Principle of their Being: According to that, *The Spirit returns to God that gave it, and Dust to Dust of the Earth. Eccles. 12. 7.* I am sure, *our Sorrows are sent to teach us this Lesson; that all particular Wills should be swallow'd up in the first and Universal Will, the Will of God. Christ himself learnt this Obedience by the Things that he suffer'd, Heb. 5. 8.*

The Will of God is the Measure of Goodness: The Spring and Sovereign Rule of Loveliness. God doth not therefore will Things, because they are Good and Lovely; but they are such, because he wills them: As the Sun makes the Light-Forms of Things by shining on them. Every Woe of ours is first the Will of God; this Act of the Divine Will seals a Goodness and Loveliness upon them: *Shall I think that a Torment to me, which is a Content to my God? Let me rather give the Lye to my Sense, and to my Reason; than suffer my Will to relish that as Poison, on which the Will of God feasts itself. Or, if my Sense and Reason do assure me, that my Sufferings are true Pains; let me believe there is some great Mystery in those Pains, which is a Pleasure to that Will, which is the first and highest Sweetness.*

O! If we knew how all Loveliness is primarily seated, and born in every Act of Divine Love: How every Act of the Divine Will is first and properly an Act of Divine Love: How every Affliction of ours is first and eternally enacted in this Will: Then would all our Miseries be our Loves and Joys too; as they are God's. Then to wear out our Days uselefs on a Sick-Bed, unknown on a Dung-Hill: To Die this Moment, would be as full and glorious a Life; as to Reign a long Age on a Throne of Wisdom or Power. For one is a Conformity to the Will of God, as highly as the other: And this Will is the largest Stage; This Conformity is the highest Point of Perfection.

2. Allur. *The Wisdom of God.* St. Paul tells us in that fore-mention'd Place: That *God works all Things according to the Counsel of his Will.* There is in the Light of the Divine Nature, a vast and beautiful Frame, Eternal; in which all Things were cast, and contriv'd into their proper Places and Forms, before the World was. This is the Wisdom of God, in which his Counsels were fashion'd. Can you wish, that any Sorrow of yours, were not? This were to wish a Stone pull'd out of this Glorious Arch in the Godhead, this Eternal Contrivance; to the lessening of the Beauty and Strength of the whole Work.

This is the Book of which Christ speaks, *Matt. 26. 24. The Son of Man goes as it was written of him.* Which is true of every Son of Man, in every Step which he takes, into Grievs or Joys. And again, *Heb. 10. 7. In the Volume of thy Book 'tis written of me.* Every Minute and Motion of our Lives, whether it be sad or pleasant, may say thus to us: In the Volume of that Book was it writen of me. Every Black and White Line which was drawn in my Life, was first Recorded in the Folds of Eternity; it was first a Lineament in the Face of *Solomon's* Matron, the Wisdom of God. Wouldst thou have a Scar left in that everlasting Beauty, that thou mayst escape a Wound upon thy Heart?

Nay, God hath made *his Work perfect in Judgment*, Deut. 32. 4. He hath so order'd all Things in his Decree, he hath made all Things so of a Piece, that the Glory of the whole depends upon each particular Circumstance; because the Work is wrought in Judgment, with an exact Contrivance. If any one Sigh, Tear or Touch of Pain, which is now in thy Life, were wanting there; the Plot of thy Life, so of the World, so of Eternity itself, were spoil'd.

Suffer cheerfully, because thy Sufferings are curiously laid into thy Being, to the Universal Being of Things, borrowing and lending a Force and Lustre with all.

Suffer cheerfully, because the whole Frame of God's vast Work of Glory leans on every Grief of thine; as a Globe on each Point in it, when it runs along. Or as the Sea, which *Solomon* made, stood upon twelve Oxen: Take away any one Grief, or sad Hour out of thy Life; and you take away the Foot of an Ox, on which the Sea of Things stands; the whole halts.

Suffer cheerfully upon these Considerations, and thou art in thy Sufferings a Martyr, for the Plot of thy particular Life, for the Beauty of Divine Wisdom, for the whole Frame of Things in Time and Eternity.

3. *Allur. Power of God.* There are two eminent Things in the Power of God. 1. *To hide Glory in a Grave.* 2. *To change Grief into Glory.*

1. *To hide Glory in a Grave.* This is one chief Part of the Mystery in Christ's Cross: Eternal Life was laid up in Death. Why sink I so under my Sorrows? A Heavenly Beauty may dwell under this Mourning Veil.

Our Saviour saith, *Joh. 12. 24. Except the Seed die, it remains alone.* My Heart in these Afflictions, may be as Seed. A Seed in its narrow Compass, in its black and perishing Form, may have the large Proportions, Beauties, Fruits of a flourishing Tree lapt up in it. So may Glories and Joys of great Growth and Varieties lie bound up in my straitned, darkned, dying Heart; as in their Seed.

Some entertaining Strangers have entertain'd Angels. While thou entertainest the Sorrows of a Man, the Joys of Angels may come disguiz'd in the Habit of those Strangers.

2. *To change Grief into Glory.* Not only so, but we glory in Tribulation. *V. 5. Because the Love of God is shed abroad in our Hearts;* *Rom. 5. 3. God is Love,* saith *St. John: Darkness is as the Noon-Day* before him, saith the Psalmist. God is Love, the Center of Loveliness. As all Things like several Lines run into the Center, from contrary Parts in the Circle of Things; They become one undivided Loveliness here. They retain all their distinct and proper Forms in this Center, that there may be a variety in Beauty. They cast themselves all into the same Form of Glory, that there may be a Unity of Beauty, an equal, universal Loveliness every where.

When the Power of God draws a Man into this Secret of Love; all Things have the same view to him, and to God. His Miseries are but Joys in several Dresses. The Name of a King and a Begger may be compos'd of the same Letters. Astronomers tell us of Lions, Bulls, Virgins, Scorpions in Heaven: All these are Stars cast into divers Figures. Sit not Melancholy under the Shadow of any Grief; the

Power of God in a Moment can give thee such a Discovery of Things; that thou shalt see Misery and Happiness, Life and Death, to be the same Elements, the same Principles of Divine Glory, cast into several Shapes.

I return to the second Reason of *Man's Trouble in this Life: Sin.* *Sin is an unquiet Sea There is no Peace to the Wicked, saith my God: But he is as the Waves of the Sea foaming,* Isa. 57. 20, 21. The working Waves beat upon their Shear, dash one with another, fly foaming upward in the Face of the Sky: So Sin jars with all Principles of Truth and Goodness, jars with itself, jars with a Sinner.

1. *Sin jars with all Principles of Truth and Goodness.* Joh. 8. 44. *The Devil is call'd a Lye and Murderer.* Sin makes him a Lye; because it is contrary to all Principles of Truth; a Murderer, because 'tis contrary to all Principles of Goodness.

If there be any one Beam of Truth in your Hearts, when you are about to Sin, this will glare and spread its Light in the Face of Sin, to daze it. Sin will grow big and black upon this Beam, to devour it. In the mean time the poor Heart languisheth under this Division. So a longing for *Naboth's Vinyard*, a Light shewing the Shame of taking it by Force, made *Ahab Sick*.

If there be a Spark of Goodness in thy Heart, when thou art about to Sin; Sin will blow to put it out, or rake it in the Ashes of Sensual Sloth: This Spark of Goodness will glow and strive to warm thy Heart, to a kindly Sense of itself, that it may shake off the deadly Viper.

Now thy Heart is as a Cloud; Goodness and Sin, are as a hot and cold Vapour fighting in it: Sin strives to imprison and keep in the Powers of Goodness; these struggle to shine forth, and be at Liberty. The Conflict of these begets a Tempest, and rends the poor Heart in Pieces.

You must put out all Sparks of Truth or Goodness in your Spirit, before you can Sin quietly. Neither can you then Sin quietly. For,

2. *Sin jars with itself.* Divines say, there is no Perfect or Supream Evil. The Rule and End of all Motion is Perfection. Sin is broken and imperfect, therefore an unquiet Thing. 'Tis a known Rule; There can be no Proportion or Harmony, where there is no Order: There can be no Order, where there is no First or Last, no Beginning or End. There can be no Beginning in Sin, for 'tis the first Departure from the first Principle of Being. The Scriptures set forth Sin by *a forsaking of God*. There can be no End in Sin; for 'tis a Contrariety to the last and highest End of all Things, the Glory

Glory of God. *All have sinn'd, and saln short of the Glory of God, Rom. 3. 23.* There can be then no Order, Proportion, Harmony, Peace in Sin.

Sin is a Transgression of the Law (*ἀνομία*) 1 Joh. 3. 4. The Word signifies thus much: Sin is a Disorder, which hath no Rule, no Conformity, no Measure in it. All the Delights of Sin, are Distempers: All the Musick of it, harsh Discords.

Sin is the first and highest Discord: A Discord of Spirits: A Discord between a created, and uncreated Spirit. All Discords in the Elements, and Elementary Things, are but low Effects, and Shadows of this ugliest Discord.

3. *Sin jars with a Sinner.* Sin suffers a Soul to have no quiet Breathings in the Pursuits of it. *They sleep not, except they do mischief, Prov. 4. 16.* No Ague or Fever fills a Man with such restless Tossings, such inward Burnings, as a Fit of Ambition, Lust, or Passion.

Sin suffers a Man to have no Satisfaction in the Accomplishment of it. Vanity is compar'd to the Dream of a Feast, *Isa. 29. 8.* The Act of Sin is, as the awakning a Man out of a pleasant Dream, when he is just coming to the end of his Dream, the Top of the Pleasure: *Sin is like a Feast of Witches;* the Act is the Discovery, at which all vanishes.

Sin suffers a Man to have no Rest after it. *The wicked flees, when none pursueth, Levit. 26. 17. Prov. 28. 1.* Sin applies itself to the Soul, as the Man to the Horse in the Fable. At first it stroaks and allures her with rich Trapping: But when Sin hath once mounted the Soul, then it claps its Spurs deep in her Side. She flies violently from place to place; but still the two bloody Spurs of Shame and Fear stick in her; the Black-rider Guilt is on her Back; which she can never cast off.

O! the Misery of those, who must never more know the sweet and sound Sleeps, for the Care of committing some Sin, in which they are engag'd; or the Guilt of some Sin already committed. So much for the second Reason.

Reas. 3. *Hatred.* This is the third Spring of Trouble in the World. Divines dispute, what the Fire in Hell is, that works upon Spirits. Is it not Hatred? This is the Fire of Spirits, of Hell. *David complains, Psal. 57. 4. I dwell among Men set on fire.* What was this Fire? Hatred. *Their Tongues, saith he, are Swords.*

There is a Fire of Heaven, a Fire of Hell. The first is Love; The second pours Coals of Fire on their Head, *Mat. 5. 44. Rom. 12. 20.* The second then is Hatred.

There

There is a Tongue of Fire from Heaven, and from Hell. The first is a Discovery of Love: Love expressing itself in its own Language. So the Apostles had fiery Tongues resting upon them, when they were to publish the Mysteries of Love in the Gospel. The Tongue of Fire from Hell, is Hatred venting itself. This is a Tongue like a Fire-Coal, which blacks and burns every thing it touches. Of this St. James speaks, *Jam. 3. 6.*

St. Paul describes the State of Men in the World after this manner, *Tit. 3. 3. Hating one another.* I have seen a Picture of Hell, where Devils are about the Fire, casting Souls into the Flames. Such a Picture of the World is this: Hating one another. There is only this Difference: Men in this Picture of Hell, are the Devils one to another. In this they agree; there is the same Fire in both Places, mutual Hatreds.

But besides the Hatred of all Men one to another, there is a special, an united Hatred of all Mankind against Good Men. There are two Reasons for this Hatred; one, because they are Strangers; another, because they spring from a contrary Principle. Christ gives both these, *Joh. 5. 18, 19. and 1 Joh. 3. 1. The World knows not you, because it hath not known me, nor the Father. The World hates you, because you are not of the World.* The Divine Principle of good Men, and the Natural Principle of Men, are as two Vapours, one descending, the other ascending, which beget a Whirlwind, tearing up Persons, Countries, whole Nations.

Use. An Exhortation to Humility. Nothing is so improper as Pride: Nothing so proper as Humility, in this World of Sin and Trouble.

Pride, in this State of Things, is Vain, Loathsome, Stubborn, Wretched.

1. *Pride is a Vain Thing.* The Apostle, *1 Joh. 2. 16.* ranks *Pride* of Life with the vainest and foulest Things, *Lust of the Eye, Lust of the Flesh.* The Folly of Pride is elegantly set forth in that Expression, *Pride of Life.*

Our Life is a Vapour, *Jam. 4. 14.* Pride is the enflaming of this Vapour: So Pride of Life makes Life as a shooting or falling Star, a shining Slime, which by its Lustre doth but point out its Fall and Filth.

2. *Pride is a Loathsome Thing.* We have now only the Snuff of Life: The Flame of our Candle was blown out then, when we fell from our Innocency. Pride is the Glowing and Burning of this Snuff, which is unsufferable.

What hath Man to be proud of? Sin, Shame and Sorrow. Will he dress up these, and set forth himself in them? Such a Pride is like the Offering of the *Philistins* to the Ark, 1 Sam. 6. 4. Their Mice and Emerods (the shamefullest Disease of the shamefullest Part) their Plagues and Sores form'd in Gold. Such is the Pride of Man: A setting of his Shame and Misery in Glory, to make it more Eminent.

3. *Pride is a Stubborn Thing.* The End which God aims at in all our Trouble is, *To hide Pride from Man*, Job 33. 17. Will a Bladder, when 'tis pierc'd full of Holes, still swell under the Feet of him that tramples upon it? But Man still puffs himself up with windy Conceits, when God pierces him thro' with many Sorrows, and tramples upon him with the Foot of his Displeasure.

4. *Pride is a Wretched Thing.* Jam. 4. 6. *God setteth himself against the Proud.* (*ἀντὶ τὸ ὑψαίρει*) A proud Man wagem War against God. *The Design of God by Christ is to be all in all*, 1 Cor. 15. 28. A proud Man will be something, nay all too. God must be content to have another all besides himself, or himself to be somewhat less than all; or else he must ruin a proud Man. God, and a proud Man, are like two Circles, spreading themselves one towards another upon the Face of the Water; one must break in upon the other, and swallow it up.

There is nothing so proper for Man in this World, as Humility. Humility takes away the Sense of Trouble. Humility sweetens Sorrow, makes it a Sacrifice, sets a Man above it,

1. *Humility takes away the Sense of Trouble.* Humility in Christ is express'd thus, Phil. 2. 7. *ἐκένωσεν, He emptied himself.* Humility is the emptying of Man into God, that a Man in himself is left only the Shadow of himself. The Strokes of Sorrow fall upon him, as a Shadow, making no Impression.

Humility is express'd by *being planted into the Similitude of Christ's Death*, Rom. 6. 5. A Flower breathes forth its Sweetness and Beauty into the Air, leaving itself a wither'd Thing: So an humble Saint breathes forth all his Joy, Beauty, Life into Jesus Christ. He remains faded and dead. Now Joys and Grief in this World is all one to him; as 'tis to a dead Man, whether Enemies fight, or Friends dance over his Grave; for he now in his outward Body is no more than his own Grave.

2. *Humility sweetens Sorrow.* Sweetness consists in a Suitableness. An humble Man walks continually in a Sense of his own Vileness: So he looks upon every part of Pain or Shame, which he acts in this World as proper to his Person. The Suitableness between his Sufferings

rings and his Sins, make his Sufferings sweet to him. *Every thing is beautiful in its season*, Eccles. 3. 11. He sees Sorrows in this sinful Lite to be in Season, and so Beautiful, as Joys in Heaven; like a Mountain of Snow, which is as proper a Prospect in Winter, as a Garden of Flowers in the Spring.

This Temper God calls, *Levit. 26. 41. A Man's accepting of his Punishment.* An humble Man lets down the Strings of his Spirit, and by a Sense of his Sins tunes them to his Sorrows: So his Sorrows upon his Spirit become a sweet, tho' melancholy Musick to himself and God.

3. *Humility makes Sorrow a Sacrifice.* *My Son, Give Glory to God,* said Joshua to Achan, Josh. 7. 19. He that hath low Thoughts of himself, large Thoughts of his Sin, acknowledgeth the Justice of God in his Misery; so he makes his Heart a Burnt-Offering in his Grief to the Glory of that Justice.

4. *Humility sets a Man above his Sufferings.* An humble Man seeing a Suitableness between his Sin and Sorrow, sees a Sweetness in it. This Stream leads him to the Spring of Sweetness, which is God. Into this Spring he casts himself. He that sees his Evil of Sin deserving the Evil which he suffers, beholds a Divine Justice in his Sufferings, and a Divine Glory in this Justice; unto this Glory he gives himself up to be comprehended by it. He that discerns a Proportion between his Corruptions, and his Calamities, sees the Wisdom of God. In this Wisdom he discovers an Infiniteness, in which lye Millions of rich and curious Contrivances for every Case of Doubt or Distress. To this Wisdom he commits himself.

Thus an humble Man, creeping below himself and his Misery, creeps up among the Attributes of God, and hides himself there, having Rest from Trouble. Thus while he abides quietly on the Cross, Christ, as a Tree of Life, grows up out of it, and spreads himself into a Paradise round about him, while he is yet hanging upon the Cross.

Reas. 4. *Absence.* There are three Things in this Reason. *The Absence of Excellent Things. Of Excellent Persons. The Sense of this Absence.*

1. *The Absence of Excellent Things.* These are three.

1. *A clear Light of Truth for our Minds:* A Light, that may fill our Understandings from the Bottom to the Brim: A Light, that may leave no dark Corner in our Souls for Suspicion or Doubt to lurk in. We read of a Heavenly Jerusalem, where the Sun shall not be the Light, nor the Moon, but God. The Angelical Light, moveable and circling, carrying a Night, as well as a Day, about with it, is the Sun

Sun. The Moon is the Waxing or Waining Light of Human Discourse or Reason. Our twinkling and glimmering Senses are the Stars. These all have an unsatisfying Light, leaving large Spaces for Darkness and Uncertainty. There is a Place where these abide still, but as a Candle burns in the Day-light. None of these shall be the Light of that Place.

A Light, in which there is no Darkness : A Light, which satiates the Soul, passeth into every Cranny, and surpasseth all its Capacity : A Light, which comes in with a Glory, triumphing over every kind, every degree of Uncertainty. This is God. This is the Light of this Place.

But alas! This Light and this Place are above us, far remov'd from our Sight, while we are in this Life : For this is the *Jerusalem*, which is above, *Gal. 4. 26* :

2. *A compleat Power of Goodness for our Wills.* Enter thou into thy Master's Joy, saith Christ to the good Servant, *Mat. 25. 21*. In this World we only take in some single Drops of Joy. But, where Jesus Christ is, the World is all a Joy-World. The Light that shines there is a Face of Delights. The Rivers are Gladness. All Things are Pleasures in the Abstract, or Life. Here Goodness in its full Latitude opens itself, answers the Will in all her Variety of Motions, and gives Rest to all. Here Goodness at once, as a Sea, fills and overflows a Man.

But we enter not into that World, till we go out of this. We have now so much of those Joys, in Shadows and Tastes only, as makes us long for them, and languish in their absence.

3. *A perfect Height of Glory for the Spirit of Man.* The Spirit of Man is so ambitious after no Content, as that of Glory. How many Ruins and Down-falls doth it venture to come to the Top of Glory? Yet while it lives on Earth, 'tis mock'd with airy Shapes of Glory, which while it catches at, it grasps nothing. 'Tis tormented with a Dream of Glory, which suffers it not to rest ; but it can no where meet with the Substance of that, which it sees in its Dreams. We must be taken up out of this World, before we can be taken up into true Glory, *1 Tim. 2. 16*.

These are the three Excellent Things, which make Men troubled in this World, by their Absence.

The Absence of Excellent Persons is the second Part of this Evil. The Excellent Persons are Angels: Perfect Spirits, Jesus Christ, God.

1. *Angels.* Each Angel is as a new World in himself. For as a Garden is more fresh and glorious in a lively rich Fancy, than in
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itself,

itself, and becomes as so many several Gardens, varying their Beauties in various Fancies: So is the World in every particular Angel. Therefore Divines say, that Angels know Things by Intuition, not Discourse. That is, they have constantly an universal View of the World in themselves, in the Light and Glass of their own Being.

Particular Angels are Particular Thrones. They are styl'd Thrones, Col. 1. 16. There are Millions of these Angels: But they are on Mount Sion, Heb. 12. 22. This is the Jerusalem above, Gal. 4. 26. They are all absent from us, while we are here below.

2. *Perfect Spirits. Spirits of just Men made perfect* by their Departure out of this World, Heb. 12. 23. Every one of these is a King mounted upon these Thrones, the Angels, and so riding upon the Circuit of new Worlds. Christ promiseth the Saints, that when they die, *They shall sit with him upon his Throne, as he sits upon his Father's Throne*, Rev. 3. 21. Heaven (the Heaven of Angels) is the Throne of God. God rides upon the Cherubims, Psal. 18. 10.

We lose the Company of this Troop of Kings in Glorious State, while we are on Earth, and they in Heaven.

3. *Jesus Christ, the Head of all these Angels, and just Spirits.* He, who draws up all their lesser Glories into the Glory of the Godhead, and makes all richer. He, who lets forth the Light of the Godhead into them all, making that which was before Angelical, now to be Divine. He, who makes every single one a Union; that now in each Angel you see God, and an Angel in one; in each Spirit God, and that Spirit mutually enfolding one the other. - This is He, who is gon up from us into Heaven, and is there hid with God, whose Absence is a true Fast, or a Starving rather to us, Mat. 9. 15.

4. *God, the Ground, the Light, out of which all these other Persons rise, in which they appear, by which they are quickned and heightned.* This God is a God, hiding himself from Men in Flesh.

Thus we pine in this Life, being absent from those Blessed ones.

3. *The Sense of this Absence.* This declares itself in three Things.

1. *Things without us, make offer of Content to us.* While we still catch at these, expecting Satisfaction from them, yet still are disappointed; we declare, that we inwardly believe there is such a Thing as Happiness somewhere, tho' we cannot find it here. *Man walks in a vain Show*, Psal. 39. 6. These Vanities are a Show of Happiness, which seeing we do not see. *Worldly Vanities do at once hide, and shew a perfect Happiness.*

2. *Within us Hints and Images of Blessed Things, Blessed Persons are ever springing up.* These are inborn Measures of all Truth and Goodness to us. By them we know Beauty, when we see it; and Musick, when we hear it, without any to tell us; This is Beautiful, or this Sweet. These make us sensible of Defects, and so unsatisfy'd with all Things below. These are always laboring in our Spirits, making us restless, till they meet with something, which may exactly answer them, which may draw them forth in their own proper Shape, and full Proportion.

You will say; These are Fancies. Grant they be. Can there be a Shadow, and not cast from some Substance? Was there ever Image without an Original? These Reflections upon Fancy (if they were no more) shew that there is a Sun shining somewhere. *He that made the Eye, shall not he see?* Psal. 94. 9. He that forms the Fancy, and these Images of Beauty in it, shall not he have the Images of perfect Beauty and Bliss living in himself?

But however, thus much this Conviction amounts to, that a Man may as soon put out the Lights of Sense, put off his own Being and himself, as put off this Sense; that there is a State of all perfect Things; that all Things are imperfect in this Life.

3. *Who is there, that doth not sometimes make a Retreat into himself, and about himself?* Do you not then meet with some Glimps, some Touch of Divine Things coming forth to meet you, as the Sheet let down to *Peter*? When these are taken up, and you let down again, again enclos'd with the Darkness of this World, do ye not faint to think upon those Blessed Sights? *My Soul* (saith *David*) *saints within me to think upon the Land of Jordan*, Psal. 42. 6. I will conclude this Head with a Story. A good Woman having lain in a Trance three Days, when she first awoke out of it, utters these Words: *My God, If there be such Things with thee, what do I here?*

Use. *Be Holy.* Holiness frees you from the chief Trouble of this Life, which is Sin. Holiness sweetens Sorrow. Holiness takes away the Distance between Heaven and Earth, makes those absent Glories in a real manner present with you.

There is in Holiness a three-fold Covert from every Storm.

1. Covert. *Holiness makes us Spiritual.* Holy and Spiritual are the same in Scripture: *That that is born of Spirit, is Spirit*, Joh. 3. 6. Holiness exalts and sublimates a Man into Spirit. A Sword may wound, Fire may burn, Enemies may find out an Angel, as soon as this Man, who hath made his Retreat, and drawn in himself from the Fleishly, to the Spiritual Part of Things.

2. *Holiness makes a Man Heavenly.* The second Man is the Lord from Heaven. As he is Heavenly, so are they that are Heavenly, 1 Cor. 15. 47, 48. This Heaven which we see, hath the Principles of all Contrarieties, which are on Earth, Heat, Cold, Drought, Moisture; yet there are no Sickneses or Strifes, because all are bound up in a Harmony: So Life and Death, Peace and War, Sicknes and Health, which trouble all the World, unite, agree and weave themselves into Heaven, to a Holy Man.

3. *Holiness makes a Man Divine*, like to God. Mat. 5. 48. *Be ye perfect, as your Father in Heaven is perfect*, that is, be Holy. God dwells in thick Darknes, 1 King. 8. 12. yet in that Darknes he himself is Light to himself. *There is not the lowest Thing, which hath not God in it*; for God fills all: Yet as the Sun-beams fall on a Dung-hill, and are not polluted, but shine on the Dunghill; so God is still himself to himself, high and glorious in the lowest Things. A Holy Man hath this of God, this Divinity in him: Let the Air be thickened with Smoke, and Weapons over his Head: Cast him into the Hole of a Prison: Let the Darknes of approaching Death be as a Pavillion round about him: He is Light in the midst of these; a Light reflecting itself gloriously from them: Ephes. 5. 8. He dwells in a Habitation of Joy, *God is his Dwelling-place*, Psal. 90. 1. He dwells in God, as God dwells in himself; he sees all Trouble as slight Clouds, at a great Distance, wracking over his Head, having only the Forms of Bears, Lions, arm'd Men in them. Thus Holiness hath a three-fold Covert from every Storm.

I shall now propound Nine Helps to Holiness. Three from Sin. Three from the World. Three from God. 1. *Three from Sin.*

1. *Look upon Sin in the Rise of it.* See its Beginning in a Departure from the sovereign Principle of Truth and Goodness. Can you chuse now but Curse this hateful Thing, which in the Birth is the first Breach of the first Unity? Can you trust, can you love that, which is the highest Contrariety to the highest Truth and Goodness? Can you expect Life or Joys from the Fountain of Lyes and Murders? As a Vapour rising from below, and getting upward to cloud the Sun; so Sin springs up from the lowest Depths, and basest Part of Things, to darken the Face of God, whence all the Influences of Life and Delight flow.

2. *Look on Sin in the back Part of it.* Sin is as the Man riding on the Black Horse, having Death and Hell following him, Rev. 6. 8. As a Devil is painted with two Horns on his Head, and Cloven Feet; so Sin hath two Horns on his Head. His Beginning and upper Part is Division from God, Enmity against him. Sin hath Cloven Feet:

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His Ending and lower Parts, are Division in itself, Distraction and Destruction itself.

3. *Look on Sin in the Blood of Christ.* Sin hath Murder'd your Brother, Father, Husband, Friend, all in one Jesus. Sin hath insulted with Cruelties in his Wounds, trampled in his Blood, who Died for Love of you.

2. *Three Things from the World.*

1. *Abstain from Worldly Delights.* Watch and be Sober, 1 Thes. 5. 6. We have the Principle of Life in us, for the most part in Sensual Pleasures; as a piece of Gold in the Dirt; as the Sun in a Cloud; as the Brain or Fancy in a Mist or Fumes. Wipe the Dirt off the Gold, scatter the Cloud from before the Sun, the Mist on the Fancy; chase vain Delights out of the Soul: All these will shine in their proper Beauties.

2. *Endure the Troubles of this Life.* Troubles are like the Workings of Beer or Wine; They spend the Windiness and Froth of your Spirits; they clear and purify your Spirits, if your Spirits be not stirr'd with Passion, which mingles and confounds all again. *He that endures to the end, shall receive a Crown of Life,* Revel. 2. 10. Purity or Clearness of Life, is the Crown of Life; as Brightness of Light, is the Crown of the Day. Trouble works Life to this Purity, if we indure them constantly.

3. *Love not the World.* The Love of the World is Enmity with the Father, 1 Joh. 2. 15. Jam. 4. 4. Fire mounts upward, because the cold Air round about suffers it not to spread into a Circle here below. Your Love hath an active Power; if you suffer it not to spread and enlarge itself towards the World, it will ascend with a fiery Point, and pierce thro' the Bosom of God. An Eternal Divine Principle is lodg'd in every Heart: It stays, loses itself, forgets its own glorious Country; being fed with the Appearances of this World. Take it off from these, 'twill return into itself, awaken the Remembrance of Eternity, and the Divine Nature within itself, and so make haste to return thither. *When I awake, I am ever with thee,* Psa. 139. 18. 3. *Three from God.*

1. *Think of God as the best and greatest of all Things.* I will exalt him, because he hath known my Name, Psa. 9. 14.

Let not the Name of God be as a Cloud over your Heads, shadowing all about you; or as a dark Corner to Children, in which they fear Bug-bears. This is that which we call God; *Pulcherrima rerum*, the best and greatest. The best of Beauties and Joys. The greatest in Sweetness and Love, as well as in Wisdom and Power. Such Thoughts of God will make you run often into his

Arms,

Arms, love to be familiar with him, and long to be like him. This is to be Holy.

2. *Think of God, as all Sweet, all Love. Fury is not in me, Isa. 27 4.* The Sun is ever bright, and sending forth Beams. If there fall Darkness or Rain upon us, 'tis from a Cloud interposing between him and us. God is all Sweet, ever overflowing with Sweetnesses, as he is in his own Person. If Terrors and Miseries fall from the Cloud of Flesh and Sin, veiling God from us; tear this Veil, and God bearks forth all in Loveliness and Love upon you.

3. *Think of God, as your Father and Original, the Everlasting Gospel: Fear God, who made the Heavens, Earth, Sea, and Fountains of Waters; All particular Essences or Beings, Rev. 14. 6, 7.* This is the great End of the Gospel, to discover the dear Relation, which is between God and the Creature: That Man may believe God to have a Natural Affection, working Bowels, a Father's Love towards him: That Man may have a Natural Affection towards God, and a Confidence in him. Remember God is your Original. You can never have Rest, nor grow up to be fill'd with the Fulness of your first Image and Pattern, till you return to your Original and Rest in God.

Use. 2. I conclude this Doctrin, as I begin it, with a perswasive to Patience. I will make use of two Arguments. The Sufficiency. The Enlargement of your Spirit.

1. *The Sufficiency of your Spirits is discover'd by Sufferings, 1 Pet. 1. 7. The Trial of your Faith is much more precious than that of Gold which perisheth, and yet is try'd by Fire.* Pure Gold looseth nothing of its Weight or Lustre by Fire. If in the midst of Affliction you lose nothing of the Weight or Gravity, Lustre or Cheerfulness of your Spirits, then are you Divine. The *Heathens* had a Fable of one of their Gods, who taken and bound in Chains, would turn himself into many terrible Forms; a Bear, Lion, River, Fire. But, if you unaffrighted held him fast Bound, he would return to his own Beautiful Form of a God, and in that converse familiarly with you. Thus Man in his Original Form is Divinely Beautiful; but fallen into Sin, and bound in Chains of Sorrow; he is cast into many Forms of Unquiet and Terror: If he endure these Bands patiently, at the End of all, his own proper Eternal Form breaks forth Gloriously. Take heed of Choking the Word of God with the Cares of this Life. God, Christ and Heaven are within; who knows in what Sweet, Beautiful, Glorious Appearances they would come forth, and shew themselves to thy Spirit, if the Passages of thy Soul were not stoppt with Worldly Objects?

We are partakers of Christ, If we hold fast the Confidence of our Re-joycing to the End, Heb. 3. 6.

It a Loss of Estate or Life come upon us in our own Persons; and this impair not our Cheerfulness: If Wars drown the whole Kingdom in Blood, and this overtake not our Courage: If an Universal Fire destroy Heaven and Earth, Sea, and this take not away our Confidence: If we stand upright in the midst of particular Publick and Universal Ruins, then is it manifest, that the Spirit which is within us, is greater than that Spirit, which is within the World; that we are indeed Partakers of the Divine Nature.

2. *The Enlargment of our Spirits, Heb. 2. 10. Christ, our Captain, was made perfect by Sufferings. How? See Ephes. 4. 9. What was this, that he ascended, but that he descended first, that he might fill all? This discover'd the whole Circle of Things, the Dark, as well as Light Part, with himself.*

If Patience have its perfect Work, it will make us Perfect, wanting nothing, Jam. 1. 4. A cheerful Constancy in Suffering will make our Circle full.

The Globe of the World is half Night, half Day. A Christian by suffering becomes a compleat Globe of Things, having the Hemisphere, the Compass of Darknefs, as well as Light. It is the Expression of a Heathen: *If I should not endure Affliction, the one half of Things would be unknown to me.*

Philosophers ador'd the Night, accounting it to have some great Mystery and Deity in it. The Night of Christ's Cross hath very much Mystrious and Divine in it. *They that go down into the Deep, see the Wonders of the Lord, Psal. 107. 23. 'Tis true of a deep of Woes, as well as Waters. He that is content to enter into the Cloud, and the saddest Retreats of it, meets with Wonders and Secrets of Glory.*

They that Travel to the Southern Parts of the World, see Stars, and a Face of Heaven, with which we are unacquinted. When God leads us into the sadder Part of Things, he discovers to us Beauties, Constellations of Excellencies unknown in a State of Pleasure.

2. *Doctrin. Happiness is a Peace. The Doctrin is Founded upon the Opposition between Peace and Tribulation in the Text: In me you have Peace: In the World you shall have Tribulation.*

The manner of the Scriptures, and Jews, was always to express all sorts of Happiness by Peace. The Apostle speaks of *Preaching Peace by Christ, the Lord of all, Acts 10. 36. All that is good for this*

this Life, for Eternity, which comes by Christ is wrapt up in this sweet Word, Peace.

When the Jews first met, this was their Salutation, Peace. So it appears by that: *Mat. 10. 12, 13. When you enter into a House, Salute it: If it be worthy, your Peace shall abide in it.* So Christ coming down from Heaven into the midst of his Disciples, Salutes them with Peace, *Luk. 24. 36.*

When they took their Leaves, this was their Farewel, Peace. So our Lord to the Woman, *Mar. 5. 24. Go in Peace.* So he takes his leave of his Disciples, *Joh. 14. 27. My Peace I leave with you.* All the good Things, with Friends, Dearest, Divinest Friends can wish one to another, when they meet; when they part, is express'd by Peace.

I shall draw the Reasons of the Point from three Heads: The Name: The Nature: The several Orders of Peace.

1. *The Name of Peace.* The Scripture useth two Languages; Hebrew, Greek.

1. The Name of Peace in Hebrew, *Shalom*, signifies Originally, Perfection. The most accomplish'd with all Perfections, that ever was among Kings or Men; for a meer Man, since the Fall, was nam'd Solomon; the Man of Perfection or Peace: The Type of Jesus Christ.

A perfect Thing is, that which hath all its Parts, and every one in its due Place, Proportion and Union with the rest. Peace is a Perfection of Happiness; Happiness happily made up of all its Parts. Jesus Christ tells his Disciples, *Joh. 14. 27. Peace I leave with you, not as the World giveth it, give I it you.* The World gives a pretended and titular Peace only. For all Worldly Joys are imperfect. Christ doth not so give Peace; he gives perfect Happiness, *2 Cor. 1. 20. All the Promises* (that is all Pieces of Happiness) *are yea, and Amen;* are fully and fitly form'd in the Person of Christ.

2. The Name of Peace in Greek (*εἰρήνη*) signifies a Connexion or Chain of Things. A compleat Peace is a threefold Chain, each one fastned to the other.

1. *Peace is a Chain of several Perfections in one Spirit.* The Apostle's Salutation at the beginning of all his Epistles is, *Peace.* Grace expresseth all Spiritual Perfections between God and a Saint in their mutual Relation: Peace is the Circle or Chain of these Perfections, link'd together by a mutual Conformity, and Complacency one with the other.

2. *Peace is a Chain of several Spirits united in these Perfections.* Our Saviour gives this Advice to his Disciples, divided by Ambition, *Mark. 9. 50. Have Salt in yourselves, and Peace one with another.*

Salt

Salt in the Phrase of Scripture is the Seasoning of Grace. The Perfections of the Spirit, in the Spirit of Perfection are compar'd to Salt; because they preserve from Corruption, Unfavorinefs, Dissolution. Corruption is a single Spirit, breeds Unfavorinefs, and a Disfrelfish to other Spirits. Unfavorinefs is the way to Dissolution in Society. Except we be season'd with Grace in ourselves, we cannot maintain a Peaceful Union with others.

3. *Peace is a Chain of outward Contents and Comforts, arising from a Chain of Spirits, and sweetly answering it.* Paul reasons thus with the Corinthians, 1. Cor. 2. 3. *While there are Divisions among you, are you not Carnal, and walk as Men?* While we are meer Men, we shall be dividing: While we are inwardly Carnal, we shall be outwardly Contentious. Hearts must be Spiritually cemented by the Blood of Christ, before they can be rightly compos'd into an External Frame of Civil Peace.

Reas. 2. *The Nature of Peace.* This is decipher'd by St. Paul, Ephes. 4. 3. *The Unity of the Spirit, in the Bond of Peace.* These Words afford us a threefold Character of Peace.

1. *Peace is no flat Thing.* It hath Life, it hath a Spirit in it. *Peace is not Rest without Motion; but Rest in Motion:* There is a Rest in the Grave, but Peace in two Places only, in Heaven, and on Earth. Peace is not the Stilness of Death, but the well tun'd working of Life.

2. *Peace is not a Silence, but Musick.* Peace is a Bond. 'Tis not a single or solitary Thing, but a Consort of many Things. Varieties and Differences are not simply, contrary to Peace, but only to Dulness and Stupidity. Organs are made of unequal Pipes, yet they are Church Musick. The sweetest Musick of Peace is compos'd of unequal Spirits; some of a higher and shriller Note; some of a deeper and graver Sound. Peace is a Bond of Harmony, which ties together, several and different Workings of Spirits, several and different Spirits.

3. *The Unity of the Spirit, is the Root and Fruit of Peace.* Learned Men say, that Beauty is a simple Form of Angelical Light, spreading itself thro' various Lineaments and Colours, making itself by them visible. Musick is one undivided Act of Heavenly Sweetness, communicating itself to the Ear, by Varieties of Notes and Sounds. So is Peace; the Unity of the Spirits, resulting from all; resting upon every particular one.

Reas. 3. *Several Orders of Peace.* These are five. The Peace of God: The Peace of Christ: The Peace of Hearts: The Peace of Common-wealths: The Peace of all Creatures.

7. Order. *Peace of God.* [The Scripture often mentions this. *St. Paul* describes it, 1 Cor. 15. *Christ was to Reign till he had put down all Enemies: Till he had made a Perfect and Universal Peace.* That is, v. 28. That *God may be all in all.* This is the Peace of God. The Highest and Supreme Peace of Things in God.

All Varieties, all Contrarieties are in God, in their highest Images, and Originals. All are perfectly one, and each particular one, is perfectly all. If Things so much above all Resemblances, may be Illustrated by Similitudes from Sense or Fancy: The Divine Fancy is a spacious Garden; Every Form of Being in its first Beauty, is a Flower growing, and Eternally Flourishing in this Paradise. This innumerable Company of living Flowers is fitly set to make one Knot, one Garden: And also every single Flower of Life is the whole Knot or Garden in itself.

St. Paul sets forth the Majesty of this Peace, Phil. 4: 7. *The Peace of God, which passeth all Understanding, keep your Hearts and Minds.* The Peace of God is Infiniteness cast into a Harmony. Innumerable Excellencies, unmeasurable Glories tun'd to each other, by Soul. Ravishing Numbers and Measures: The incomprehensible Life of all Things, begirting and comprehending itself, by a Band of Love. This Peace is too great to enter in by the Understanding of any Created Spirit. Therefore it takes up the Spirit of a good Man into its Circle, makes that one Piece of Harmony with itself. So this Peace being the Strength and Sweetness of all Things, encompasseth, possesses, preserves this Spirit, as a Garrison doth a Town.

2. Order. *The Peace of Christ.* *My Peace,* saith Christ, Joh. 14. 27. The Peace of Christ is the Peace of God descending to dwell in the Bosom of the Creature. When Christ was Born, Angels Sung, Luk. 2. 14. *Glory to God on high: On Earth Peace.* Glory is a Divine Peace, the Chain of Perfection in God. The Lord Jesus discovering himself, discovers this Glory from on high, in an Earthly Form, in the Creature. This is Peace on Earth. The Peace of Christ.

This Peace is further Illustrated, Ephes. 1. 10. *Having gather'd up into one all Things in Heaven and Earth, in him.* These are the Espousals of Heaven and Earth. The Universal Peace in God, marrying itself to the Created Image of Things in the Person of Christ; so bringing forth and multiplying itself in every Creature.

Long before Christ, Writers mention'd *Orpheus*, known for the Divine Poet: Of him they reported, that by the Power of his Musick, he could draw the Wild Beasts, Senseless Plants, massy Stones into Dances, round about him. Sure, as they had their Mysteries

wrapt

wrapt up in all their Fables; so in this they darkly pointed at Jesus Christ. The Universal and Profound Peace or Harmony of Things in the Godhead, opening itself in the Person of our Lord Jesus: This is the Musick by which Jesus Christ draws all Creatures in Heaven and on Earth into one, into one Figure of Harmony and Love, in himself.

Use 1. *If Happiness be a Peace, how unhappy then are we in these Kingdoms, where one War is scarce well ended, and yet the Motions of Men's Spirits and Discourses every where, are as Bells ringing backward, crying Fire afresh. I shall propound two Considerations to humble us.*

1. Confid. *Hath not God left us? Or at least is he not leaving us? He is the God of Peace; but we, if our Swords lie still for a while, still Fight with our Tongues and Pens sharper than Swords; as if we lost all Time we did not spend in Ruining one another. Psal. 133. 1. We read, That 'tis a good and pleasant thing for Brethren to dwell together in Unity.* Story reports, that upon the unnatural Cruelties of two Brethren at *Mycene*, mutually enrag'd, the Sun retir'd and hid himself in Darkness at Noon-day: If the Peace of Brethren be lovely in the Eye of God; how horrid a Spectacle is it to see them killing one another with Glory and Delight? Will not this make God our Sun, who makes the Day of all our Comforts, to withdraw into a Cloud of Ruin?

Psal. 133. 5. We read, There God hath appointed the Blessing: That is, where Brethren live in Unity. Peace is the Enclosure, by which God takes in Land to make a Garden of it. There he plants every Blessing. If he suffer War to pull up this Hedge, and expose the Land to the Foot of every Man and Beast; we may probably conjecture, that God hath cast off this Plot of Ground, and will no more set any thing of worth in it.

2. Confid. *Are we Subjects or Rebels to Jesus Christ? He is the Prince of Peace, Isa. 9. 6. We divide and disagree. We shall see, Matth. 5. 44. The Fire-Coals, which our Saviour taught his Disciples to cast on their Enemies, were bright Beams of Truth; gentle Showers of Sweetness and Love. He call'd his Disciples to be Fishers of Men, not Butchers of Men.*

But well! If after that, we have Travell'd so long thro' a Wilderness of War, we must be brought back again to a Red Sea of Blood; have we not reason to fear that our Unbelief, Murmuring, Rebellions against Jesus, have made him to Swear, that we in our Generation shall never enter into an outward Rest; but that our Carcases shall fall in a Wilderness indeed?

I cannot leave this Melancholy Strain without one sweet touch of Comfort. That's this: *Aaron* fell in the Wilderness; yet he went up first to the Top of the Mountain, and Died sweetly there. If his End be determin'd to our Lives, to loose themselves in a Land of War and Confusions: Yet nothing can hinder us from going up to the Mount of Divine Contemplation and Communion in this Wilderness, from dying sweetly on the Top of those Delights, on the Bosom of the Spirit.

Use 2. *A Persuasive to the Love of Peace.* But you will say; this is as useless, as to persuade a Sick Man to live in Health. I answer to that, thus: We may love Peace amiss, so as to mistake the Ways of War for Paths of Peace: As Men in a Fever, greedily taking in a Draught of cold Water, tho' this make the Fever worse: So Spirits distemper'd with the Heat of War, are apt to thirst for more Blood; tho' this enflame the War.

If I were able to set before you the Strength, the Sweetness, which there is in the true Principles and Reasons of Peace; these would beget a more Cordial Love of Peace in your Hearts; a more Effectual Pursuit of it in your Counsels. I shall, as I am able, attempt this, propounding to you three Things from the Divinity; four Things from the Christianity of Peace.

1. *The Divinity of Peace.* Peace is a Divine Thing in three Respects; it hath a threefold Divinity in it.

1. *Divin. The Divine Nature is a Glorious Peace.* Ephes. 1. 23. *God is that Fulness, which fills all.* The General Fulness of Things is God. God is the particular Fulness of each Thing in himself. Thus all Things generally meet in one; and fully, sweetly meet in every particular one. Thus the Divine Nature is an Universal Peace. A Philosopher defin'd the Nature of the Soul to be Harmony. This is true here, the Nature of God is the Universal Harmony of Things. He that will have his Soul form'd after the Image of God, must have an Harmonious Soul, a Soul tun'd to a Peace with all Things.

The Apostle's Language is, Ephes. 4. 15. *Holding the Truth in Love.* No Man can hold the Truth, the true Knowledge of the Divine Nature; but in a Heart of Love and Peace.

2. *Divin. The Mystery of the Trinity, is a Mystery of Peace.* All Things here meet in three; and those three in one, 1 Joh. 5. 7. *There are three that bear record in Heaven, and these three are one.* When the Heaven of the Divine Nature opens itself, all Differences of Things appear, as reconcil'd in a threefold Glass. This threefold Glass appears entirely united in one. If this Mystery of the Trinity once had pleas'd to unveil itself to us, we should see Peace shining

shining forth with so Beautiful a Face, as would Ravish the most distant and opposite Hearts into a Harmony of Friendship. The highest Distinction of Things is in the Trinity; for the first Distinction of Things is there: Yet in the Trinity is the most perfect Unity. This is the beatifical Example of Peace to the Creatures, in their greatest Differences, shewing it to be, not only possible, but Divine.

The Corner-Stone on which the Building of Christianity is rais'd distinct from *Judaism*, *Turcism*, *Heathenism*, is this Doctrin of the Trinity. If we were indeed Christians, and acquainted inwardly with this Mystery of the Trinity, (which enfolds all the Mystery of Christian Religion in it) we could not be so much *Jews*, *Turks*, *Heathens*, each to other in our Bloody Cruelties.

3. *Divin. Each Person in the Trinity hath a Property of Peace.*

1. *Perf.* The first Person is the Father. Can there be Love, Sweetness, Peace, wrapt up more in any Sound, than this of a Father? St. Paul calls him the *Father of all*, Ephes. 4. 6. St. James rebukes the Christians, to whom he Writes, after this manner: *Jam. 3. 9. With the same Tongue we bless God, and Curse Men, made after the Image of God.* Shall all of us call God the Father of us all, and yet thrust our Swords into one another, that is, into his Bowels, into the tender Bowels of a Father, the common Father of us all?

2. *Perf.* The second Person is *the Image of God*, Coloss. 1. 15. and so the Universal and Original Image of all Things. The Beauty of an Image is the Peace, the mutual Agreement of the several Colours, Lines and Parts. The Office of Christ is to be a Mediator, Reconciler, Uniter, Peace-maker. His Work is to unite all Spirits, by Peaceful Proportions in one Image, that Image to the Original in himself. Peace then contributes to Christ's Work: Dissensions blur the Glory of it with Blots of Blood.

If there be any Loveliness, any Desirableness in the Person of Christ, let us take heed of defacing the Beauty of this Image, which is the Image of all Beauty, by our disagreeing, who are comprehended as Lineaments and Limbs in this Image. When we fall out, we are more Cruel towards our dear Saviour, than the *Jews* were, they did not break one of his Bones; but we pull his Members in Pieces each from other.

3. *Perf.* The Spirit. This Person hath his Name from a sweet Conspiration of several Persons or Spirits into one. The Scripture expresseth Peace, and the Spirit, both by the same Characters or Emblems, a Dove, an Olive-Tree. Water hath so great Affection to Unity, that it draws forth itself into long and thin Lines,
rather

rather than divide. If a Part be forc'd to break off from the rest, the Part casts itself into a round Drop, to preserve the Image of Unity most entire. Waters sever'd; if it be possible, will run into one: Waters overflowing make all Things one. Waters are the Elementary Principle of Mixture and Union. The Spirit is resembled to nothing so often in the Scriptures, as Water. We are *Baptiz'd with Water and the Spirit*, Joh. 3. 5. God hath promis'd to pour forth his Spirit, as Waters upon the Wilderness.

The dividing Point between the *Papists* and *Protestants*, is the Ground of Faith. The *Papists* will have it to be, Tradition of Men, We the Spirit. It may well become those, who found their Religion in the Tradition of Men, to further it by the Strength and Arts of Men, by Wars and Persecutions: But, if we Challenge the Title of *Protestants*, or make any Pretence to the Spirit, let us give up ourselves to be carry'd on in the Power of the Spirit, which is Truth and Love.

The Spirit is not a Raven to be fed with Blood and Carcases of Men; but a Dove breathing Sweetness and Peace. *This is the Divinity of Peace.*

Object. But you may say; God is not all Peace; he proclaims War, thro' all the Scriptures, with Evil Men and Devils: He makes War continually upon them

Answer. The Divine Nature is not a War, but Love: *God is Love*, 1 Joh. 4. 16.

If this Answer do not satisfy, you have it further explain'd, *Isa.* 27. 4. *Fury is not in me, who would set the Briars before the Fire? I should pass thro' them, and burn them.* Three Things are here manifest.

1. *God makes not War upon Evil Spirits, but they upon him.* Who would set the Briars over against the Fire? *God is the Rock.* Evil Spirits the tumultuous Waves, which beat themselves in Pieces against him. He is all Love: The Enmity is on their Parts.

2. *God entertains this War for meer Necessity*; because he must otherwise go out of the way of his proper Excellencies; he must put out the Flame of his Glory, and so cease to be God. If you lay Stubble in the way of the Fire; the Fire must Consume it, or Die.

3. *The Principle, by which God manages this War, is Love, not Enmity.* The War on his part is Love, making its way thro' Oppositions. 'Tis a Love-Strife seeking to consume the Enmity of Things, and convert all into one Love; like Fire. *As I live, I have no pleasure in the Death of a Sinner; but that he may live; saith the Lord,* Ezek. 33. 11. With

With these Cautions we may go to War with Comfort.

1. *Let Love be the Principle which acts us quite thro' the War.* As the Philosopher said: *Ye may kill me, but ye cannot hurt me.* So let us say in a different Case; you may force me to kill you, but nothing can force me from loving you.

2. *The only Reason that moves us to Fight, must be Duty or Necessity.* He that is carry'd by Worldly Ends of Greatness or Gain in Life, to take away Life, undervalues the Image of God in the Life of Man, and is become a Murderer.

3. *The sole End in War must be the End of War, a Peace.* He that makes War his Love, and Fights to Kill, is a Devil in the Form of a Man. He that makes Love his War, and War the unwilling way for Discovery of Love; he is a God in Human Shape; he is a true Christian, truly Divine.

3. Order. *Peace of Hearts.* This is twofold. 1. Peace in a single Heart. 2. Peace of many Hearts.

1. *Peace in a single Heart,* is the Peace of Christ opening itself in a Heart, making it to be at Peace with God, with itself, with all Things, *Rom. 5. 1. We have Peace with God thro' Jesus Christ.* *Joh. 14. 27. My Peace I give unto you.* The Peace of a Soul, is the Peace of her Saviour, discovering its Spring in her. Christ calls himself the Pearl. The *Latins* call a Pearl *Unio*. He that hath this Pearl Jesus Christ, hath the true Union, the Union of all Things in himself, *1 Cor. 3. 22. All Things are yours, and you are Christ's.* A Soul that is united to the Lord Jesus, draws all Things into herself, as to her Center; from thence she draws them forth again into a Circle of Harmony and Peace. In this Circle within herself she abides, and converses with every Object or Accident. In this Circle she charmeth War and Death into a Peace.

2. *Peace of many Hearts,* is the Peace of each one shining forth upon every one. So Spirits mingle their Peace, as Beams mingle, and become one Light. Angels embrace after this manner: One Angel, as a living Glass, receives the other Angels, as Divine Images into himself: These Images, together with himself, or in himself, as many Images in one, this Angel sends back again by reflection upon every Angel. Thus, when every Heart among many, receives into itself the living Images of Peace, from each single Heart; one Peace possesseth all Hearts; all Hearts enjoy the Peace of every one, and so become one.

This is the true Church-Peace, which St. Paul describes by two Words: *Decency, Order,* *1 Cor. 14. 40.* Decency is the Beauty, Order, the Musick of Things: Peace is both.

1. *Decency.*

1. *Decency.* At the first Birth of the World, there was a Proportion between the Parts, and the Whole was κόσμος, a decent, beautiful World. The Reason of this Beauty was one Divine Spirit dwelling in every Part. The Peace of the Church is one Thread of Divine Peace, running thro' several Spirits; tying them up, as into a Chain of Pearl, where one casts a mutual Lustre upon each, and all cast forth a joyn't Lustre.

2. *Order.* As when the same Musical Lesson is in many Heads, it tunes their Tongues to sing in Consort, tho' in several Notes; so one Spiritual Peace in divers Hearts, tunes them to a sweet Accord one with another, in a Diversity of Gifts and Administrations.

4. *Order. Peace of Common-wealths.* I intend to speak of this, as a Divine, not a States-man; therefore I shall say few and general Things. The true Peace of a Common-wealth is the inward Peace of many Hearts flowing forth into their outward Converse, and forming its Image upon that. The *Romanists* pretend to make the Angelical Choir the Platform of their Church Orders. The Inward and Divine Peace, makes the Spirits of Good Men and Angels one Choir. This is the proper Foundation and Platform of a Civil Peace. A great Divine tells us, that the Common-wealth of the *Jews* was not Monarchy, Aristocracy, Democracy, but a Theocracy. There was a King, Nobles and People: But God reign'd in all these, as the Glorious Soul of that Body. Therefore *Moses* form'd this State according to the Pattern which he saw in the Mount; *The State of things in the Spirit is the Mount*, Heb. 12. 22. The Prosperity and Peace of this Kingdom is ever attributed to the Divine Presence; the Confusions to God's Departures.

Our Saviour, upon this ground, foretels Wars thro' all Nations, while He and his Peace are absent in Heaven; and the Prophets cheer us with the Expectations of an universal Peace, upon his Return to Men.

The Temple of *Janus*, whose Gates stood open in times of War, was shut by *Augustus* about our Saviour's Birth; then was there Peace over all the World. This was but for a Type, and a little Space. But when Jesus Christ shall come the second time, by a general Discovery of himself to the Spirits of Men; then shall the Gates of War be shut in every Heart by an Everlasting Peace.

5. *Order. Peace of all Creatures.* This is the last and highest Order of Peace, meeting with the first, and closing the Circle. This Peace is at greatest distance from us, and can scarce be seen with any degree of Distinctions. I shall only represent two places of Scripture, which seem to speak of it, rather than undertake a Denotation of this Matter.

Iſa. 11. 8. The Prophet ſpeaks of a Time, When the ſucking Child ſhall play on the Hole of the Aſp; and the weaned Child lay his Hand upon the Den of the Cockatrice. What if we ſhould gloſs upon theſe Words after this manner: St. John in his Revelation ſpeaks of a new Heaven, and new Earth. The ſucking Child, a Saint in Fleſh, but Spiritualiz'd, ſtill on Earth, but the new Earth: (Strong Meat, in the Language of the Scripture, is Spiritual Things in Spiritual Likeneſſes; Milk Spiritual Things in Fleſhly Shapes): The Aſp and the Devil, in Form of a Serpent, feeding on Duſt (at the ſame time the Serpent was condemn'd to feed on Duſt, and Man to reſolve into Duſt.) The Hole, the State of Death, expreſs'd often by a Priſon:

The wean'd Child, the Saint in a Spiritual Form, having put off Fleſh, and being now in the new Heaven. The Cockatrice, the Devil, in Shape of a fiery Dragon, his Den, Hell, or the Lake of Fire.

The Prophet tells us, *That the Wolf and the Lamb, the Lion and the Fatling, ſhall lie down and feed together.* The Lion is the King of Beaſts; the Lamb the weakeſt Subject. The Lion the Powerfulleſt, the Lamb the Gentleſt: The Lion devours, the Lamb clothes and feeds us. God in his Wrath, the Devil in his Rage, is repreſented by a Lion. God in his Love, Chriſt in his feaſting Sweetneſſes, is repreſented by a Calf, and a Lamb. This ſhall be the Time of the Bleſſed Peace, when Sovereignty and Sweetneſs, Power and Love, Solitude and Society, the Principles of Rage and Death, the Principles of Peace and Life over all the Creation, ſhall Kiſs each other, ſhall come forth in Dances, and Jeſus Chriſt in Human Shape, the little Child, that leads them.

Theſe are the ſeveral Orders of Peace, which are ſo many Circles, ſpreading themſelves from the ſame Center one within another. The Peace of God is the Center. This ſpreads itſelf into the Peace of Chriſt, the neareſt and inmoſt Center. This enlargeth itſelf into the Peace of Hearts; That into the Peace of Men in Common-wealths; That flows forth into the largeſt and utmoſt Circle, the Peace of all Creatures. All theſe Circles lie comprehended in their Center, the Peace of God.

Uſe. A Perſuaſive to Peace. Having before finiſh'd the firſt Argument, the Divinity of Peace. I now return to the ſecond, which I left untouch'd, *The Chriſtianity of Peace.* This declares itſelf in four Things.

1. Chriſt. *The Pillars of Chriſtian Religion is Chriſt making Peace between God and Man.* God hath been perfectly good to Man always: Man hath been perfectly evil towards God: One to another we have

been mutually faulty and guilty. The Loveliness and Sweetness of Jesus had force enough to sweeten an offended, angry God towards poor and wretched Man: Can they not sweeten Men among themselves? The Death of our Saviour hath satisfy'd the Wrath of God, shall it not be a sufficient Sacrifice to your Rage? Are Injuries done to us of higher Nature, than Sins committed against the Divine Majesty?

If any Man have done me wrong, let me set it on the Score of my Jesus, and his Jesus; let me there see it paid to the full upon his Cross. If I thirst for Blood, here I may drink, and satiate myself with Blood, the Blood of Christ. All Mankind bled forth their Heart, their Life-Blood for their Faults, at his Wounds; shall I destroy my Brother, for whom Christ died? saith St. Paul, 1. Cor. 8. 11.

Shall I cast him into a Prison or a Grave, for whom the God of Love and Life was well pleas'd to Die, that he might Live, and be at liberty.

2. Christ. *The great Command of Christian Religion is, Love one another.* Joh. 13. 34. *A new Command, &c.* This great Command is a new Command; because it is founded upon a great and new Discovery, which is no where clearly made, but in Christianity. Mat. 22. 38. *The first and great Command is, To love God with all thy Heart. The second is like unto it: (like unto it in the Greatness and Reason of it) Thou shalt love thy Neighbour as thyself.*

The Gospel discovers such a Nearness between Men, as makes every Man my Neighbour; and such a Neighbourhood, as makes every other Man to me, as myself to myself. St. Paul calls the Gospel a Mystery, Ephes. 3. 3. He expresseth this Mystery to be the Partnership or Fellowship in the Spirit and Excellency of God between Jews and Gentiles; Men at the greatest Distance and Enmity? V. 9. He explains this Partnership in these Words, *The Fellowship, which from the beginning of the World hath been hid in God, who created all things by Jesus Christ.*

There is a Fellowship between Men in one Eternal Life, Love and Glory. One Eternal Life makes Men nearer than the nearest Brethren; for it makes them all Children, not of one King, but one God. One Eternal Love makes them dearer than the dearest Pairs of Friends or Spouses. One Eternal Glory makes them sweet Co-partners in the same Divine Beauties and Joys, where all Joys and Beauties are mutual and reciprocal.

While we live, as Men, we are unknown each to other, in this Union, which hath its Root and Seat in God: So long being disguiz'd to

to ourselves, as well as to others, we kill and hate one another to the Pit of Hell. But when the Mysteries of Christianity are understood and believ'd; they take of our Disguises, they discover this Eternal Kindred in Life, and Affinity in Joys between us. So they make Peace, and teach us mutual Love. Can we now kill, afflict, hate one another, when we have all one Life, one Love, one Glory? Shall we not rather love after the Example of our Beloved, and be ready to Die one for another, seeing it is now manifest, that we live one in another?

I know not what I am, I am sure bad enough. I know not what I should be, if I were brought to a Tryal; but so far as I weakly understand the Principles of the Gospel, I ought to be of this Temper. If I alone were concern'd, and not Wisdom, worth or many with me, as I would rather die by another hand, than kill myself; so would I chuse to lose a Life, much rather than take one from any Man. For that were to kill myself, every Man being as near a Neighbour to me, as myself is to myself. If I were necessarily engag'd with any Man, I would encounter him, as encountering my Brother, my Friend, Myself in another Appearance, and under a Vizard; nay, Jesus Christ himself, for ought I knew. For who can say of any Heart, which he is about to pierce with his Sword, that his Saviour lives not there, tho' perhaps he do not yet appear?

But I would perish in my own private Interest a thousand times over, before I would by a War, be an occasion of Death to Thousands; for these are myself a thousand times over, I would kill a Man only upon the same Terms that I would die myself; for a Publick and Universal Good. I would trouble a State, as I would let my Father bleed, like a Physitian, not an Enemy; like a Physitian, observing ever this Rule, That the Disease should kill the Patient, rather than the Physick.

Jesus Christ founded his Love upon this Principle, all our Lives lay wrapt up in his Person; He lives over again in every one of us; therefore he died for us: and his Joy is fulfill'd in us, if we live happily. The same Principle should produce the same Proposition in us. We lie mutually wrapt up in one another: We should so love, as Living one to another, Dying one in another.

3. Christ. *Christ died to this end, that Men, differing in the outward Notions and Forms of things, might be united in one Spirit.* Ephes. 2. 15. *Christ hath taken away the Enmity which was by Ordinances.* V. 16. that both those that were for them, and those that were against them, that both might have access in one Spirit unto God. There are in the Body of Man contrary Qualities, hot, cold, moist, dry; contrary

trary Parts, some Fiery mounting upward, some Earthy weighing downward; yet all these are compos'd into one beautiful Body, because every Part hath the same Soul in it. So may there be among Christians, some moist and hot in zealous Affections; others cold and dry in a wise Fixtness; some Fiery, heightning themselves above outward Appearances; others more Earthy, settling in a lower Form of Things. The same Spirit in every one of these, will make them Fellow-Members, that shall give a Temper one to another.

It were a barbarous Thing, if a Feast should be turn'd into a Massacre, because several Guests feed on several Dishes, or eat the same Meat with several Sauces. Christian Religion is a Feast serv'd up in several Notions, and outward Rites, like several Dishes, at a Table; They that sit down to it, are of several Diets and Palates. Now Jesus Christ begins a Health to us all in his Blood, and beseecheth us by that Blood, that one Spirit of Love in the Heart of all the Guests, may make this a Feast, not a Battle.

4. Christ. *The Lord Jesus, by his Cross, hath reconcil'd Jews and Gentiles, Ephes. 2. 16.* These are the two most contrary Points in the whole Compass of Spirits: The most Pious. and most Profane: The most Superstitious, and most Sacrilegious: The most in Bondage to external Forms, the most at liberty from them. Jesus Christ crucifying the Flesh, which is the Flesh, which is the Stuff of all outward Forms, and in which they have their Fashion, broke down the Wall of Enmity, the Flesh, with all its various Pictures and Images in it, that so he might make these two one Spirit.

What are *English* and *Scotch*, *Presbyterian* and *Independent*? Are they *Jews* and *Heathen*? Christ reconcil'd those; and so he can do these. They that meet in one third, meet and agree in themselves. Let us all meet in Christ, in being Christians, and so agree, putting off all other Names and Forms of Differences, to put on this of Unity.

I have now pass'd thro' the Reasons for Peace. I will now add three Helps to Peace; and they are these:

Contemn the World: Have Content in yourselves: Contemplate God.

1. Help. *Contemn the World. Jam. 4. 1. Whence are Fightings and Wars? Are they not from your Lusts?* There is a two-fold Desire: One Heavenly, another Earthly.

1. *The Heavenly Desire.* This is true Love; for it ascends and unites. The Desire of Heavenly Things heightens, sweetens, pacifies, purifies the Soul: The Reason is from Heavenly Things themselves, which are united, and uniting. The Sun unites the Light in himself. He communicates himself in his full Figure to our single Eye, and in the

the same Figure to every Eye. Take from him Light enough to fill a World for 1000 Years, he hath not the less, but still the same Store, for a Thousand more. So are Heavenly Things, all cast into each one as Knots or Figures, and every Knot a Spring. At once, they give themselves entirely to a single Spirit, fill a Million of Spirits, remain entire in themselves, full as at first, ready to fill a Million more.

2. *Earthly Desire.* This is Lust : For it descends and divides. This Desire draws down the Soul into Pollutions and Passions. The Reason is from Earthly Things, which lie all in Parcels and Divisions. If any thing be added to one Thing, it is taken from another. That which is one Man's cannot be another's. The whole World is too narrow to fill one Heart: Yet if one more have any thing of the World, the whole is divided and made the less.

If therefore we care for Money, Pleasures, Honours ; these will breed Covetousness, a Self-Desire after a single Propriety in Things: This will beget Envyings, if any other Man appropriate any Part of these ; Envyings will bring forth Passions and Hatred ; these Strife and War.

If then ye would have Peace, condemn the World.

2. *Have Content in yourselves.* Murthers come forth from the Heart, saith Christ. A calm Spirit cannot put forth itself in unquiet and disorderly Motions: Its Motions without will have the Image of its inward Rest stamp't upon 'em. Do Men gather Grapes of Thistles? Fire first burns upon the Subject, in which it is seated ; before it lays hold on any other. So doth a Principle of Enmity make the War first at home, in that Spirit, in which it is bred and cherish'd.

Poets fable, that a vast Giant lies Buried alive under *Ætna* ; and that, when he moves himself, he shakes the Hill, with those horrid Confusions, which send forth Smoke, Flames, Stones, mingled into all the Countries about. If any Soul hurl forth the Flames and Thunder-Bolts of War into a Kingdom, we may assure ourselves, that this Soul is first shaken, and inflam'd herself by some mighty and monstrous Evil-Spirit below, which lies hid at the Root of Life in her.

The *Pythagoreans* were wont to rise each Morning, to go to bed every Night, with Musick. Thus they compos'd and calm'd their Spirits at their first entrance into Business, and their Retreat from them. This is the happy way of being Peaceful abroad, to preserve Peace at home. For this End ever have some sweet and satisfying Delight ; By this as Musick arm your Souls with a peaceful Complacency, when you are to go into the Tumults of Actions : By this,

as Musick, charm your Souls to a Peacefull Repose, when they withdraw from Noise and Action.

But what Delight, what Musick can do this? Only the Knowledge of Jesus Christ made manifest in your Spirits, will be as a *Jacob's Ladder* discover'd within you, which joyns Heaven and Earth; in which every Degree and State of Things is a Step; on every Step an Angel Singing; Peace on Earth; Peace in this Heart.

3. *Contemplate God.* Follow Peace with all Men, and Holiness, without which no Man shall see God, Heb. 12. 14. This Place expresseth a secret and strong Connexion between a Sight of God, and these two, Purity and Peace. There is a strange Force in the Contemplation of God, to Reconcile Spirits of greatest Enmity, to compose the most Jarring Souls.

St. *Austin* interprets that deep Sleep, into which *Adam* was cast, when he brought forth *Eve* after this manner: *Adam* was transported, and wrapt up into a Divine Extasie by a Sight of God: While in this Ravishing Trance he gazeth on those Eternal Glories, he bringeth forth the Image of their Beauties, in a Woman, his Love and Spouse. We may safely allude to this thus far; frequent Elevations of the Mind, to Divine Contemplations make it Fruitful, not in Enmity and War, but in Beauty, Love, Delight.

These are the Helps to Peace. If every Man in his own Person would study these Ways of Peace, a Contempt of the World; inward Content; the Contemplation of God: How quickly should we all be Happy in an Universal Peace?

Thus I have finish'd the second Point: That *Happiness is a Peace.*

3. *Doctrin.* True Peace is in Jesus Christ: In me ye shall have Peace. It pleas'd the Father that all Fulness should dwell in Christ, Coloss. 1. 19. Plenty and Peace are Twins, which are Born, and Die together: Discord is from defect, as the Horns of the half or quarter Moon. Christ only is full, and fills every Spirit, to make it a perfect Circle, returning into itself, joyning its Beginning to its End, which is the peaceful Close. But I will open this Point, and prove it in the Particulars. Peace is Privative, Positive.

Privative Peace is a Cessation from three unquiet Things; Labor, Care, Torment. This threefold Cessation is in Christ.

1. *Cess. Cessation from Labor.* Heb. 4. 13. He that believes (that is, the Union with Christ) hath entred into Rest. V. 10. He that is entred into Rest, hath ceas'd from his own Works, as God also ceas'd from his. God speaks after the manner of Man, expresseth the 7th Day, by a Rest: The six Days Works, as Labor and Toil. The Reason is this: God in the six Days wrought in a lower Principle; a Principle

ciple mixt of Light and Darknes; subject to Decay from within, to delay by Opposition from without. On the 7th Day God brought forth himself in his own proper Beauty and Blessedness. Therefore he is said to Sanctifie and Bless this Day. So it became a Day of Rest.

He that enters into Jesus Christ, enters into this Rest, he abides no more in an Earthly Principle; but passeth into a Divine Principle, according to which he works: The Workings of this Principle are not a Labor, but a Rest or Joy: For they are capable, neither of Inbred Contrarieties, nor Foreign Contradictions.

2. *Cess. Cessation from Care.* See how sweetly our Saviour takes all Care off from his Disciples, *Joh. 14. 1. Ye believe in God; believe also in me. V. 2. In my Father's House are many Mansions. If it had not been so, I would have told you. I go to prepare a Place for you.* Our Saviour was now about to Die. His Disciples Hearts were exercis'd with various Cares. With what gentle and powerful Language doth Christ calm these Cares?

Care consists of two Parts. 1. An Inquiry into future Things. 2. A Provision for them. Both these Jesus Christ applies himself to by a double Assurance, which he gives his Disciples. 1. That he will manifest all Things to them, so far as it is fit for them to know. 2. He will provide for them. Whether he Die or they Die, in all Conditions, he will prepare for them Mansions of Safety and Bliss; Mansions cut out of the Eternal Rock; Mansions in his Father's House, in God.

3. *Cess. From Torment:* *Matt. 11. 28. Come unto me all ye that labour and are heavy laden. I will glive you Rest.* You, whose Hearts are loaden with the Torments of Guilt, or Lusts. You whose Bodies are oppress'd with outward Sufferings. Behold Christ calls you. Come to him, and he will give you Ease.

The Ancients have a Fable of a Musician, whose Wife was snatch'd from him into Hell: By the Power of his Musick he made his way thither to fetch back his dear Spouse. While he was there, the Wheels stood still, Fires refus'd to burn; no Spirits howl'd; all Torments ceas'd at the Sound of his Harp and Voice. This was a Shadow or Dream of Christ; his Spouse, thy Soul is snatch'd down into Hell within herself, where she is in the midst of Wracks, Fires, Rivers of Brimstone; several Lusts; several Horrors. But all these stand still, when Christ is present. *Positive Peace is plac'd in two Things.*

Freedom in our Actings: Fulness in our Enjoyings.

1. *The Freedom in our Actings.* Heb. 7. 16. *Christ* is said to be a Priest after the Power of an endless Life. *Vita est vis agendi*: Life is a Principle of Activity; a Power of Acting. When this Principle can neither stand still of itself, nor be stopt by any other; then are we free in our Actings. Such a Principle of endless Life have we in Christ.

I live not, but Christ lives in me, saith St. Paul, Gal. 2. 20. He that is united to Christ, hath Life, not as Matter of Industry; but as a Flood of Divine Bounty and Fulness. His Life is not as Solomon, expresseth it, *The wringing of the Nose that brings forth Blood*. 'Tis not strain'd or pump'd; but a quick Spring. Christ enlivens a Spirit by his Presence, as the Sun enlightens the Air without Noise or Difficulty.

2. *Fulness of Enjoyings.* Joh. 7. 37. *Our Saviour on the last, the great Day of the Feast, stood up and cry'd: If any Man Thirst, let him come to me and Drink.* V. 38. *Out of his Belly shall flow Rivers of living Water.* The last Wine was the best; and the last is the great Day of the Feast. Jesus Christ furnisheth this Feast with Wine, which is Water of Life. This Water of Life quenqueth every Thirst in every Man. It is Delight answering every Desire. Jesus inviteth all to come to him and drink freely, their Fill.

He that believes in Christ, drinks up the Fountain, the great Deep of Eternity into himself. For he shall have this Water flowing from its own Springs within him.

Our Saviour tells his Disciples, that if any Man loose Father, Friend, Child, House, Land, for his sake, he shall have all these a Hundred-fold with Persecution, now in this Time, Mar. 10. 30. How can this be true? Thus, all our Delights are Images or Impressions of suitable Objects made upon our Faculties: As Touch, Taste, Sight, Truth, Goodness. There are two Parts of this World; One Visible and Bodily; the other Invisible or Angelical: Visible Things are but the Shadow; they have their true Image in the Angels. Whatever Image of Pleasure, Relations, Estates, any joyous Objects among Bodily Things, can stamp upon our Spirits: We may receive the same in every kind from Angels. *As much, as Angels excel all Beauties here below: So much must these sweet Impressions, which are made by Jesus Christ, and his Angels, excel the same sort of Impressions made upon us by Bodily Things*: This is an Hundred-fold.

Thus far is the opening the Point, and Proof of Particulars. I pass to the Reason.

Reas. 1. *Christ is the End of Things.* Colos. 1. 16. *All Things were made for him.* Men and Angels were made for the Lord Jesus, as the Woman for the Man: To be his Glory; and to have their

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Perfection in him. The Perfection and the Peace of Things lies in their End. The unquiet Motion of Things is their Trouble. Every Motion hath its Term or Mark, at which it aims. When it arrives at this, it quite ceaseth; or ceaseth to be unquiet; it changeth into Rest and Peace. This Mark is the End of Motion; the End of all Things is Jesus Christ.

The Design of God thro' the whole Creation, is to bring forth in every Thing the Image of his Glory; to Form all Things into an Image of himself. This one Image is our Saviour: Then Things attain their End, and are at Peace, when they are gather'd up into one in this Image.

Reas. 2. *Christ is the Beginning of Things. All Things were made by him*, Coloss. 1. 16. Philosophers, Divines, all Determin; that the first Universal Cause is more inward with each particular Effect, than that is inward with itself. Our Lord is then the dearest Part of ourselves; for he is the first Cause, the Beginning of all Things. Can we have Peace, while we are divided from ourselves? We are then entire; then one by united in ourselves; when we are united to our Husband, Head, best Part, most ourselves; Jesus Christ.

Then Things are Compleat, and at Peace, when they return, and are re-united to their Original when the End of Things toucheth their Beginning. This is the End and Excellency of Motion. This is the perfect Figure, the Circle of Being, Beauty and Blessedness. *The Sun Circuits about, till he return thither from whence he first came forth*, Eccles. 1. 5.

The Ancients taught; that the first Good sends forth all Things from itself: The first Birth of this first Good, is the first and highest Beauty; in which all other Things are conceiv'd and bred. Love is the secret Seed or Impression of this first Beauty, hid in every Nature of Things, by which they are strongly wrought to the first Beauty, and are suffer'd to have no Rest, until they be in the Bosom of that Unity with the first Good.

The Father is the first Good. The Beauty is the Son; The first begotten of the Father, the only begotten, in whom is the Generation of all Things. *The Spirit is the Love*, which is the Principle of Activity and Motion in every Creature, under several Shapes, diverse Motions of Natural Instinct, Sensual Appetite, Rational Desire, Divine Affections. By this, *every Creature groans after the Liberty of the Sons of God*, Rom. 8. 22. This suffers no Spirit to have any Peace, till it be brought back to God thro' Jesus Christ, in whom it came forth from him.

Reaf. 3. *Christ is the Wisdom of God*, 1 Cor. 1. 24. There are two Things in Wisdom. 1. *The distinguishing of Things*. Ephes. 3. 10. We read of the manifold Wisdom of God. (*πολυτρόχιδος σοφία*) 'Tis the Property of Wisdom to have many Folds, manifold Variety in it, seven Changes of Raiment; Change upon Change; Depth below Depth; one Discovery ending endlessly in another.

2. *The Uniting of these Distinctions into one Body*, into one Band of Strength and Beauty. *Is it so, that there is not one Wise Man among you?* saith St. Paul, when he speaks of Reconciling Differences, 1 Cor. 6. 5. This is Wisdom, and this is Jesus Christ: *As the Members being many, are one Body; so is Christ*, 1 Cor. 12. 12.

Where there is no Variety, there is no Peace, but the Sleep of Death. Where there is no Union of various Parts, there is no Peace, but a Hell. The Heaven of true Peace is the Composure of both these, which is Christ, the Wisdom of God.

Reaf. 4. *Christ is the Power of God*, 1 Cor. 1. 24. Christ speaks to God after this manner, Mark. 14. 36. *Father, with thee all Things are possible*. The Power of God is a Universal Possibility. Possibility in God implies no Privation or Want; but is a perfect Act.

Then the Power of God is the Eternal Nursery, or rather Treasury, where all Forms of Things lie together, and are at Peace. The Person of our Saviour is this Eternal Nursery, or Treasury, in which your Peace is laid up.

Use 1. Caution. Take heed of displeasing Jesus Christ, if you desire Peace. All Peace, External, Inward, Eternal, depend on him.

There are two Things, which especially provoke Jesus Christ to send War instead of Peace, Idolatry, Cruelty.

1. *Idolatry*. You may know the Nature and Evil of Idolatry by this. In the Stile of the Scripture it is a Spiritual Adultery. Will any thing break Peace between Husband and Wife, sooner than Adultery? Doth not Adultery make a Husband cast his Wife out of her Protection and Peace? It makes Jesus Christ deal so with a Man or Nation, Judg. 5. 8. *They chose new Gods then, War was in the Gates?*

Take heed then of Idolatry, which is Spiritual Adultery; if you would have no War, Rom. 7. 2. *We are married to Jesus Christ, that we may bring forth Fruit to God*. Take heed of having any Husband of your Spirits; of submitting your Esteem or Affections in Spiritual Things, to any besides Jesus Christ. Take heed of suffering your Understandings to be made Big or Fruitful in Religious Opinions; your Wills in a Religious Love and Obedience, by any besides Jesus Christ: For this were Idolatry and Adultery.

There is a fouler and finer Idolatry. There are living as well as dead Idols. Images without and within us. Psal. 2, 12. *Kiss the Son,*

Son, lest he be Angry. A Kiss among the *Jews* was a Sign of Obedience and Love, especially to a Husband, and a King. A Kiss signified a drawing forth our Life from the Breath of another, together with the resigning and giving up of our Spirit to live in another. If your Souls give this Kiss to any Appearance of Christ, which is not Christ, within you, or without you, in Men or Things: You make that Appearance an Idol, and commit Adultery with it. If you draw forth your Spiritual Light and Sweetness, the Life of your Hearts, from the Lips of any other; if you resign your Soul to a dependance upon any other, then the proper Husband of Souls, Jesus Christ; you make him Angry: This Anger is a Jealousy. *Jealousy is the Rage of a Man.* What is it then in a God? What is to be expected from it, but War and worse Desolation? *They chose new Gods then, War was in the Gates.* In the *Old Testament*, new Gods made the Wars; in the *New Testament*, new Christs.

Object. But you will say, how shall we know the true Appearances of Christ, from the false, that we may escape this Danger?

Ans. Christ himself answers this Question, *Joh. 10. 4. My Sheep know my Voice, and a Stranger they will not hear.*

Here are two Answers. 1. *Christ's Voice distinguisheth itself from all others, to those that are his.* 2. *While the Voice is strange to you, be not led by it.* Suspend and wait till you know whether it be the Voice of your Saviour or no. Wait till Jesus Christ speak distinctly, and make you to know, that 'tis he. So he speaks to his Disciples, *Matt. 14. 27. It is I.*

God spake twice to *Samuel*, 1 *Sam. 3. 9. Samuel* twice laid him down and slept again; while that he was uncertain from whom the Voice came: When he was sure that God spake, the third time, then he answers: *Speak Lord, thy Servant hears.*

2. *Cruelty.* There is a Natural Enmity between the Lamb and the Wolf. Our Saviour is a Lamb, if we have Cruel Dispositions in us, we are Wolves, and can have no Peace with Christ, or from him. Our Saviour makes mutual Love the Mark of his Disciples, *Joh. 13. 35. By this shall all Men know, that ye are my Disciples, if ye love one another.* If we love not one another, we are not in Christ, but Satan. Christ is the Beloved, and the Lover; Satan the Hater, the Enemy.

Our Saviour gives us this Advice, *Matt. 6. 1. Judge not, that ye be not judg'd.* V. 2. *With what Judgment ye judge, ye shall be judg'd.* If we judge others with a gentle and sweet Spirit; we shall be judg'd by a Spirit of Love and Sweetness: If we judge others by an

Angry and Fierce Spirit ; we shall be judg'd by a Spirit of Fierceness and Anger.

Such as the Principles of every Spirit are, such is God in that Spirit. Psal. 18. 26. *With the froward he will be froward.* In fiery Principles God is a Flame of Fire devouring that Spirit. In soft and sweet Principles, God is Light, without any Darkness, and meer Love.

Galar. 5. 15. If ye bite and devour, ye shall be devour'd one of another. Christians are Earthen Vessels, having Heavenly Treasure in them : If they clash and strike one against another ; they break themselves in Pieces, and spill the Treasure upon the Ground, dishonouring it. When the Trees chose the Bramble to be King, a Fire went forth from the Bramble, that devour'd both, Bramble and Trees : If a bitter Zeal, as St. James calls it, 3. 14. rule our Spirits, a Fire will proceed from this Zeal and consume us.

If we seek the Peace one of another, we may have an Universal Peace: But if we study the Ruin each of another ; it is most likely, that we shall all be ruin'd.

Use 2. A Direction. Seek Peace from Jesus Christ. This Direction divides itself into these two.

1. Direct. *Pray to Jesus Christ, as the giver of Peace.* Matt. 6. 6. *Thy Father, which hears in secret, shall reward thee openly.* Many troubled Spirits run abroad for Peace to good Duties, good Men, pure Ordinances : This is a good way ; but behold a more Excellent way to Peace : Retire into your own Spirits, there Pray, there wait, till Jesus Christ by his Appearance there, give you his Peace, not as the World giveth.

Many in publick Discourses plead warmly for Peace : But O ! that each single Man, in the Closet of his own Breast would Pray to Jesus Christ for it: How quickly would he openly answer the secret Prayers of each Man, by a publick Peace to all ?

There are five Principles which rule all Creatures ; Nature, Sense, Reason, Religion in the Form, in the Spirit. All these have their Language in which they Pray. The chopt Earth by the Voice of Nature crys to Heaven for Rain : Sense teacheth the Raven to call to God for Food. Reason had a Tongue to Pray in the *Ninevites*. *Ahab* had but a Form of Religion, yet in this Language he Pray'd to God, and had Peace in his Time. The Spirit hath its unutterable Groans in us. Thus all these Principles have their Prayers, and all these Prayers have their Power, by which they prevail. If then there be Spirit or Letter of Religion ; if there be any thing of Reason, Sense, Nature in us ; let all these joyn their several Cries in one Prayer

Prayer for Peace: For what can another War be, but Confusion to all these?

2. Direct. *Pray for the Discovery of Jesus Christ, as the way of Peace.* Our Lord is the Prince of Peace. Pray that his Throne may be set up, and himself come down among us; then should we have a Kingdom of Peace.

Gal. 6. 15. *In Jesus Christ, neither Circumcision availeth any thing, or Uncircumcision; but a New Creature.* I cannot speak against outward Form in Religion, or an outward Reformation; these should have their Place, and their Praise. Only let us ever give this Caution to ourselves, that we raise not these as Clouds, that we hang not these as Veils before the Face of Christ. But this St. Paul saith, that outward Things are neither the Root nor Rule of true Peace. This is the Sun-shine, which falls only from the Face of Jesus Christ. Pray then, that Jesus Christ would shew himself to us, and shine out with open Face upon our Spirits, then a sudden Calm, an unexpected Serenity of Peace would fall upon these Illands; upon all Hearts in them.

But above all Things take heed of Resisting or Obstructing this Discovery. Fire is the noblest and most active Element: If it be check'd and held down, it fills all with Smoke, Noise and Flame; it grows dreadful and devouring; but if it may freely unfold, it becomes a sweet Light. Nothing is so calm, so dear, so soft, as this Light is. The Lord Jesus is, as Fire hid in these Kingdoms, in every Creature: If you imprison or restrain his Appearances, you will be wrapt up in Smoke and Fire, Confusion and Horror. If you suffer him to spread himself freely among you, he will be a sweet and clear Light to these Kingdoms.

Isa. 11. 10. *His Rest shall be Glorious to the Nations.* Where Christ is suffer'd to rest in a Kingdom or Heart; he gives Rest and Glory to that Heart or Kingdom.

Direct. 4. *Christ hath conquer'd the World.* This is the fourth Doctrine from this Text. Four Particulars made good and clear, will open and prove it. These four are, The Matter, The Mannner, Seat, Reason of this Victory.

1. Matter. *The World consists of two Parts: A Light: A Dark Part:*

1. Part. *The Light Part of the World is the first Matter of Christ's Conquest.* God at the Beginning set the Image of his own Beauties in the Creation. This Image at the Fall set up itself instead of the true Beauties: So it became of an Image, an Idol; of a Representation, a Rebellion. Our Lord, the true Light, the Eternal Image breaks forth upon it, and breaks it in Pieces.

Colof. 2. 15. *He spoiled Principalities and Powers upon his Cross.* Samson laying hold upon the Pillars, pulling down the House upon the Philistins and himself, was a fair Type of our dying Saviour; for thus he falling takes hold of the Pillars, Principalities and Powers, the invisible Strengths and Glories of this World: So he brought them, the World, his own fleshly Part into one common Ruin. Christ on the Cross uncrowns and unclothes the light Part of the World.

2. Part. *The dark Part of the World.* This is the second Matter of Christ's Victory. 2 Tim. 1. 10. *Christ by his appearance hath abolish'd Death, bringing Life and Immortality to light.* There are two sorts of Darkness; the Dark Things of Earth, the Dark Things of Hell. Both these are in the Scriptures comprehended under one Name of Death.

The Lord Jesus hath taken away this black Spot, this Blot of Blood, Death; both Deaths out of the Nature of Things, in his own Person. He hath discover'd a Milky Path, a bright way of Life from Eternity to Eternity, where the Grave makes no Gap. *Thus far of the Matter of the Victory.* The World in both Parts.

2. *The Manner.* The Manner of Christ's Conquest is four-fold. By Resisting, Suffering, Submission, The Divine Union.

1. Man. *Our Saviour overcame by Fighting,* according to that Rule, *Resist the Devil, and he will flee from you,* Jam. 4. 7.

The Devil made two principal Onsets upon Jesus Christ; the first was after his Baptism. There the Devil came arm'd with the light part of this World, the Beauties of the Earth, a Temple, Scripture in the Letter, a Representation of Divinity, *if thou beest the Son of God.* He presents and tempts our Saviour at once with all Kingdoms of the World, and their Glory. But our Saviour resists him, and beats him off, *Get thee behind me Satan.* Immediately upon this all-conquering Word, Kingdoms, Glory, Devil, and all vanish into another Appearance.

The second Onset was at Christ's Death. Of this our Saviour speaks aforehand, Job. 14. 30. *The Prince of this world comes, but he finds nothing in me.* The Devil possesseth the Principles of Nature; by these he conveys himself into us, and makes us his own. Jesus Christ was not born in the way of Nature, but after a Spiritual manner. A Divine Principle cloth'd itself with part of the Virgin's Substance, grew up in it, made it to subsist in itself, and to be wholly in a Divine Person.

The Devil now had nothing of his own in Jesus Christ, to comply with him. When therefore he came arm'd with the dark part of the

the World, having call'd about him all the black Powers of Terror and Wrath from Earth, Hell, Heaven itself, he meets with a full and strong Resistance from Jesus Christ, by which he is beat down into his Depth of Darkness below, those Depths fir'd and consum'd about his Head. *Thus Christ overcomes by Resisting.*

2. *Man. Suffering.* This World, as now it is since the Fall, as it is call'd in Scripture, this World is compounded of three Principles, The Guilt of Sin, The Power of Wrath, The Frailty of Flesh. These three Christ overcomes by Suffering.

1. *The Guilt of Sin.* 2 Cor. 5. 21. *Christ is made sin* (or a Sacrifice for Sin) *for us.* Christ has made Satisfaction to Divine Justice, and so taken away the Guilt of Sin in his own Person. Christ is call'd *λύτρον*, a Ransom, a Balance to the Guilt of Sin, which makes the Scales of Justice even again. The Sufferings of our Saviour have reduc'd the Disorder of Sin into Order, in the Eternal Judgment of God. As the Godhead was clouded by Sin in the Nature of Man; so now it falls in a Cloud of Vengeance upon the Head of Mankind: Man aspir'd by Sin to be the Top of all Things: Man, by Suffering, is thrown down below all Things, to the Depths of Wo. The Image of God was swallow'd up into the Darkness of Sin, in Man; the Image of God now consumes the Image of Man, comprehends it, magnifies and makes glorious itself in it, by the Sufferings of Jesus Christ. *Thus Christ overcomes the Guilt of Sin by Suffering.*

2. *The Power of Wrath.* The Prince of this World reigns by Wrath. Christ draws the whole Force of Wrath upon himself, to spend itself on him. The Devil is made a Drone, having shot his Sting into our Saviour, and lost it there: *Thus Christ by Death destroys him, who had the Power of Death,* Heb. 2. 14.

The Psalmist saith, *Deep calls to Deep,* Psal. 43. 7. The Deep of Wrath touches upon the Deep of Glory. God is the Beginning and End, the Top and Bottom of all Things. As the Earth is said to stand in the Water, so this World stands in a Sea of Wrath. What meer Man soever falls into this Sea, never can come to the Bottom, but is eternally sinking. Christ, more than a Man, casts himself into it, immediately reach'd the utmost Depth, reach'd thro' to the Glory below it, discover'd the Foundations of it in Glory. Upon this Discovery the Sea of Wrath disappears in the Person of Christ, and is seen no more for ever.

3. *The Frailty of Flesh.* Flesh is not Sin, but it is the Ground, Seat, Occasion of Sin. *The Law could not give Righteousness and Life, thro' the weakness of the Flesh,* Rom. 8. 3. We read, 1 Pet. 3. 18. *That Christ died in the Flesh, and rose again by the Spirit.* As a small, solitary,

tary, dark, perishing Seed dies in the Earth, that it may rise again a fair, flourishing, lasting Tree; so Jesus Christ crucify'd the Flesh in its frail and fading Form, that he might bring it forth again in a Spiritual Glory. *This is the Conquest by Suffering.*

3. Man. *Submission.* Christ overcame, by being overcome, by giving up his Will, as a Captive of Love, to his Father's Will: *Not my Will, but thine be done*, Luk. 22. 42. 'Tis an approv'd Principle, that every Thing, uncheck'd in its Course, carries that which it lays hold on along with it, to its own Primitive State. The Will of God, in its proper and eternal State, is Love and Joy. This Will meeting with a yielding Subject in Christ, first works him down into Flesh and Blood, than into Shames and Pains; but it stays not there, till it have wrought him up again into its own highest Form of Love and Joy.

4. Man. *Divine Union:* This is the Sleight and Strength by which Christ overcame in the other three Stratagems, the Divine Union: This is two-fold.

1. *The bringing down of a Divine Life to be Incarnate*, to dwell in Flesh. Christ founded this Union in his Birth. Joh. 1. 14. *The Word was made Flesh, and dwelt among us*, *ἐσθίωσε*, that is, the Word made Flesh a slight Tent, which was quickly to be dissolv'd. St. John 4. 3. *He that denies Christ to be come in the Flesh, he is Anti-Christ.*

But how doth this Union tend to the Conquering of the World? Two Ways. 1. *The World is now transplanted*, taken off from its own Root, engrafted upon a Divine Principle, which possesses and acts it. 2. *This Divine Principle is as Fire in the Flesh of Christ, his worldly part*, sacrificing and consuming it. Luk. 12. 49. *I came to send Fire into the World, and what will I, if it be already kindled?* It was already begun in his own Flesh.

Fire with us is Light from the Heavenly Bodies, secretly convey'd to take hold of dark Matter here below, where it contests with the Darkness, till it consume it, and appear again in its own pure Shape of Light. Such a Fire is the Divine Life in Flesh. This is the first Union.

2. *The 2d Union is the Bringing up of Flesh into the Glory of a Divine Life.* The Lord Jesus founded this Union in his Resurrection. When Christ was risen, he was still Flesh and Bones; but he was Flesh subdu'd and heightned to a Divine Principle. Therefore, when it pleas'd, it could retreat into the Glory of that Principle, so become invisible, living after the Fashion of Angels: When it pleas'd, it could come forth again, in the manner it lik'd best, and live as Men on Earth.

So it was a Blessed *ἀποτίσις*, living both in Heaven or Earth, at Pleasure, as some Creatures do in the Water, or on dry Land.

Some believe, that at the End of the World, those Glorious Lights over our Heads shall flame forth with an unwonted Force upon all Earthly Things; and so shall not so much consume, as refine them; heightning them, and uniting them to their own pure Beams, to subsist together with themselves, and appear from thence after a new manner. Thus the Heavenly Glory in the Person of Christ breaks forth upon the Flesh, Glorifies it, gives it a Spring and a Seat in itself.

These are the four several Manners, by which Christ overcomes the World.

Use 1. *Repent.* John the Baptist persuades Men to Repent by two Arguments. 1st. *The Kingdom of God is at hand*, Mat. 3. 2. 2dly. *The Axe is laid to the Root of the Tree*, v. 10. These shall be my two Motives to Repentance.

1. Motive, *The Kingdom of God is at hand.* If you would know what the Kingdom of Heaven is, see Mar. 8. 38. where our Saviour speaks of *the Coming of the Son of Man in the Glory of his Father, with all the Holy Angels.* Then Mar. 9. 1. he calls this *the Kingdom of God*, still speaking of the same Thing, which by and by he sets forth, as in a Type, in his Transfiguration. *This is the Kingdom of Heaven; the Heavenly Appearance of Jesus Christ in the Glory of his Father, with a Train of all his Holy Angels, shewing himself by an Invisible and Spiritual Light to those Spirits, making visible Declarations to the whole World.* Christ first came Carnally, in the Form of an Earthly Man, as a Servant, alone: The second Time he comes Spiritually, in the Form of God, as a great King, with his numerous and glorious Attendants.

This Kingdom of God is now more at hand than in Christ's Time. This Christ, within whose Person the Kingdom of God lies, bounded by it on all Sides: This Christ is ready to discover himself; for he hath conquer'd that World, which alone hinders his Appearance.

Repent then, that you have given so easy Trust to the World's Vanities, and have not believ'd Jesus Christ. Repent, that you have had so much Affection for sensual Contents, and so much slighted your Saviour's Beauties. Repent, that your Life hath been an irreligious Sacrifice to your Lusts, and one entire Act of Rebellion against Jesus.

For this Jesus hath overcome the World, and is now ready to manifest himself. This is he, of whom you read, *Heb. 10. 37. He that*

shall come, will come, and will not tarry. Nothing shall stop him. He stands at the Door and knocks. Heark! All this Noise in the World; 'tis our Saviour knocking at the Door; if we do not gently open to him, he will bow the Heavens, break open the Door, and come in upon us with a Confusion of Glory.

2. Motive, *Repent; for the Ax is laid to the Root of the Tree.* This was done then at Christ's first Coming: But now the Tree is almost quite hewn down, and ready to fall. The Tree is the Frame of this World. Heb. 4. 12. *The Word, the Immortal Word, the Eternal Life, is a two-edged Sword.* This two-edged Sword is the Ax. When Christ came in the Flesh, the Principles of Eternal Life brake forth upon the Principles of this World; At his Death it cut thro' them; ever since the World hath been falling.

If we have built our Nests in the Boughs of this Tree, and laid our Hearts there; let us now Repent, and remove our Hearts; for otherwise this Tree, the Nest of Joys, your Hearts will be broken altogether in pieces by a miserable Fall. If we have our Height and Standing in this Tree, let us Repent, come down and lay ourselves in the Dust. How Dreadful else will our Downfal be, when the World and we shall be overthrown at once?

These are the Motives to Repentance. If these awaken our Desires, it will be seasonable to encourage and regulate them by these Directions. *There are two Parts in Repentance: A Change, A Contrition.* The Change hath a Turn from one Thing; a Turn to another Thing.

Govern yourselves in the Change by these four Directions.

1. Direct. *Turn from worldly Objects.* David prays for this, *Psal.* 119. 37. *Turn away mine Eyes from beholding Vanity.* The Eye of our Sense and Understanding are the flaming forth of our Souls. If this Flame feed itself with Earthly Fuel, it will be an impure, faint and dying Flame. Quench then this Flame with your Tears.

2. Direct. *Turn off from worldly Principles.* *Colos.* 2. 2. *If ye be dead to the Rudiments of the World, σοιξεῖα, to the Elements or Principles of Worldly Being.* True Penitents must not only wet their Eyes, but rend their Hearts; not only lop the Branches, but pull up the Roots of Vanity, dissolve the Frame and Foundation of a fleshly Nature in themselves.

Christ had his Grave in a Rock, in a Garden. The Garden seems a Type of Glory prepar'd for Christ's Humanity in the Spirit, the Rock in the Garden. Repentance in the Spirit, or the true Spirit of Repentance, is an Ax, that cuts down the Fabrick of Flesh from its first Principles. It is a Spade, that digs a Grave in Christ, in God. There

There it buries the Principles of your old Being. This Grave becomes a Garden. This Burying-place a Seed-plot, where your Principles take root anew, in God, and sprout again in a better State.

3. Direct. *Turn your Eyes on Heavenly Beauties*, Job 34. 32. *Elisha* gives us the Pattern of a Penitent, who is brought in, Praying thus: *What I see not, shew thou me.* Repentance is a Circle of Darkness, thro' which we go forth from the false Sparkles of a Fleishly Brightness, into the midst of Divine Glories.

1 Pet. 3. 4. *The Ornaments of a good Spirit are describ'd to be not Gold and Pearl; but the Graces of the hidden Man of the Heart.* The Courtier's Rule is to turn towards the Rising-Sun. This is the Christian's Repentance. The conquer'd World is Setting. Jesus Christ in the midst of Spiritual Appearances, is the Rising-Sun. He riseth within, in the hidden Man of the Heart, *Psal. 12. 5. This Sun is describ'd as a Bridegroom, as a Champion.* His Appearances are Incomparable for Beauty, Irresistible in their Course. The Chamber out of which he comes, the East, from whence breaks this Day of Immortal Discoveries, is the hidden Man in your Heart. Turn your Eyes inward, and wait for these Objects, 'till they shew themselves within you.

4. Direct. *Return into the Eternal Principle.* *Nicodemus* question'd with Christ, *Joh. 3. 4. How a Man could enter the second time into his Mother's Womb, to be born again.* St. Paul tells us, *Gal. 4. 26. The Jerusalem above is the Mother of us all.* This Jerusalem is the Image of Divine Glories above. This is our first and best Mother. By Repentance we return and re-enter into this Womb of Eternity, from hence to be brought fourth again in the Form and Life of this Image.

Our Saviour tells us, *Mat. 18. 3. Except we be converted, and become as little Children; we cannot enter into the Kingdom of God.* Return then, give up yourselves to this Divine Principle, which is *Christ in you*; that this by the attractive Power of its Love, may gather you up into itself; that by the plentiful Power of Life in you, it may send you forth again in its own proper Shape. So shall you become little Children of Eternity.

I shall conclude this Particular with this Caution. In a Repentant Change, this, which is the last part in Appearance, is the first in Act and Efficacy. As the Rudder of a Ship, this Divine Principle comes last in Sight, but it rules those first Acts, which cut thro' the Waves of Vanity.

3. Part. Reason. This is the third Part, the Reason of the Conquest, which is fourfold. *The Salvation of Man: Restoration of the Creature: Exaltation of Christ: Manifestation of God.*

1. *Reaf. Salvation of Man.* Heb. 2. 14. *Seeing the Children are made partakers of Flesh and Blood, he also took part of the same, that he might by Death destroy him, who had the Power of Death, the Devil: and deliver them, who all their Life-time were held in Bondage by the Fear of Death:* V. 15. We read, that *the Work of Christ was to bring many Sons to Glory.*

These Sons were sent forth in Flesh and Blood, benighted in this Cloud, they were surpriz'd by the Devil, and made his Prisoners; first to the Fear of Death, and then to Death. Jesus Christ overran, and overcame all these Devils, Death, Fear, Flesh and Blood: So he sav'd us from them; so he brought the Sons of God to Glory.

As the Body must first be crack'd, and fall in Pieces, before the Soul can be Glorious: So must this World fall, before good Men can grow to their proper Greatness and Height. The Body and the World are dark Shades with which our Spirits are overcast; Christ, the true Light, shooting himself into these Shades, dissolves them; so we appear in the open Sun-shine of Glory.

2. *Reaf. Restauration of the Creature.* 1 Joh. 3. 8. *Christ came to destroy the Works of the Devil.* The Vanity and Vexation of the Creature, are the Devil's Works in him. Every Creature hath in God a Divine Principle, a Divine Appearance, a Divine State. As they come forth from God, they were a Paradise. All the Creatures conspir'd into one Image of Eternal Beauty; each Creature was the same Image in less. *Deus est Maximus in Minimo.* Every single Creature was an Image of the Great God in a little Frame.

When Sin came, the Devil spread a secret Poison upon the Face of the Creation. The whole was now in a Moment become a confus'd Piece of Deformity, and every particular, an ill shap'd Monster; *cui lumen ademptum*; the Light of the Divine Image being withdrawn.

Jesus Christ the Brightness of his Father's Glory, the unchang'd Image of Things, bath'd the Creatures in their Blood, and his own. He brake them in Pieces, new cast them in himself; thus he restores them to their Primitive Shape and State.

Our Saviour proclaims of himself, *Rev. 21. 5. I make all Things new.* Life hath a Depth in it, said a Philosopher. The Life is only a Newness and Freshness of Things. This is that which still draws forth from its Depths a Variety and Succession of fair Appearances; as Plants in the Spring. This World, as 'tis now, is a flat dying Thing: Our Saviour by his Cross kills it outright, that he may put a Spirit and true Life into it.

3. *Reaf. Exaltation of Christ.* Philip. 2. 8. *He became obedient to Death.* There you have the Combat and Conquest. The End follows,

lows, v. 9. *Therefore God hath exalted him, and given him a Name above every Name, that at the Name of Jesus every Knee should bow, and every Tongue confess that Jesus is the Lord.* These Words are borrow'd from the Prophet *Isaiah*, with some Change, *Isa.* 45. 23. That which the Apostle here calls Confessing, is there Swearing.

But what manner of Exaltation is this? What Name can be above every Name? What Knee? What Tongue? What Swearing of Things in Heaven or below the Earth?

This *Name* is the last and full Expression of the first, and Supreme Glory in the Person of Christ.

The *Knee* is the Strength, on which Men and Beasts sustain their own Weight, and raise themselves to their due Height.

The *Tongue*, that outward Form, in which every Thing puts forth, and declares itself.

To *Swear*, is to acknowledge the Omnipotency, Omnipresence, Sovereignty of that, by which we Swear, together with the Substance of all Things in it. Therefore God Swears by himself; by his own Life. It was a high Piece of Flattery among the Heathen, to Swear by the Life, Head, Soul, Genius, Fortune of their Princes. *Joseph* had learn'd somewhat of this Art in the Court, when he Swore by the Life of *Pharaoh*. *St. Paul* renders that, which the Prophet calls Swearing by Jesus; Confessing that Jesus is the Lord.

So Christ was Exalted. Every Strength Bows, Kneels, and yields itself a Captive to Christ. Every Form and Beauty relinqs itself, to have its Appearance only in his Beams. All Things own him, as their Strength, Light, Life, their All.

4. Real. *Manifestation of God.* 1 Cor. 15. 28. *Christ puts down every Enemy; the End is express, That God may be all in all.*

The Glory of God encompasseth the World, as the Sky doth the Earth. As the Earth Eclipseth the greatest part of the Sky: So the World, Dark, Gross and Envious, interposeth itself between the chiefest Parts of Divine Glory, and our Spirits. Christ subdues the World to himself. He takes away the dark Grossness from it, works it to a Spirituality, a Transparency, like a Crystal Glass, that the Beams of God may fill every Point of it, and the Person of God be seen thro' every Part. Thus God is All in every Eye, All in every Object. *This is the third Part, the Reason of the Victory.*

4. Part. *The Seat of the Victory.* This is threefold. The Person of Christ: Of the Saints: The whole World.

1. Seat. *The Person of Christ.* Ephes. 1. 10. *That God might gather up all Things in Heaven and Earth, into one, in Christ.* Our Saviour hath a Comprehensive, and a Representative Person. 1. *The Lord Jesus hath a*

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Comprehensive Person. He contains in himself, the Principles of Time and Eternity; this World, and that which is to come. When he died in his Fleſhly Part, and roſe again in a Spiritual Glory: Then were Time and Eternity reconcil'd in him, in their Radical Principles. 2. *The Lord Jeſus hath a Representative Perſon.* He bears in his Perſon the Image of God and Man, Heaven and Earth. When his Earthly Man was Crucify'd, then was the whole World Crucify'd, and chang'd in Picture.

2. *Seat. The Perſons of the Saints.* The Victory of Chriſt enlargeth itſelf from him to every Chriſtian. St. Paul expreſſeth it in his own Perſon, *Gal. 6. 14. By which (Chriſt or Croſs) I am crucify'd to the World, and the World to me.* Every good Man hath in his Soul a living Picture of Chriſt, and a Spiritual Landscape of Mount *Calvary*. Chriſt is form'd in him, thro' Faith; ſo is the Croſs of Chriſt: And from Chriſt's Croſs, other Croſſes diſcover themſelves there, on which a Chriſtian's Self in his Worldly Part, and the whole World with him is faſten'd; upon theſe appears an Universal Darkneſs, like that, when Chriſt ſuffer'd, breaking forth, and encompassing all, when itſelf is encompass'd, with a more Universal Glory, where the World and a Chriſtian are ſeen again, as new Created in a Divine Shape. This is the ſecond Seat of Chriſt's Victory.

3. *Seat. This third Seat is General, the whole World.* 2 Pet. 3. 7. *The Heaven and Earth, which now are, are reſerv'd for Fire.* What Fire is this? Or, who kindles it? It is a Spark of Divine Glory ſent fourth from the Boſom of Jeſus Chriſt, flying thro' the World, feeding itſelf upon all Worldly Things, till it appear a Clear, Universal Flame.

Luk. 12. 49. *I am come to ſend a Fire upon the Earth, and what will I, if it be already kindled?* This Fire was kindled when Chriſt was Born. It burnt out firſt upon that Green-Tree, the Croſs, which bare the goodlieſt Fruit, that ever the World brought forth. All Things ſtill feel the Heat of this Fire in Plagues, Diſcords, Wars, all ſorts of Miſeries; till at the laſt Day it turn all into Flame: Yet is not this Fire ſo much to ruin, as refine Things. Therefore when Chriſt hath reduc'd the World to Aſhes, as the *Phoenix*, out of thoſe Aſhes he raiſeth new Heavens, and a new Earth.

Uſe 1. I ſhall now reſume that Uſe of Repentance, which I left imperfect. *Repentance is a Croſs-Change.* A Change flowing from the Croſs of Chriſt, and conform'd to it. Chriſt felt this Change; the World ſhall feel it in our own Perſons, either by Repentance or Ruin.

Reasf. 4. Christ is a Mediator. I will divide this Reason into two Parts: The Grounds: The Acts of his Mediatorship.

1. The Grounds of Christ's Mediatorship, will set before your Eyes the Fundamental Mysteries of Christian Religion; the highest Reasons of your belief in Jesus; If I be able rightly to unfold them. These are three.

1. Ground. *Our Saviour, as he is a Man, is not a single, but universal Man.* It is an obvious Principle in our Divinity: When Christ was Incarnate, he took not on him any particular Person, but the Human Nature, to subsist in the Person of God. The Jews call their Messias, which is our Christ: *Magnus Adam*: The Great or Universal Man; comparing him with the first Man; who was *Parvus Adam*, a Copy in less of this great *Adam*. The Scripture in like manner calls one *the Heavenly*; the other, *the Earthly Man*.

Ezekiel alone among the Prophets is call'd often, *the Son of Man*; as a Type of Jesus Christ, who frequently styles himself so. The Reason probably may be this: The Nature of Man brings forth itself entirely in the whole Compass and Comprehensions of it, no where so as in Jesus Christ. He is not a Branch only, nor the Root alone, but the whole Tree of Mankind in the Spirit, as he is the Spiritual and Heavenly Man.

St. Paul Preaching the Man Jesus to the *Athenians*, takes his Rise after this manner, *Act. 17. 27. God is not far from every one of us. In him we live, move, and have our Being. For we are his Offspring.* Jesus Christ is God near us, God clothing himself in the Human Nature, in which we all lie, out of which the several Persons of Men spring in their Order.

2. Ground. The second Ground of our Saviour's Mediatorship is *from his Godhead*, as he is the second Person in the Trinity. Thus the first Image of all our Persons are in Christ, *Coloss. 1. 15. He is the Image of the Invisible God, the First-Born of every Creature.* He is the Universal Image of God, and the First-Born Image of every Creature in particular, both for Kinds and Individuals.

These first Images are the Eternal Forms and Platforms, the exact Patterns of every several Thing in its whole Story, from the Beginning to the End of it. Therefore Christ calls himself *the Truth*, that is, *the Original Copy to which every Thing is a transcript*: The Immortal Word, that is, the Eternal Chronicles of each Action, Accident, Moment, Minute, thro' Time, before it, and beyond it. *Christ is the Immortal Word, which all Things express.*

These first Images are the Glory, Life, Substance of Things: We read of Christ, *Joh. 1. 4. In him was Life, and the Life was the Light*

Light of Men. The first and best Draught of Things is call'd the Life. This Life, *the first Draught of each Person is our Saviour.* These Life-Images in him, are the Light of our Persons: The Light of Righteousness, our Beauty and Glory; The Light of Holiness, our Strength, Purity, Joy, Blessedness.

Philosophers of old taught, that the Holiness and Happiness of Men lay in being re-united to his Idea, his Original Image in the Mind of God. The Gospel hath brought to Light these Original Images of our Life and Glory. The Gospel teacheth us to unite ourselves to them, by our Union with Jesus Christ, thro' believing. Thus much for the second Ground of Mediatorship.

3. Ground. *The Lord Jesus is God and Man, God-Man; God in the Form of the lowest Man. Man in the Form of God at the highest.*

Christ was made of a Woman, made under the Law, Gal. 4. 4. Under the Rule, Rigour, Terrors, Torments of the Law. There you have God in the Form of a Man at the lowest.

Christ had a Name given him above every Name, Phil. 2. 9. What Name is this, above the Name of every Creature? What but the Name of the Creator. There you have Man in the Form of God, at the highest. Thus Jesus Christ in his Person hath reconcil'd the Bottom of Things to the Top, making the Extremes meet and enfold one another in him, as the first and last Links in a Chain.

This Ground hath three particular Strengths in it. 1. *Our Saviour hath in himself both Fulnesses, of the Divine and Human Nature. Colos. 1. 9. It pleas'd the Father, that all Fulness should dwell in him; the Fulness of a Man, and a God.* If we have fallen to Beasts or Devils, Jesus Christ can raise us to the full Figure and perfect State of Man. When he hath done this, he can carry us yet higher, till we reach the compleat Similitude and Likeness of God, 1 Joh. 3. 2.

2. *In the Person of Christ lies the way, by which God comes forth in Man, and to Man, Ephes. 4. 9, 10.* The Descent of God, to Man, which precedes the Ascent of Man to God is in Jesus Christ. The Person of Christ is the Golden Chain, let down from the Throne of God to the lowest State of Things.

3. *In Christ is the way, by which Man returns into God, Joh. 14. 2.* Christ told his Disciples that he went to his Father. V. 3. *That he would come again to fetch them thither; That they knew whither he went, and the way.* Thomas answers, *we know not whither thou goest.* Christ replies, *I am the Way, v. 6.* These are the Grounds of Christ's Mediatorship.

2. Acts. The second Part in this Reason, are the Acts of Christ's Mediatorship, which also are three.

1. Act.

1. Act. *Christ derives the Wrath of God upon himself for us*, Heb. 2. 9. *He tasted Death for every Man. If this be done in the Green Tree, what shall be done in the Dry*, said our Saviour to the weeping Woman? Luk. 23. 31. There have been two Trees of Mankind; a Dry, and a Green Tree. The first *Adam* was the Dry Tree, remov'd out of the Land of Life; the Divine Nature. The second *Adam* is the Green Tree, which grows up out of the Godhead, and abides in it. Every Branch in the Green Tree hath already pass thro' the Fire in Christ. Every Branch in the Dry Tree must yet expect a more dreadful Flame.

2. Act. *Christ hath drawn forth the Glory of the Godhead into himself for us*. Joh. 17. 19. *Therefore do I Sanctify myself, that they also may be Sanctify'd*. That is, therefore do I in my own Person put off that which is Carnal, Earthly and Mortal; putting on that which is Spiritual, Heavenly, Immortal, that I may do the same thing in their Persons also. *As a Seed tinctur'd, puts the same tincture of Vertue, Shape or Colour upon its Flower: So Christ*, as the Seed of us all, drinks up the Glory of God into himself for our Sakes, that we may come forth Glorious.

3. Act. *Christ draws Men into himself, and gives them a new Being from himself*. Ephes. 3. 17, 19. *That ye may know the Love of Christ, &c. That ye may be fill'd with all the Fulness of God*. Love is a mutual Union. Christ having made himself the Center and Circle of all created and uncreated Fulness, by Love attracts the Spirit of Man into himself; by Love gives forth himself again to live in Man. Thus Man is fill'd with all the Fulness of God, by the Manifestation of his Saviour's Love. The receiving of this Love into ourselves, is that which the Scriptures call Faith.

Use 1. Exhortation to *trust yourselves to Jesus Christ*. I shall strengthen this Exhortation with three Arguments.

1. Arg. *In Jesus you shall have all manner of Peace*. I will instance in a fourfold Peace: A Peace of Thoughts and Desires in your Souls: A Peace of the Elements in your Bodies: A Peace with your Fellow-Creatures round about you: With God above you.

1. *Peace in your Souls*. 1. *A Peace of Thoughts*. God knows the Thoughts of Man, that they are Vain, saith the Psalmist, 94. 11. The Understanding is as a Rain-bow, which represents in itself a Hundred several Colours, not true Colours, but Appearances only. A Hundred Images of various Objects are ever starting up in it, which are ever Fighting and Fading, because they are Imperfect. If you will believe Jesus Christ, he will bring forth from their Eternal Birth-Place, the Originals which answer these Images, which fill, which

fix them, and so make Peace in the Multitude of your Thoughts. Christ is oft in Scripture compar'd to Wine and Marrow, for this Reason, because he heightens and makes full the Images of Things in your Mind. 2. *He appeaseth your Desires.* Prov. 18. 1. *A Man thro' Desire, separating himself, intermedleth with all Wisdom.* Desires are Seeds of the Human or Divine Nature sown in us. These like Seeds in the Earth, are breaking themselves and our Hearts, till they grow up to all that which the Human Nature can rise to, or the Divine Nature raise us to. As the Sun by his Beams draws forth to their full Maturity the Seeds of Natural Things: So Christ alone, shining forth thro' Faith upon our Hearts, ripens all our Desires to Perfection and Peace. *Psal. 37. 4. Delight thyself in the Lord, and he shall give thee thy Heart's desire.*

2. *Peace. Of the Elements in our Bodies.* What Infirmities, Sicknesses, Pains, Tortures, have we from the Jarrings of the Elements in us? When the Physicians cannot, Christ can atone these. *All Power is given to him in Heaven and Earth; in Soul and Body.* He can calm the Winds and Humours in our little Worlds; as he did the Winds and Seas in the great World.

Jam. 5. 14. 'Tis said, The Elders by Prayer shall heal the Sick, and anointing him with Oil. The Oil of Anointing is the quickning, the *ζωοποιόν*, the Life making Spirit. If we had this Oil, no Physick were of Value compar'd with it.

3. *Peace with our Fellow-Creatures.* Job's Friend tells him, *Job. 5. 23. That he should make a Covenant with the Stones of the Field, if he would acquaint himself with God,* which is done by Faith in Jesus Christ. Rest on thy Saviour's Bosom, and he will infuse a Friendship towards thee, into the hardest and most senseless Things. *Prov. 16. 7. If a Man's ways please the Lord, his Enemies shall be at Peace with him. Without Faith it is impossible to please God,* Heb. 11. 6. Believe on the Lord Jesus, please him, and thy greatest Enemies shall please thee. He will either bind up their Spirits, like Strings on a Lute, to such a pitch of Sweetness; or let them down to such a low degree of Humility, that they shall be in tune with thee.

4. *Peace with God.* Rom. 5. 1. *We have Peace with God, thro' Faith in Jesus Christ.* Thrice, yea four times blessed is that Man that believes in Jesus Christ. Blest is he in all Places, for he hath Peace with that God, who fills all, and is alone every where. Blest is he at all Times, Eternally Blest, for he hath a Friendship with that God, who is, who was, and who is to come, who inhabits Eternity. Blest is he by all Things, for he is in a League of Love with him, whose Word all Things obey. Blest is he with an Infiniteness of Bliss, for
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he is made one with him, who is compleatly Infinite. Thus is that Man blest, that believes on Jesus Christ. This is the first Argument to persuade you to trust in Christ. *He will give you an Universal Peace.*

2. Arg. *Christ is full of Love.* See the Sweetness of his Love. When we were Miserable, he set himself in the Depths of Misery below, in our stead. When he is Glorious, he stands in those Heavenly Glories, in our stead, as a Figure of our Persons. In our Grievs, he suffers us to be but Shadows of ourselves, he bears the true Person. *I am the Man, that have endur'd Sorrows,* Lam. 3. 1. But in Joys our Persons, shall be as full and real as his own. *Our Life is hid with-Christ in God,* Colos. 3. 3. Can you ever trust yourselves to a sweeter Love, a more lovely Sweetness?

3. Arg. *There is a very great Nearness between you and your Saviour.* The Original Life and Truth of thy Person, is Eternally in Jesus Christ. Thou, as thou art in thyself, compar'd to what thou art in Jesus Christ, art but a Shadow, or second Draught of thyself. The Picture, and the Life, *Adam and Eve* in their first Creation, Soul and Body, a Heart, and a Thought, have not such a Nearness as Christ and you. Do not then doubt or fear to commit yourselves entirely to your Saviour. So I have concluded this Use.

Use 2. Consolation. You can have no Grief, for which you may not have a Cure in Jesus Christ. He is the Wisdom and Power of God.

1. *Your Saviour is the Wisdom of God.* Perhaps you think Peace and your distracted Spirits, at furthest distance, meer Contradictions: If you do, yet here is a Cure for you in Christ. 'Tis the express Property of Divine Wisdom, to unite Things most distant, and to reconcile Contradictions. This Wisdom can espouse Joys to your solitary Soul; and this Wisdom is your Jesus.

2. *Christ is the Power of God.* You that think it an impossible thing, that there should be any where a Comfort great enough to bring together the scatter'd Pieces of your broken Hearts, come hither, and see such a Comfort here in Christ. *Those Things which are impossible with Men, are possible with God,* Matt. 19. 26. *All Things are possible to God.* Impossibilities themselves are Possibilities in the Power of God. And Possibilities lie there as perfect Accomplishments: For God is a pure Act. *This Power is your Jesus.*

Believe then in Jesus, and never despair of Happiness. Let your Faith and Hope be as unlimited as their Ground and Object, *Jesus Christ, the Wisdom, the Power of God:* Let your Hope of Joy from your Saviour be by nothing check'd, till something be found to give check to the Divine Power and Wisdom.

These two Store-Houses of Joy are as two Breasts of Consolation in Christ, the Universal Image, in which you may see lying all Images of Peace and Comfort, triumphing over all the Images of Woe and Grief wedded to these, and bearing their Image, as a Wife her Husband's.

Poets fable, That their Goddess of Wisdom was Born in the Brain of her Father, without a Mother: That, their God of War and Power, was Born of a Mother by the Smell of a Flower, without a Father.

Thus they had their confus'd Dreams of Christ. He is the Divine Wisdom, Born Eternally of his Father, according to his Divine Nature. He is the Power of God, Born of a Woman by the Breathings of the Spirit, without a Man, according to his Human Nature.

These are two strong Pillars of Comfort.

1. *A Sad Spirit complains*, that he hath indeed a Heart and Spirit within him; but these dead, without any Principle of Truth, Grace, or Peace. Answer thy sad Self thus: That Jesus, who was Born of a Woman, without a Man, of a Virgin-Mother, can bring forth himself with his Glories in my Barren Heart, without the Contribution of any Created Power.

The Sun brings forth Flowers in the Earth, from foregoing Seed: But Beams in the Air have their Roots only in the Sun itself. Jesus Christ brings forth Moral Virtues in our Hearts, like Flowers in the Earth: But Divine Graces and Joys, like Beams in the Air, whose Principles are only in himself.

2. *Fear may still object*. But I am so far lost to Goodness, that I have not in me so much, as a Suitableness, or Capacity, for any thing Holy and Heavenly. Answer that Fear after this manner: That Jesus, who was Eternally Born of a Father, without a Mother, can become the Father of a Divine Birth in me, tho' I have in myself nothing capable of it.

Adam brought forth at once, a Mother, Wife and Daughter: For Eve was the Mother of all Living. So can Christ bring forth in thy Spirit, a Divine Spirit, a Divine Self, Divine Graces and Comforts: Divine Graces flowing from Life, are its Daughters. A Divine Life, sensibly and sweetly possessing itself in those Graces, is the Spouse of Christ. A Divine Spirit is the suitable Principle of this Life, and so the Mother. Thus Christ can at once bring forth in thee, Heavenly Beauties, a Life of Capacity to enjoy and actuate these; a suitable Principle to sustain and feed that Life. Thus I conclude this fourth Doctrine.

Use 3. Directions for Believing on Christ.

1. Direct. *Gain a Rational Knowledge of Christ in the Letter.*
 2. Direct. *Live in a Rational Assent and Conformity to a Rational Knowledge of Christ.*
 3. Direct. *Unsatisfy'd with this, wait in this for a Spiritual Discovery of Jesus Christ in you.*
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Directions to a Life in Heaven.

On PHIL. 3. 2.

Our Conversation is in Heaven.

1. **L**IVE continually in the Exercise of the most Holy, and most Precious Faith of the Gospel.
2. Live continually in the Activity of Heavenly and Divine Love.
3. Keep a pure Soul in a pure Body.
4. Be Spiritual at all times, in all Things.
1. *Live continually in the Exercise of the most Holy, and most Precious Faith of the Gospel.*

This is the first General Direction to a Heavenly Life. *John 11. 25. The Lord preacheth to Martha, I am the Resurrection and the Life. He that believeth in me, tho' he were dead, yet shall he live. He that liveth, and believeth in me, shall never die.* Hear this Blessed, Love-breathing, Life-giving Voice of the Son of God, ye dead Souls, as ye lie in your several Graves of Corruption. Hear, and Believe, and Live. Live a Life of Immortality in Heaven.

This Scripture bringeth into my Mind that of the *Psal. 68. 13. Tho' ye have lien black among the Pots, yet shall ye be as the silver Wings of the Dove, with Feathers of Gold.* Dear Souls, which lie among the Dunghills of the Earth, in the Filth of fleshly Lusts; or Earthly, Covetous, Ambitious Minds, which lie among the Devils in Hell, burning in Wrath, Enmity, Guilt or Horrors, Believe; Faith will be to your Souls the Silver, and Golden Wings of the Heavenly Dove. The Righteousness of your Justification will be the Gold upon your Wings, which will shine gloriously in the Light of Heaven, and in the

the Eye of God, as the purest Gold, when the Sun-beams fall upon it. The Righteousness of Sanctification will be the clean and bright Silver, fair as the Morn upon those Wings. On these Silver and Golden Wings of Faith you shall fly from the midst of the Dunghills into Heaven itself, and there rest in the Bosom of God, the Father of Spirits.

I shall draw down this General Direction into four Particular ones.

1. *Receive, and take in Jesus Christ by Faith, at all times, thro' all things.* Job. 1. 2. It is said, That the Lord Jesus gave Power to as many as received him, to become the Sons of God, to as many as believed on his Name. The Name is the Person, or Nature in the Language of the Holy Ghost. You see here, Believing on Christ, and Receiving Christ, to signify both the same thing. But how doth this Receiving of Christ in Believing, make us to live in Heaven? You will easily understand that, if you consider what is said of the Lord Jesus, Heb. 7. 26. That he is *made higher than the Heavens*. In what Sense is our Blessed Saviour made higher than the Heavens? Not in Place; for when once you pass these Material and Corporeal Heavens, Time and Place are no more. *Spiritual Substances transcend all Measures of Time and Place. Eternity is their Duration, and the Eternal Spirit, God himself is their Place.* Our Glorify'd Jesus is made higher than all the Heavens Corporeal, and Incorporeal, Visible, or Invisible in Light, Beauty, Majesty, Virtue, Power, Joy, Greatness, Glory, in the Height of every Excellency. And as the highest Heaven containeth the lower Heaven within itself; so the Lord Jesus made higher than the Heavens, hath all the Heavens, with all their Joys, Greatnesses and Glories within himself; but beneath the Joys, Greatnesses and Glories of his own more than Heavenly Person.

Add another Scripture to this, which setteth forth the Person of Christ. Col. 1. 19. *It pleased the Father, that in him all Fulness should dwell.* The Words in Greek may Properly and Grammatically, with a sweet Sense in Divinity, be render'd thus; *All Fulness was well pleased to dwell in him.* All Fulness dwelt in this Beloved Person, in this Great and Glorious Person of Jesus, with perfect Complacency, at large, in full Delight, State, Majesty. *The Father*, in this Verse is put in by the Translators.

If you look upon the Context, you will see plainly, that by all Fulness here is meant the Fulness of all Things on Earth, and in Heaven; Visible or Invisible. The Fulness of all Mankind, and of all the Angels, Thrones, Principalities and Powers; the Fulness of the first Creation, and of the new Creature, of the Resurrection from the Dead;

Dead; the Fulness of all Things in Nature, Grace and Glory; the Fulness of the Earthly Paradise below, and of the Heavenly Paradise above.

This is that Jesus, who persuadeth, who entreateth you, with Tears of Blood trickling from his Heart, with the most Heavenly Persuasions and Entreaties flowing from his Lips, with Kisses of Divine Love, to believe on him, to see him, receive him, take him into your Bosoms, by Believing, at all Times, in all Things. At all Times, in all Things, he lieth at wait to catch your Hearts; he waiteth to be taken into your Hearts. But what do you take in, when you take in Jesus Christ? Heaven? Nay more: You take in him, who is *higher than all Heavens, who comprehendeth all Heavens in himself.*

Ephel. 3. 17. *Jesus Christ is said to dwell in our Hearts by Faith.* Faith giveth Jesus Christ an Habitation, a Dwelling-place in our Hearts. When thou believest, thou holdest him in thine Heart, whom the Heaven of Heavens cannot hold, who holdeth the Heaven of Heavens, all the Heavens in himself. When thou believest, thou hast him dwelling in thine Heart in perfect Pleasure, in whom all Fulness dwelleth. While thou adest Faith, this Prince of Heavenly Life, this Lord of Heavenly Glory, this Heaven of Heavens, this Heaven above all Heavens entresth into thine Heart, dwelleth in thine Heart, converseth with thee there, in every Image of Things. Is not this to be in Heaven, to live in Heaven, to have such a Heaven as this within ourselves, to retire into when we please? Nay, to be continually opening and overspreading us?

I will enforce this Direction with another Scripture. Joh. 6. 57. *As the living Father hath sent me, and I live by the Father; so he that eateth me, shall live by me.* Here you have Believing on Christ express by Eating Christ. What a sweet, intimate, full way of taking in our Beloved, our Glorify'd Saviour is this, to Eat him? How pleasant is the Taste and Relish of him upon our Palates? How rightly doth he go down, answering and satisfying all our Appetites, feasting and filling all our Faculties with their most proper, most desir'd, dearest Food, and truest, sweetest Good? How universally, how intimately doth it pass and penetrate into all Parts, as their Heavenly Bread and Wine, both in one, making them to nourish, and to flourish, making himself one Substance and Spirit with them, making them all Spirit and Life in him. Divines teach us, That one part of the Happiness of our Glorify'd Bodies at the Resurrection, shall consist in this, that the sweetest Relish of the most excellent Meats and Drinks, of the most delicate Fruits, with the Heavenly and Spiritual Refinement, shall lie continually upon their Palates, rais'd to the highest Pitch,

Pitch, and most purify'd Strain of Sensation? This shall be a perpetual and Paradisical Feast, compos'd of all the richest Delicacies of the Paradise above in the third Heavens, the sublimest Extract of them all. How is all this, and infinitely more, comprehended in this one short Expression of Eating Christ? What unexpressible Tastes, and Relishes of the highest, the most universal Sweetness, of all Kinds and Degrees of Sweetness, collected into one, exactly distinguish'd, and most distinctly enjoy'd in that one Feast, the Sense and Soul of a Believer incessantly by Day and by Night, while he is incessantly Eating Christ, taking in Christ by the Exercise of his Faith upon him?

But now that I have brought you to such a Feast, let us not so suddenly part; let us stay awhile; let us sit down and Eat.

You have a Comparison here: *As the Father hath sent me, and I live by the Father: so he that eateth me, shall live by me.* What an As, what a So are these? What a Pattern, what a Parable? What an Answer to the Pattern? The Father sendeth forth Christ; Christ is eaten by a Saint; Christ liveth by the Father; a Saint liveth by Christ; and these answer one another. The first Part of the Comparison is this: As the Father hath sent Christ, so a Believer eateth Christ. But you will say, What Proportion or Agreement is there between these two; The Father's Sending Christ, A Believer's Eating Christ?

I must make way for your understanding this, by premising, that *there are four Seasons of the Father's sending Christ.* 1. *In Eternity*, as he is the Son, the second Person in the Trinity, begotten of the Father. 2. *At his Incarnation*, when the Word was made Flesh, the Mother being on Earth, but the Father of the Divine and Miraculous Birth in Heaven. 3. *At his Baptism*, when by the Descent of the Dove upon him, as a Figure of his invisible Anointing with the Holy Ghost in great Power and Glory, he was sent forth in his publick Ministry. 4. *At his Ascension*, when he receiv'd the Fulness of the Spirit, which was sent forth into the Spirits and Bodies of the Saints, yea into the whole Creation, in the Person of the Holy Ghost, and so in the full Power, Glory and Majesty of all the three ever Blessed Persons.

Now I will exclude none of these Missions, or Sendings of Christ by the Father. Yet I humbly conceive the first and principal to be principally intended, as that on which all the other depend. Besides that, it is the Eternal Sonship of the Lord Jesus, as he springs from the Father, on which is founded the Sonship of all the Saints, as they spring from Jesus Christ.

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This being premis'd, I have now fix short Notes to present to you upon the Father's sending forth Christ, that you may understand the Parallel and Resemblance between that, and a Saint's Eating Christ.

1. *The Father's sending forth of Christ, is the Heavenly and Divine Generation of Christ by the Father.*

2. *The Father sendeth forth Christ from himself within himself.* As Jesus Christ cometh forth from the Heaven of the Divine Nature, so he is ever in Heaven. As he cometh forth from the Bosom of the Father, so he is ever in his Bosom.

3. *The Father's sending Christ is a continu'd and continual Act.* As the Sun sendeth forth its Light within itself, from one End of the Creation unto the other; so is the Father, from Eternity to Eternity, by one Eternal Act, sending forth Jesus Christ, who is the Brightness of his Glory, and, as it were, the incomprehensible Light of the Godhead, within itself, and without.

4. *The sending forth of Christ is the only Act of the Father.* God the Father doth nothing from Eternity to Eternity, but bring forth Jesus Christ.

As his other Works are brought forth by him, thro' him, in him.

5. *The Father's sending Christ, sending himself into Christ, sending himself in Christ, are all the same Act, the same Thing.* For the Father bringeth himself in his Son, into an Essential Image of himself, which is the same Essence and Substance with himself in a distinct Person.

6. *Lastly. The Father's sending Christ, the Father's giving himself to Christ, Christ's receiving himself in his Sonship from the Father, Christ's receiving the Father, Christ's eating the Father, are all the same Heavenly and Divine Act, distinguish'd within itself by various Relations and Respects to itself.*

As Divines say of the Creation: The Act of Creating in its Principle, that is in God, is God; in its Term or Bound, that is in the Creature, is the Creature: So in the Divine Generation, the same Act in its Principle, in the Father, is the Father, bringing forth Christ himself into Christ, himself in Christ; and in its Term or Bound, in Christ, is Christ, springing from the Father, taking in the Father, and eating the Father, being at once born of the Father, and nourish'd by the Father. In like manner the Lord Jesus sendeth forth a Christian from himself, within himself, and himself together with the Heavenly Birth, as both its Life and the Nourishment of its Life. In like manner a Believer receiveth his own Divine Being,

and his Beloved, both in one. In like manner by a constant Emanation from Christ, a constant Reception from Christ, a Saint every Moment by Believing, at once is born of Christ, and eateth Christ.

To conclude this Part of the Comparison: The Lord Jesus from Eternity springeth up fresh and new out of the Bosom of the Father, taketh the Father into his Bosom, as the inseparable Principle, Power, Nourishment, Delight of his Person, and so eateth the Father after a Spiritual and Divine manner.

In the Similitude of this Glorious and Blessed Mystery, a Believer riseth up fresh and new out of the Bosom of his Dear Bridegroom, and within his Bosom every Moment from his first Heavenly Being in Eternity to Eternity. In the same Act he taketh in Jesus Christ into his Bosom, into his Bowels, as the undivided Companion of his Divine Being, as the undivided Principle, Truth, Life, Strength, Beauty, Sweetness, as the only universal Fulness of it. Jesus Christ is his Eternal Element and Aliment. He is born of Christ, and eateth Christ both in one. A Saint is bred of Christ, fed with Christ, feasteth on Christ, and all in Christ, and all every Moment in the Exercise of his Faith.

The second Part of the Comparison lieth in these Words; *I live by the Father: He that eateth me, liveth by me.* I shall endeavour to make this plain to you by four short Notes upon it.

1. *Christ so liveth by the Father, that he liveth in the Father.*
2. *Christ so liveth by the Father, that the Father liveth in him.*
3. *The Father and Christ live both one Life.*
4. *Christ so liveth by the Father, that the Father putteth forth all the Virtues and Operations of the Divine Life, in their utmost Vigour, in their brightest Splendour, in their most heightened Sweetnesses, in their richest Varieties in the Person of Christ.* Thus he that loveth Christ, eateth Christ.

1. *He liveth in Christ: Abide in me.*
2. *Christ liveth in him: And I in you, Joh. 15. 5.*
3. *Christ and a Saint live both one Life. I live not, but Christ liveth in me, and the Life that I live, is by the Faith of the Son of God, who hath loved me, and given himself for me, Gal. 2. 20.* Faith and Spiritual Love both agree in this, that they make two one Beautiful and Blessed Spirit, while they both live one Divine Life of the highest Beauty and Blessedness in the Bosom of each other.

4. *Christ poureth forth all the unsearchable Riches, and endless Treasures of Divine Graces and Glories, of all Heavenly Virtues, Lights, Beauties, Sweetnesses, which are unmeasurably heap'd together in one Mass of Blessedness in his one most Blessed Life, in the Bosom*
and

and Person of each Saint. As choice Meats infuse all their pleasant Tastes and Relishes distinctly upon the curious Palate of the Eater, and diffuse all their Virtues distinctly thro' all his whole Body, making it to live in their Powers and Properties; so is the Lord Jesus eaten by a Saint in Believing; so doth the Lord Jesus distinctly unfold, infuse, diffuse all his unexpressible Sweetnesses, unvaluable, incorruptible Virtues, Almighty and all Glorious Powers in every Part of a Believer, to be the Life and the Feast of every Part Eternally.

I have been all this while but preparing and setting forth this Heavenly Feast for your Understandings and Affections, that they might both freely feed upon it. Now let me in a few Words persuade you, and press you to Eat of it. I shall speak to two sorts of Persons. You, who have believ'd, who have tasted, and do know what Pretious Food, what a Heavenly Feast the Lord Jesus is, eat continually of the most Delicious and most Divine Fruit of this Tree of Life. Eat continually of Angels Food: Let all your Life be a Heavenly Feast upon this Lamb in the midst of the Throne of God, where the Heavenly Lamps before the Throne give Light to the Feast, and all the Angels in Heaven, with their Golden Harps, make Musick to you, with their Golden Vials full of sweet Odours, make a Perfume for it. Is not thus to live, to live in Heaven?

The Life of the Glorify'd Saints, and the Angels of Glory in Heaven, is to feast upon the Heavenly Person of the Lord Jesus, the Supream Spirit of all Excellencies, which hath all the Springs and Treasures of Life in himself.

This alone will make thee Fair, Flourishing and Fruitful in every inward or outward Good. Eat Christ continually by a continual Act of Faith, and thou shalt at once take in, feed, strengthen, heighten, act, enjoy every Divine Truth, Grace, Comfort, Delight and Glory of Heaven and Earth: For all Fulness dwelleth in Jesus Christ, at the Full of all its Beauty, Life and Pleasantness.

When any Part of Heaven receiveth the Sun into itself, it receiveth him shining with all his Beams, shedding abroad all its sweet Influences, filling the Heavens, Air, Earth, with his cheering Light, and enlivening Virtues: So when thou takest Jesus Christ into thine Heart, thou takest him in, shining with all Evangelical and Divine Truth, as the Brightness of the Godhead in his Face, sending forth into thy whole Man, and thro' thee into all Things round about thee, his Heavenly Beams, Influences, Virtues, Operations, to make all new, pure, pleasant with Immortality and Glory. Thus I have spoken to one sort of Persons.

If there be any that hear me, as where, in what Assemblies are there not many such, if thou, who readest this, art one of those, who have not yet believ'd in the Name of the Lord Jesus, who have not yet tasted how Desirable and Delicious a Meat, how Rich and Divine a Food our Christ in Glory is, to you I now direct my Words. Behold a Heavenly Dish prepar'd, the Prince of Life, of Love, of Glory dress'd in his own most precious Blood, all the Excellencies and Joys of Heaven and Eternity heap'd upon him, heap'd up round about him. This Feast is prepar'd for you, for thee who hearest, who readest. The sweet and blessed Spirit of Grace is now sent forth to entreat thee, to take thee by the Hand, to lead thee, to compel thee to sit down and Eat. Eat freely, Eat abundantly, O my Friend, O my Son, saith the Eternal Spirit, Eat, and thy Soul shall be satisfy'd. This is the Bread of Heaven, the Staff of all Heavenly Strength. This is the Wine of the Bridegroom and his Banqueting-House, in which there can be no excess. Eat, Drink, take thy Fill of Loves, of all Lovelinesses and Lovely Things.

Say not, I want Preparations, Qualifications to make me fit for Christ. I am not Humbled enough; I have no Sense of Sin; I am Dead in Sin. Take in, Eat this Honey, and this Honey-Comb, the Lord Jesus, by Believing; He shall enlighten thine Eyes, and enliven thy Heart; He shall be a Life of Beauty and Comeliness to thee; He shall be the Light of Life, the living Light in thy Understanding, the Life of Love, of a loving lovely Softness, Tenderness, Meekness, Purity, unspotted, Dove-like Chastity in thy Will and Affections. He shall be the Life of every Grace, every Comfort, every Saving-good in thy whole Person, and thy whole Life. *He that eateth of me, shall live by me, saith our Lord Jesus, even as the Father hath sent me, and I live by the Father, Joh. 6. 57.*

When Jesus Christ enters into thy Soul, he shall be sweeter than Honey to thy Taste; he shall be livelier than ten thousand Springs of Life in thine Heart. He shall be to thee more than all Desires, than all the Desires of Men or Angels. Do not they now live in Heaven, who by this continual receiving and taking in of Christ, are continually taking in more than Millions of new Heavens? Thus much for the first particular Direction in Believing.

2. *Go forth out of yourselves, the Flesh, the Earth, the whole World, every thing of the Creature into Christ.* This is another principal Act of Faith. *Joh. 6. 35. Jesus said unto them, I am the Bread of Life, (or the living Bread.) He that cometh unto me shall never hunger, and he that believeth on me shall never thirst.* Coming to Christ, and Believing on Christ, are here the same thing. But to believe is not only

only to come to Christ; it is to enter into Christ, as *Noah* entred into the Ark, when God shut him in there from the Deluge, that came upon the whole World; as *Moses* went into the Clift of the Rock, and was hid there by the Hand of God covering him, while the Attributes of God pass'd before him in the severe Majesty, and fearful Glory of the Law. So Jesus Christ expresseth the Life of Faith, *Joh. 15. 4. Abide in me.*

Now I shall make it plain to you, that by going forth out of all Things, you go into Heaven; and by abiding in Christ, you continue in Heaven, from *Col. 2. 9. In whom* (that is in Christ) *the Fulness of the Godhead dwelleth bodily, and in him ye are also compleat.* To bring this Scripture to my Purpose, which is to let you see, that this is the way to live in Heaven, to be continually in the Exercise of that Act of Faith, which carrieth us, as upon the Wings of the Dove, out of every thing into Christ. I shall give you five short Notes upon this Scripture.

1. *The Fulness of the Godhead, mention'd in this place, comprehends a four-fold Fulness in it.*

1. *The Fulness of the Divine Substance, or Essence oppos'd to the Emptiness of the Creature.* 2. *The Fulness of the Trinity, of the three Persons in the Godhead, the whole Company, the entire Society in the Eternal Palace of the Divine Nature.* 3. *The Fulness of the Divine Attributes and Excellencies, the Finishing and Perfections of all Divine Glories, the full Number of all the Divine Excellencies and Attributes, like the Stars in Heaven, no one wanting, every Excellency at the full Height of Glory, like the Sun in its Strength, never waxing nor waning, never in any Eclipse, or under any Cloud, never Rising nor Setting.* 4. *The Fulness of the Heavenly Court, and Train of all the Works, and Operations of the Godhead, of all the Possessions and Inheritances, of all the Joys and Glories of God in the Creature, the full Company of all Saints and Angels, the Fulness of Heaven and Earth, as they bear a Divine Figure, as they have a Divine Splendor upon them, as they are the forming of the Divine Spirit, and continual Emanations from the Divine Glory. This is the four-fold Fulness of the Godhead, which dwelleth in Christ.*

2. *The Fulness of the Godhead dwelleth in Christ.* God is in Christ at Home, in Rest, in perfect Liberty, unveil'd, in the free Discovery of himself, in the free Exercise and full Enjoyment of his own Spirit, as the Height of all Power, Pleasure and Glory, like a King in his Palace. There is the constant Presence of the Godhead, and there is God at easiest Access, in his freest and most familiar Conversation in Christ. O Saints, you may ever find your God in Christ; you may
always.

always see him, and speak with him; you may be free and familiar with the most excellent Majesty, with the Divine Glory in its highest Exaltation here in Christ.

3. *The Fulness of the Godhead dwelleth bodily in Christ.* Body is here to be understood in that Sense, in which it is oppos'd to a Shadow. This is manifest in the following Verse of this Chapter: *These are the Shadow, but the Body is of Christ*, Col. 2. 17. So the Body importeth three Things, which are its Advantages and Eminencies above a Shadow.

1. *The Godhead dwelleth substantially in Christ*, not after a shadowy manner, as in all the Creatures; but as in its own proper Body.

2. *The Godhead dwelleth in Christ clearly*, not obscurely or darkly, as in a Shadow. The Stuff or Matter of which a Shadow is made, is Darkness; so are all the Creatures Figures of the Godhead, form'd upon Darkness. Christ is the Brightness of the Glory of God, God dwelling in his own pure and transcendent Light, the Image of God in a Divine Light, drawn upon a Table of Light, the Light of Life.

3. *God dwelleth in Christ distinctly, not confusedly, as in a Shadow.* All the endless, innumerable Varieties of the Godhead, do most exactly, with their just and full Distinctions dwell together, display themselves at once in one ravishing Face of the most sublime and universal Beauty, to every Spiritual Eye, enter at once in one Myste-rious Dance of the highest Loves and Delights into a Spiritual Heart.

4. *A Believer is in Christ in the midst of this Divine Fulness.*

5. *A Believer is Compleat in all this Fulness in Christ.* It is remarkable, that those two Words, *Fulness* in the foregoing Verse, and *Compleat* in the following, are Radically and Essentially the same in Greek. The Holy Spirit seemeth to intend a Relation of them each to other, as if he would plainly teach us, that the Fulness of the Godhead dwelleth in Christ, to this end, that the Saints, by Believing, entering into Christ, might be Compleat; or as the Word more properly and plainly signifieth, might be fill'd with the same Fulness of the Godhead in him, together with him.

Tell me now, Is not this to live in Heaven, to live by Faith in him, in whom the Fulness of the Godhead dwelleth? Beloved Souls, who are yet in your Sins, doth not this allure you to Christ? He, who is the Habitation of the Godhead, openeth his Bosom, his Heart to you, that you may enter in by Faith; and so he may become an Habitation to you also. He, in whom all the Fulness of the Godhead dwelt Eternally, emptied himself of it all, that he might
come

come and seek you thro' the Darknesſes, the Wilderneſſes of Sin, Death, and a Wrath burning to the nethermoſt Hell, to take you from the miſt of theſe, and give you a Habitation in himſelf. He is again aſcended thither, where he was at firſt : He hath the Fulneſs of the Godhead dwelling in him, as at the firſt : Yet he wooeth thee. He layeth open all this Divine Fulneſs to thee, O Saint, O Sinner, to draw thee into his Boſom. He ſtill thinketh himſelf empty with all this Glorious Fulneſs, until he receive thee, and give thee a Dwelling-place in his Heart. Believe, O Sinner, Live conſtantly in Believing, O Saint. Thus fill up the Fulneſs of Chriſt, by filling thyſelf full with the Bleſſed Fulneſs of the Godhead in him. Thus fulfill the Joy of the Lord Jeſus, by entering into him, and dwelling in him, in whom the Fulneſs of the Godhead dwelleth, in which thou ſhalt find all thy Deſires fulfill'd, all thy Joys full, thy whole Perſon made Compleat in Immortality and Glory. Dear Souls, Are you not tir'd with the Emptineſs, and Unſatisfiedneſs, which you meet with in all the Creatures ? With the Changes and Confuſions on the Earth, and in the World ? With the reſtleſs Appetites of filthy, loath'd Fulneſſes, tormenting Fears, Cares, Pains and Griefs of the Fleſh ? Behold a Divine Fulneſs ! The Fulneſs of the Godhead in the Lord Jeſus, is a perpetual Calm of Divine Peace, a perpetual Sunshine of Divine Glory, a Perpetual Entertainment with all the moſt deſir'd, moſt delighting Satisfaction in the unlimited Fulneſſes of all unexpreſſible Sweetneſs, Reſt, Purity, Pleaſure, Beauty, Bleſſedneſs ! O come then by Believing, caſt yourſelves into the Boſom of Chriſt, which receiveth you ſo gladly with Embraces of the higheſt Loves and Joy. Lie down for ever in the miſt of the Fulneſs of the Godhead here. This is the ſweeteſt Reſt ; this is the deareſt Reſt of Souls. Here, here alone you ſhall be ſafe, warm, full for ever.

2. *Look upon Things unſeen with the Eye of Faith. Look upon Things ſeen, in their unſeen Forms, by an unſeen Light, with the Eye of Faith.* This is the third particular Direction to the Exerciſe of Faith, that we may live in Heaven.

Heb. II. 1. *Faith is the Evidence of things not ſeen.* What are Things not ſeen ? The Things of the Spirit, of Heaven, of Eternity, of God ; the things that are above, where Jeſus Chriſt is, at the Right-hand of the Father, far above the Angels, far above all Angelical Powers, Principalities and Thrones ; there where he is known by his Name above every Name, which is nam'd in this World, or the World to come ; where every Thing round about him hath this new Name written upon it in a white Stone, a rich Pearl. Theſe are the Things not ſeen.

To whom are these Things unseen? To every Natural Spirit of Men, or Angels; to every created Eye of Sense, Reason, or separated Understanding.

Why are these Things unseen? For two Reasons. 1. For their Divine and Transendent Greatness. 2. For the Excess of Glory. The Things of the Spirit are so Divinely, Transcendently great, so full of Majesty, that no created Capacity of any Human or Angelical Understanding can comprehend them, or take any measure of them, or take in any thing at all of them. All Things here in the Spirit, in God, are Infinite. Every Thing of that which is Infinite, is also itself Infinite: You take in nothing at all of it, if you do not take it in all. These Things have such an Excess, so great a Weight of Glory, that there is no Finite Power or Capacity, which can bear them, which will not be overwhelm'd, turn'd into the Blackness of Darkness with all its Light, and crush'd to nothing by them with all its Strength.

How then are these Things seen? By the Evidence of Faith: *Faith is the Evidence of things not seen.* The Word *Evidence* signifieth a clear, strong and irresistible Light. It is the same Word, by which the Conviction of the Spirit is express'd in the Gospel of St. Joh. 16. 8. When he is said to *convince the World of Sin, of Righteousness, and of Judgment*, by his own Personal Coming and Appearance.

Faith is this Light of the Spirit, a Divine Light, the Flower of Light indeed, the Sun-shine of the Godhead in its full Glory unclouded; the pure and powerful Light, which falleth immediately from the Immortal and Divine Substances themselves, from the Divine Essence in its naked Beauty, from the Face of God unveil'd. This is a living Light, *the Light of Life*; such a Light, as is an Eye in the Soul. *This is the Evidence of Faith, the Unseen and Divine Things themselves*, Things seen in their Unseen and Divine Forms, unclouding themselves, shining out upon the Soul with their own Proper and Divine Beams, by the Heavenly Sun-shine of their own Proper and Immortal Light. Thus they awaken their own Life, open their own Eyes, and appear to themselves in the Believing Soul, which is now made one of themselves, one with themselves. *This is the Evidence of Faith.*

Déar Souls! Why are ye continually complaining? One cryeth out, I have been continually toss'd with Tempests upon the Sea of this Life, and have no where met with any Rest or Comfort. Another bewaileth himself, that he lieth bound in Chains of Darkness, by divers Lusts and Passions, at the bottom of the deep and miery Dungeon of Carnality. A third roareth out, that he is cast down

to the nethermost Hell by the Weight of his Guilt, by his foul, black and bloody Corruptions, by the Terrors and Wrath of God.

Dear Souls! All this is a Hellish Sleep, into which the Prince of Darkness hath cast you by his Hellish Enchantments. These are the Dreams and Visions of the dark Night, in this dismal Sleep. Awake sleeping Souls, awake; open the Eye of Faith. Look up with the Eye of Faith from this Sleep of Death. Behold, you are in Heaven. The Light of Christ, the sweet *Day-spring from on high*, from the Beautiful and Blessed Face of God shineth upon you, shineth round about you. Heaven openeth itself to you every where in this Light. All Things appear to you in Heavenly Shapes, in Heavenly Beauties, with a Heavenly Sweetness. The Godhead, the proper and only Object of the Eye of Faith, openeth itself every where, within you, without you, filleth all Things with the Light of its Glory, maketh every Thing transparent to its Light, discovereth all Things in the first and fairest Forms, of the highest Love and Loveliness, as they appear within itself, to itself. Where now are all the tempting tormenting Appearances of Things? They are fled away as Shadows of the Night, their Place knoweth them no more; they are as if they had never been; the Glory of the Lord covereth all, as Waters cover the Sea. Now Jesus Christ, from the Glory of the Father, giveth thee Light. He appeareth alone in his own Light from the Heaven above, and Earth beneath. He is as the Spouse in the *Canticles* is said to be, being in his Likeness, *an Army with Banners* of Divine Truth, and Divine Love, two Armies, the Hosts and Armies both of Heaven and Earth; *He that is, he that was, and he that is to come*. Is not this to live in Heaven, to live in this Light of Faith? Thus to be encompass'd with Heavenly Sights, to be in the midst of all Things, to be yourselves as Visions of Glory coming down out of Heaven, and bringing Heaven down along with them upon the Earth? This is *the Truth, as it is in Jesus*. This is that Spirit which is the Truth. This is the Spirit of the Gospel, and of Faith. This is the Truth, which the Eye of Faith discovereth, and in which it dwelleth. In the Bosom of this Spirit the Believer lieth, sucking from its Breasts the Immortal Word, the Heavenly Image of the Invisible God, born up in the Arms, dandled on the Knee, and ever looking into the Face of this Spirit, the Spirit of Truth, of all Grace and Glory:

4. *Let thy Faith realise thy Hopes, and make the Joys to come ever present with thee.* This is the last particular Direction for the Exercise of thy Faith. This is the beautiful Act of Faith, which is the

same within a Cloud, under a Veil, that the beautiful Vision is in Heaven.

You read of this in the foremention'd Scripture. Heb. 11. 1. *Faith is the Substance of things hoped for.* This Word, which is translated Substance, *ὑπόστασις*, includeth a four-fold Sense. 1. *Substance oppos'd to Accidents*, to slight empty, shadowy Things. So it is render'd here. 2. *Existence and Subsistence*, or the standing of a Substance entirely out of all its Causes; as a compleat Plant, when it is sprung up out of its Root, and is become an entire Tree in itself. 3. *Personality, a compleat intellectual Substance*, existing in its own proper Form, and standing up out of its Causes. These three Senses are all the Philosophical and Theological Senses of the Word. Thus it is apply'd to the Persons in the Trinity, which are call'd *ὑποστάσεις*, Subsistences. Thus it is apply'd to the Lord Jesus, when the Union between the Divine and Human Nature is said to be Hypostatical, that is, Personal, the two Natures being joyn'd together in one Divine, Eternal, Ever-blessed Person. 4. *A firm Assurance*, or well-grounded Confidence. So you have it, Heb. 3. 14. *Ye are Partakers of Christ, if ye hold fast the beginning of this Confidence firm unto the end.* The Word interpreted Confidence, is in Greek *τὴς ὑποστάσεως*.

This is the pretious Faith of the Gospel, all the Joys for which ye hope in Eternity, now already present with you, in you, in your Eyes, in your Bosoms, your Spirits, not by Figures, Images in your Fancy, or Notions in your Mind; not by Representation, but really, solidly, substantially in their own Heavenly Substances, and Divine Essences; not as the Flower in the Seed, the Fruit in the Blossom, the Harvest in the Herb; but compleatly, existing and subsisting in their own entire Forms, in their distinct, full Beauties and Sweetnesses, in their own Divine Shapes; not as lifeless, senseless Things, but as living, Spiritual Glories, Divine, Immortal Spirits; every one an entire, Eternal Person, comprehending in himself all the Springs, all the Perfections of the purest Life, Loves and Lovelinesses, that can both give thee of its Loves, and receive thy Loves, that is, both at once a Bridegroom ravish'd with thy Beauties and Loves; a Bride ravishing thee with the unconceivable Sweetnesses of its Heavenly Loves and Lovelinesses; all this ever present with thee, and dwelling for ever with thee beneath this Veil, within this Cloud of Flesh; not as a Fancy, a Dream, a Delusion, but in the Riches of a full Assurance, in the Triumph of a well-grounded Confidence, all settling themselves as Seals upon thine Heart, upon all thy Faculties, upon thy whole Person in the Truth and Unity of the Spirit. This is the Faith once given to the Saints. Thus is Faith the Substance of Things hop'd for.

But

But *what are these Things hoped for?* Ask thine own Heart; What wouldst thou hope for, if thou mightst hope to have all Things according to thine own Heart's Desire. We read of Wisdom, *Prov.*

3. 14. *All thy Desires shall not equal her, or be compar'd with her.* But there is an Expression beyond this, more unlimited, more absolute; *Prov. 8. 11. All Desires shall not equal her, or be compar'd with her.* O the unsearchable Riches of Christ! O the unsearchable Riches! O the endless, the unbounded Joys of a Believer in Christ! It is he who is this Wisdom. Sit down, examin all the Desires which ever entred into thy Heart, enlarge thy Desires with the greatest Freedom to the utmost Extent, like Heaven itself, nay beyond all Things on Earth or in Heaven. But these are thy Desires only: This is too narrow. Examin all the Desires that are at any time found in the Hearts of all Mankind, of all the innumerable Companies of Angels from the first Moment of their Being to Eternity; take them all, the most enlarg'd, the most insatiate, make one Heap of the most transcendent Bliss and Pleasures, that they may fully answer them all, in their amplest Varieties, in their greatest Extent, in their highest Aspirings. All this cannot equal the Hope of a Believer in the Gospel, in Christ.

What then wouldst thou hope for? Wouldst thou hope for the free and full Pardon of Sin, the blackest, the most bloody? To have all drowned in a bottomless Sea of Infinite and Eternal Love? To have all cover'd with, swallow'd up in the Infinitenesses, the Infinite Beauties and Glories of the Godhead, the Righteousness of God in Christ, which, without any Comparison or Proportion, unimaginably outshineth ten thousand Suns, all the Angels of Heaven united into one Light of Glory? Wouldst thou hope to have thy Person wash'd in such a Bath of the most precious Blood of the Lamb of God, the Blood of God, with all the Virtues of the Godhead in it, that it may be all over Fair, without any Spot at all upon it, more purely White and Fair, than *Adam* in Paradise, than an Angel in Heaven, equal in Loveliness to the Lord Jesus upon his Throne of Glory, so lovely Fair, as to ravish God himself into an Extasie of Love and Admiration, to be fit to lie Eternally in his Embraces, as his unexpressibly beloved Spouse, in whose Love he resteth, over whose Person he rejoyceth with Songs of Love and Eternal Delights? *Zeph. 3. 17.* Wouldst thou hope for the Changing, Enlightning, Softning, Sanctifying of thy Spirit; for the new making of thy whole Person, that it should come forth out of the Bosom of the highest Love and Glory, as out of the Womb of the Eternal Spirit, all Pure, Heavenly, Divine, with new enlarg'd Incorruptible, Divine Facul-

ties and Principles, ever drinking in, ever fill'd with Divine Objects, Excellencies and Delights from the Fountain of the Godhead, ever breathing forth into the Bosom of God, ever acting in the most Lovingly, and most Glorious Presence of God, all the Graces, all the Loves, all the Joys, all Parts of the Divine Life, most Naturally, most Freely, most Pleasantly, without End, Interruption or Allay? Believe in the Lord Jesus, and thou enjoyest thy Hopes, even now, in the highest Reality. *Faith is the Substance of things hoped for.*

But what wouldst thou hope for? To have all Things past, all thy pleasant Times, all thy pleasant Things, all Things past, which Time hath swallow'd in Darkness, Death, presented again to thee in living Forms of Immortal Sweetness and Glory; like *Job's* Children, after his Sufferings, in richer Appearances of Beauty and Delight, than those former ones, never to pass away any more, to have them planted in thine Eyes and Bosoms, as a Spring Season of never fading Loves and Joys? Believe in the Lord Jesus, and thou hast all this in the Truth. *Faith is the Substance of things hoped for.*

What do you hope for? To see Darkness, Death and Hell, with the Veil taken off from them, as naked before your Eyes, as they are before the Eyes of the Lord? To see the Mystery of Divine Wisdom, Love and Glory, which worketh in these, also finish'd and discover'd? To see God, as he is present here, as he displayeth himself, as here he enjoyeth himself in the Perfection of all his Loves, Beauties and Joys? To have brought into thy Bosom the precious Things of these Deeps beneath? To play with the Child upon the Hole of the Asp, and to find there a Nest of Doves? To play among the Maiden and Virgin Spirits with the Leviathan, and to understand how God, as in a Divine Play, sporteth with him in the great Deep? To behold in the Tents of *Kedar*, the Blackness of Darkness, the shining Curtains of *Solomon*, the King of Righteousness, the King of Peace, the King of all Perfections? Believe, and thou hast thy Hopes. All these Things are already accomplish'd for thee, after the most substantial manner in the Life, in the Light of Faith, *in the Lord Jesus, who is the only Life, the only Light of Faith.*

What wouldst thou yet hope for? To inherit all Things, to see all Things thine, as thou art Christ's, as Christ is God's, in the Unity of the Eternal Spirit, the Spirit of all Life, Immortality, Love, Joy and Glory?

Wouldst thou hope for all Things, that have been, are, and are to be, to awaken and rise up to together into so many shining and Immortal Spirits, Spirits of purest and highest Loves, Delights and Glories;

Glories: and all these Loves, Delights and Glories for thee, in thee, embracing thee in the Unity of the Eternal Spirit?

Wouldst thou hope to see all Things past, present, and to come, as one Piece, wrought with the utmost Skill of Divine Wisdom, into all Variety of rich and curious Forms of Divine Figures, as a Garment of Needle-work, having wrought into it all the transcendent Glories of the Godhead, to make it as a Garment of beaten Gold, and of Pearls, and this curious and costly Garment for thee to wear, to entertain thee, as the Spouse of the Lord Jesus on thy Marriage-day, which is to Day, every Day, in thy Spirit?

Wouldst thou hope for Spiritual Beauties, Loves, Joys in thy Jesus, with thy Jesus, deeper than the Sea, or Hell; broader than the Earth, higher than Heaven, longer than Time; a Depth without Bottom, a Length without End, a Breadth without Bound, a Height without any Top?

Wouldst thou hope for the Seed of Promise, the Lord Jesus to be in thee multiply'd beyond the Dust of the Earth, and the Stars of Heaven? To be encompass'd with all the Stars, all the Points of Heaven, as so many sweetly flaming Eyes of Divine Love and Glory, all fixt on thee, all pouring forth their whole Golden Treasures of Beams, melting, ravishing Glances, enriching, transforming Influences upon thee? To behold with a Wonder and Delight unexpressible thy Jesus, rising up out of every Dust of the Earth, in a new and compleat Form of Heavenly Glory? To be a Bridegroom unto thee, and win thy Heart with endless Varieties of fresh Beauties still? Every Drop of Water in the Sea opening itself into a distinct Fountain of Immortal Life and Delights, from each of which thy Jesus poureth forth himself in the whole Fulness of his Godhead with distinct Sweetnesses into thy Bosom? Every Spot of Darknes thro' the whole Universe of Things, discovering in itself, and breaking up into a new and entire Heaven for thy Jesus and thyself, to enjoy each in other with new Pleasures? Are these thy Hopes, if thou mightst hope to have all that thou canst desire or wish for? Believe, and thou hast thy Hopes, thou hast all this.

Is there yet any thing more that thou wouldst hope for? Wouldst thou hope for a clear and compleat Knowledge of all Things above thee, all Things with God, in God, a free, full Familiarity with them, an intimate, entire Possession and Fruition of them, a perfect Transformation into one Beautiful and Eternal Image, into one Blessed and Eternal Spirit with them? In a word, Wouldst thou hope endlessly, infinitely beyond, and above all Hope? Believe, and thou

thou actually, really art already possess'd of all thy Hopes. *Faith is the Substance of things hoped for.*

O! how Holy, how Heavenly, and how Divinely true a Saying now doth that appear to be of our Lord Jesus to *Martha*, Joh. 11. 26. *I am the Resurrection and the Life.* I am, in the present Time, not at the last only, but even now, the Resurrection, Absolutely, Universally the Resurrection of all Things into the Brightness of the Glory of God; and so the Life Absolutely, Universally and Eminently; all Fulness of Things living together most Beautifully, most Joyously, where Death, or the Shadows of Death are no more in the Fountain of Life.

Was it not our Jesus, who said it then to *Martha*, who saith it still to every one of us, in every Death, for every Brother, Child, Husband, Wife; said I not, say I not unto thee; *If thou wilt believe, thou shalt see the Glory of God?* This is a Sight indeed; and this is the Sight of Faith, not alone to see a dead Man rise again, and live; but to see the Glory of God rising up out of the Grave of a dear Relation, a dear Contentment Dead; to see that dear Relation, that dear Contentment in Death, together with Death itself, rising up into the Glory of God, and living for ever there. He seeth this, who seeth with the Eye of Faith his Jesus in Glory, and *all Fulness well-pleased to dwell in him*, dwelling in him with a mutual Complacency, and the Perfection of all Pleasures.

O the piercing Eye of Faith! Whatever Cloud it looketh upon, it immediately discovereth a circling Rainbow of Divine Grace and Love upon that Cloud, full of all sweet Lights, pleasant Colours and rich Variety. Within the Circle of that Mysterious Rainbow appeareth the Glorious Circuit of a Throne, the Throne of Eternity, all as one Pretious Stone, the ever flourishing Father of Eternity, the Father of all Lives and Loves upon the Throne, within the Throne of the Lamb, that was slain, living for ever, comprehending in his Divine Person all the deep and sweet Mysteries of Life and Death, with his seven Horns and his seven Eyes, the Springs and the full Seas of Sovereignty and Sweetness; Power and Wisdom, Life and Light, Beauty and Love. In the midst of the Throne, and round about it, are those wonderful Living Creatures, the four Channels thro' which the Fountain from the Lamb poureth forth all its Streams of the Divine Life thro' all Things. Crown'd Saints reign with the Lamb in the midst of the Throne. Innumerable Angels wait round about it. All Things in Heaven, Earth and Seas, Day and Night, in the Choir of Angels, sing with a Sacred and Divine Melody the Praises of him that sitteth upon the Throne,
and

and of the Lamb continually by Night and by Day, as so many Golden Reflections of the most sublime Beauties, as so many sweet Echo's to the high and all Charming Musick within the Throne. This is Faith's Prospect every where, yea in every Dust it discovereth the clear Light, and whole Compass of Heaven, with all its Glories. *O piercing Eye of Faith!*

O the transforming Power of Faith! Which way soever it casteth its Bright and sweet Glances, the hardest Rocks drop with a delicious Honey, and are fasten'd into Honey-Combs; every shady Bush of Briars and Thorns becometh a Bed of Roses and Lillies, a Bed of Spiritual Beauties and Loves; or a delightful Arbor in Paradise, where a Knot of Blessed Spirits sport, sing and shine together, mingling their pure Sweetnesses and Brightnesses.

What a Heaven of Heavens doth that Soul live in here on Earth, which liveth continually with this sacred all-commanding Eye of Faith open, unto which the blackest Darknesses and Deformities shine, as the naked and smiling Face of the Immortal and Supreme Beauty?

But thus much for the first General Direction to the Life of Heaven upon Earth, which is a constant Exercise of our most Holy Faith. The second followeth.

2. The second General Direction to the Life of Heaven upon Earth is this;

Live in the perpetual Activity of a Divine Love. I shall open and enforce this Direction from two Scriptures. One is that of *Matth. 22. 37.* The other is *1. Joh. 4. 16.*

Matth. 22. 37. Jesus Christ here discovereth Mount Sion in the midst of the Clouds, Fires and Thunders on Mount Sinai, with its solemn Feasts, sacred Musicks, sweet Lights of Eternal Peace, Love and Joy. Jesus Christ openeth the rich Treasure of the Gospel in the dark and dreadful Coverts of the Law, like Sampson's Bees and Honey-Combs in the Carkase of the Lion.

Thou shalt love the Lord thy God with all thy Heart, with all thy Mind, with all thy Soul, with all thy Strength. This is the first Commandment. The second is like unto it, *Thou shalt love thy Neighbour as thyself.* O Blessed Discovery! The Law itself is all Love. David teacheth us, *Psal. 19. 11.* That in keeping the Commandments of God there is exceeding great Reward. There is indeed. If Love make Heaven, the keeping the Commandments of God, is all a Heaven in present; for it is all a Life of Divine Love. David in the same *Psal. v. 72.* preferreth the Law of the Lord before thousands of Gold and Silver, before the Sweetness of the Honey and the Honey-Comb. The Sweetness
of

of Heaven, the Treasure of Heaven, the Glory of Heaven is in the Law; for the Law is a Divine Life of God, and all the Creatures together, mutually acting Divine Loves upon Divine Loveliness in each other.

The Lord Jesus pointeth out to us in this Scripture, 1. The Nature. 2. The Object of Divine Love.

1. *The Nature of Divine Love* is signify'd to us in these Phrases of loving with all the Heart, with all the Mind, with all the Soul, with all the Strength.

There are two Things in Love. 1. *A Sense of Loveliness.* 2. *A Desire of Union with it:* Or rather, *Divine Love springeth up gradually by a three-fold Union.* 1. *An Union of Sense.* 2. *An Union of Affection.* 3. *An Union of Substance,* or Essences, a substantial Union. The first of these is signify'd by loving with all our Mind, which is the intellectual Pattern enlightned with the Divine Beauty. The second is comprehended in loving with all the Soul, which peculiarly denoteth the Affectionate Part, which being kindled by the Beams of the Divine Excellency, is carry'd up, and carrieth up the Man to the Bosom of the Loveliness above, as a Flame, and the Sacrifice in the Flame ascendeth from the Altar. The third Union is plainly pointed at in the first and last Expressions of loving with all our Hearts, with all our Strength. The Heart importeth the Spirit, the Essence the substantial Form, as it is the Root and Ground of the Mind and Soul, the Understanding and Affections. The Strength is the Fullness of the Essence or Substance, with all its Faculties and Powers; the first Act in its full Vigor, which is the Essence or Substance; the second Act, which are the Powers and Faculties in the Height of their Activities, all flowing from the Essence or first Act, as Beams from the Sun; the Essence or Substance is as the Sun, the Strength of all the Beams in their Root; the Faculties and their Operations are as the Beams, which are the Strength of the Sun in the Flower and Fruit. As the Sun, shining in the Beams, and the Beams standing in the Sun; so the Heart in the Mind and Soul; the Mind and Soul with the Heart make that Strength of Love, which the Lord Jesus teacheth us to be here commanded. But let us speak more distinctly of this three-fold Union in Divine Love.

1. *The Union of Sense* is, when the Divine Loveliness shineth in upon the Mind by its own Light. It now figureth itself upon the Soul: It imprinteth a lasting and lovely Image of itself: It insuseth a Sense of its Sweetness, Desirableness and Excellency thro' the Soul.

2: *The Union of Affection* followeth this Union of Sense, as in the Lustre of the Sun-Beams cast upon a proper Object, by a burning Glass, a Fire is kindled. The Sight of the Divine Beauty sown into the Heart, which sprung up into a sweet Light of Amiableness and Loveliness in the Understanding, now burneth out in the Will, and the Affections which with great Fervour and Force carry the Soul above itself, above all Things, as upon flaming Wings, until it meet with the beloved Object, the Image of whose Amiableness it hath seen in itself.

3. *The Union of Substances*, or Essences, is the substantial Part of the Union, the Mark and Bound, the Perfection of Love. Now thro' this Light, thro' this Flame, the Divine Loveliness from its Immortal Seed in the Heart bringeth forth itself in the Life, with naked Face, into the naked Embraces of the Soul. Now the Soul is transported upon Spiritual Wings, which the Divine Beauty giveth unto it, quite out of itself, out of every thing of the Creature, into the Bosom of this pure Eternal Beauty. Now the Divine Loveliness, and the Divinely loving Soul Face, to Face, Heart to Heart, meet, kiss, embrace, unite immediately, intimately, entirely possess and enjoy each other throughout, fully. They behold the same Loveliness in each other, they breath forth the same Love upon each other. They live each with other, each in other, by the same Life. Both burn in the same Heavenly Love. Both are fill'd with unexpressible and Eternal Joys. This is the Nature, and the threefold Union of Divine Love.

2. The Object of Divine Love, which our Blessed Saviour setteth before us in the Commandments, is threefold. 1. *Thy God.* 2. *Thy Self.* 3. *Thy Neighbour.*

O Souls! ye were made for this, for this you have Hearts, Minds, Affections, Bodies, Strength, Capacity, Vigor given to you in all these; that all your Hearts, all your Minds, all your Souls, all the Bodily Senses, to the utmost of their vast, their infinite Capacities in all their Strength and Vigor should be as Vessels, as the Seas, the Golden Seas of the Temple fill'd full, ever brim full, ever running over, with the unexpressible Excellencies, Lovelinesses, Sweetnesses of the Divine Nature.

O dear Men, Women and Children! ye were all made for this; for this you had Hearts, Minds, Souls, Strength, your Beings themselves given unto you; that all your Hearts, all your Minds, all the Souls, Strength, your whole Beings should be caught up in an Heavenly Rapture of Divine Love out of themselves, beyond the Compass of this whole Creation, into the Embraces of the Divine Loveliness;

to have all your Hearts, all your Minds, all your Souls, all your Strength, your whole Being in this Loveliness alone; to live the Life, to work the Works, to enjoy the Joys of this Loveliness alone, in this Loveliness, together with it. Is not this to be in Heaven, to be thus in Love with God? Is not this to live in Heaven, thus to live in the Love of God? What a Heaven of Heavens is a Saint, is this Divine Lover in himself? What a burning and shining Light of Beauty, Sweetness and Immortality is he? He is a Divine Light, in which the Divine Loveliness shineth thro' every Part and Point of it. He is a Divine Flame, which Eternally burneth, feedeth, feasteth itself upon the Divine Loveliness, which so burneth in it, that it is at once the Food of this Spiritual Flame, a distinct Flame from it, and one Flame with it.

2. *The second Object of Divine Love is thyself.* Thou shalt Love thy Neighbour as thyself: Love to thyself is imply'd here manifestly.

But here thou mayst ask three Questions.

1. *Quest.* What Self have I left to Love, when I have lov'd God with all my Heart, all my Mind, all my Soul, all my Strength. As the Flesh laid upon the Top of the Rock before the Angel, being touch'd by the end of the Staff in the Angel's Hand, went all up to Heaven in a Flame, in which Flame the Angel ascended, and vanish'd out of Sight: So my whole Self touch'd with the Beams of the Divine Loveliness, as it lay upon the Top of the Rock, the Bosom of the Lord Jesus is all vanish'd, being gone up a whole Burnt-Offering in the Flame of Divine Love, into the true Heaven, the Divine Loveliness?

Answ. That is thy truest, thy best Self, thy only Self, which thou lookest upon, lovest in the Loveliness of God. Every other Self is either the Shadow or the Counterfeit of thy true Self: It is either a Shadow cast upon the Earth from thy Divine Self above, pointing to it, to be gather'd up again into its Glorious Light; or else a Counterfeit in which the Devil appeareth, into which he formeth some Spirit from below, to delude thee, to divide and draw thee from thy Blessed, Glorious Self, to wander and lose thyself in the midst of his empty, dismal Shades, among his dark and hellish Fires.

2. *Quest.* But what Love have I left to love myself with, when I have lov'd God with all my Heart, all my Mind, all my Soul, and all my Strength? Can I with one Love serve two Beloveds?

Answ. That is the best, the truest, the only Self-Love, when the Love of myself is comprehended in the Love of God; when I love myself in God, for God; when, I love nothing else but God alone in myself, in my Earthly or Heavenly Self; when with one undivided

ed Love, I love myself and my God, *because these two are one.*

3. *Quest.* What Rule is there for my Love to myself, to direct my Self-Love? All the Commandments are summ'd up in these two. The first saith, *Thou shalt love the Lord thy God with all thy Heart, with all thy Mind, and with all thy Strength.* The second saith, *Thou shalt love thy Neighbour as thyself? But how shall I love myself?* The only Commandment going before this, is that of loving of God, and for loving him with all myself?

Ans. *Thou art then to love thy Neighbour as thyself, and to love thyself as thy God.* This is the most Holy, the most Heavenly manner of Loving thyself, when with one Love, in one Loveliness, thou lovest thyself and thy God, the God of all Loveliness and Love. That Command which prescribeth thy whole Self to be entirely and Eternally swallow'd up by an entire an Eternal Love into the Loveliness of God; the same Command prescribeth also the Love of thyself to have all its Life, its Root, its Flower and Fruit in the Bosom of this Loveliness, the only Garden and Paradise of all true Loves, where they grow and flourish with an Immortal Sweetness and Beauty.

If the Lover liveth, where he loveth, that is in the Beloved: He loveth where he liveth, that is, in the Beloved.

O blessed Self-Love! when the Divine Loveliness loveth itself in thee, loveth thee in itself; when thou lovest thyself in the Divine Loveliness, when thou lovest the Divine Loveliness alone in thyself. Now it is the same Infinite, Eternal Loveliness, which is the Self, the Lover, the Love, the Beloved on all sides, not by a Confusion of Persons, or loss of Distinctions, but by a Mystical, Divine Marriage of two into one Spirit.

3. *The third Object of Divine Love is thy Neighbour. Quest.* But who is my Neighbor. *Ans.* All Mankind, all Creatures; For as much as *all Things live and move, and have their Being in God,* according to St. Paul. O sweet and blessed Neighbourhood, when God, thyself and thy Neighbour dwell altogether in one Divine Loveliness and Love, by dwelling altogether in God. But the Grounds and Rules of Divine Love will appear more clearly to you, by two Notes, rais'd from this Discourse of our Blessed Saviour; The sweet Preacher, Pattern, Object and Fountain of Love.

1. Note. *Behold how God letteth down all Love out of himself, and taketh it into itself again.* First the Divine Love requireth all thyself, as a Sacrifice of this Heavenly Fire, unto the Divine Loveliness upon the Golden Altar, the Glorious Bosom of our glorify'd Jesus, who is this Loveliness itself. *Love the Lord thy God with all thy Heart, all thy Soul, all thy Mind, all thy Strength.* Thus thyself is clearly and

sweetly converted by a Divine Love into one Brightness and Sweetness with the Divine Loveliness, and made the Lovely Object of one Love together with it.

In the second place, the Divine Love taketh in thy Neighbour into this Heavenly and Delightful Fellowship of Eternal Sweetnesses and Beauties. *Love thy Neighbour as thyself*, as thatself, whose amiable Face thou seest in the Glass of the Supream Loveliness. Thus both the Command of loving thy God, of loving thy Neighbour, are alike. The second is like unto the first; for it floweth forth from the first, and was comprehended in it.

2. Note. *See thy Neighbour, and see yourselves in Heaven, see all Things as a Heavenly Vision surrounded with a Heavenly Glory.* While you see this, see how Divine, how spreading, how comprehensive a Love that is, of loving thy true Self. *A Self-Love*, if rightly understood, *is a Root, which spreadeth its Branches into both these great Commands*, which contain the whole Law in them, that of Mount Sinai, and of Mount Sion.

Love is an Union, the Perfection of Union is Unity. Every one's Self is an Unity. The Supream, all comprehending Unity, the Supream and sweetest Love, the Supream and most entire Self is God. He that standeth in this Glorious Center of all Truth, Life and Love, beholdeth here the Divine Unity Incomprehensibly full within itself of all Varieties, which are as the same Face in several shining Glasses; as the same Self in several delightful Dresses, as the same Immortal Love sporting with itself in manifold lovely Shapes, in which it endlessly figureth all the innumerable Forms of Loveliness, with all its Lights and Shades; and acteth all the innumerable Parts of Love, in all its Mysterious Obscurings and Outshinings, its Captivities and its Triumphs, its Crucifyings and its Crownings.

I shall now conclude my Discourse upon this Scripture, with three Rules to guide you, and assist you in the Exercise of a Heavenly Love towards all, in the midst of all.

1. Rule. *Overlook with an Eye of Faith that of the Creature in every Creature, and fix your Eye upon that of God there.* It is a Description which is given of Humility; the submitting that of the Creature in thyself, to that of God in every Creature. This is Divine Love, the discovering of the Divine Glory in every Creature, and the covering of the Darkness of the Creature with the Brightness of this Glory. In what a Heaven of Love doth he live, who liveth in the Light, in which all show themselves, as a Divine Workmanship, Divine Appearances from the Deep of the Godhead, where the Light and the Shadow make one Divine Piece, and sweeten each other? What a
Heaven

Heaven of Pleasures doth he live in, who liveth in this Heaven of Divine Love?

2. Rule. *Fix thine Eye first upon God, then upon all Things, as they appear in the Light of God. It is sweet to see the Light, and a pleasant thing to behold the Sun,* saith Solomon in Eccles. 11. 7. The chief Object and Pleasure of the Natural Eye is the Glorious Body of the Sun in its Purity, at its Height. The second is the Skie, the Air, the Earth, the Seas, as they are enlightned and guided with the Sun-Beams. This is the first Supream Object and Delight of the Spiritual Eye, of Divine Love, Christ in Glory, the Face of God shining forth in the full Strength of its most Ravishing Beauties, without any Veil or Cloud upon them. The Pleasure next to this, is to see all Things every where in the Sunshine of the Godhead, as the Beams from the most high and sacred Beauties in the Face of God, fall upon them. How will every Bush of Thorns shine in this Light? How will every heap of Dust sparkle, as a heap of Diamonds, as a knot of Angels, yea a Constellation, a Combination, a shining and singing Harmony of Divine Attributes, Divine Excellencies? What a Heavenly Heat or Flame, rather of Divine Love and Joy will each thing thus seen, raise in thee?

The great Men in Rome had of old Galleries, in which the Walls on each Side were cover'd under and between the Light with Polish'd Stones, Clear and Transparent as our Looking-Glasses: In these they saw, as they walk'd, the entire Images of themselves and of their Company.

O what a Heaven doth he continually walk in, to whom all Things round about him are hung with these Curtains of Solomon, the living Brightnesses of a Divine Light; the Flower of Light springing from the Face of God? In what lovely Images doth this Light, as the Looking-Glass of Eternal Truth and Love, present him to himself, his Company, all Things round about him, to him? In the 68th Psalm, v. 17. *The Chariots of the Lord are said to be Thousands of Thousands, and God himself in the midst of them, as on Mount Sinai.* While thou first fastenest the Eye of thy Spirit on the Majesty of God, and then beholdest all Things, as they appear in the Light of the Divine Presence; thou indeed art in Heaven: All Things are as the Angels of God, as Divine Emanations, Divine Figures, and Divine Splendors circling thee in on every side, and God himself as a Fountain of Glories in the midst of them.

The Wings of the Dove in the same Psalm, v. 13. *are said to be Silver, and to have Feathers of Gold.* The Divine Light shining round about the Soul, shining thro' every thing, maketh the Silver Wings

Wings of the Dove: The Godhead in its united and entire Glories, displaying itself in its Omnipresence, in its full Presence in every Point of this Divine Light, as if far more than Ten Thousand Suns united into one, did shine entirely in every Point of a pure-Skie; this is the Koot of Golden Feathers in the Silver Wings. O to what height of Heavenly Love and Joy do these Wings of the Dove carry the Soul! In what a Heaven of Love, Peace, Purity, Power and Pleasure; in what a Society of Holy and Heavenly Loves doth he live, who liveth in this Heavenly Light of Things?

3. *Rule.* The third Rule is a Caution. *Let your Heavenly Love be a Heavenly Fire.* Fire hath five Eminent Properties. 1. *It enlighteneth.* 2. *It heateth.* 3. *It melteth.* 4. *It separateth.* 5. *It refineth.* When Jesus Christ commandeth his Disciples to imitate the Perfection of their Father, he placeth the Perfection in Love, a Heavenly Love, an Universal Love, taking our Enemies themselves into its Embraces: A Love, as gentle, as sweet, as beautiful, as profitable, as the Showers from Heaven, and the Sunshine; he describeth this Love by Coals of Fire pour'd upon their Heads, *Matt. 5. 48.* These are such Coals as Jealousy, or rather the burning Love of the Heavenly Bride is describ'd by, *Cant. 8. 6. The Coals thereof are Coals of a vehement Flame.* When Jesus Christ Baptizeth with the Holy Ghost, the Spirit of the Gospel, the Spirit of Grace and Love, whose Name is Love, as the second Person's Name is Wisdom or the Word; He is said to Baptize with Fire.

Such a Divine Fire, let your Divine Love be. Wherever you come, let your Love shine forth with a Divine Light, and flame forth with a Divine Force. Let it not be a painted Fire, a Love of Pleasure only, but of a Heavenly Power and Profit to yourselves and to all. Enlighten with the Brightness of your Love every Darknes, every dark Spirit round about. Soften, melt every Hardness, every hard Heart, with the sweet Force of your Love. Warm, heat every Cold and Dead Heart, by infusing a Heavenly Life and Sweetness, and Affection into it. Seperate every where, and divide between Darknes and Light, Good and Evil, Gold and Dross, Things that differ. Let your Love so work upon, so work into all Spirits that it may refine them, that it may burn up the Dross, and bring forth the pure Gold to shine more Beautifully. Let it find Spirits Fleshly, and leave them Spiritual: Let it find Spirits Earthly, and leave them Heavenly: Let it find Spirits Devilish, and leave them God-like, Divine.

The *Jews* say, That all Uncleanness is *Indebita Mixtura*, an Undue Mixture, or a Confusion of Things which ought to be kept separate, and the highest Pollution is an undue Mixture in Mankind. *Job* describeth the State of Death and Hell by this; *It is a Land of Darknes, where the Light is Darknes, and where there is no Order*, *Job* 10. 22. That, which breaketh the Order of Things, which mingleth and confoundeth all Things in the Bodies or Souls of Mankind, in the Nature of Things, Light and Darknes, Good and Evil, is Hellish Lust, not Heavenly Love. *Heavenly Love is a Refiner's Fire.*

Cant. 8. 6. *Jealousy*, which may rather be interpreted the Zeal of Love, is said to be *hard as Death, cruel as the Grave*. O the Sweet, the Heavenly Mystery of Love and Death! O the Divinity, the Divine Deep of Love and Death! How are both one and the same Divine Mystery, one and the same Blessed Way to one and the same Blessed End!

Death is Hard, Inexorable, Irresistible. It devourerth, it feedeth upon, it eateth up all Things, Earthly, Flehly, Mortal, Mixt, until it have consum'd the Earthly, the Flehly, the Mortal Part, and chang'd all into a Pure, Heavenly, Spiritual, Immortal Glory, dissolving and resolving all Mixtures into the Ever-blessed and Unchangeable Unity. *Thus Death is in truth the Divine Love in the Form of Death*; the supremely Sweet, the supremely Glorious Frame of the highest Unity descending in a Cloud, drawing all Things to itself within the Cloud, there at once feasting itself upon them, and making itself a Feast to them; so Feasting together with them, while by its blessed Burnings upon them, it converteth them into one Flame, one Spirit of Glory and Majesty with itself. This Cloud too, in which this Supreme Love descendeth, which we call Death, is a Knot, a Chariot of Angels, Seraphims, Angels of Love, Divine Ministers of Divine Love, shining and singing as they descend and ascend.

This is the Divine Mystery of Death. This is the Mystery of Divine Love in the Form of Death. Thus Death is a Divine Love.

Thus let your Divine Love to all be a Divine Death. Let it be hard as Death, cruel as the Grave. Let it be Inexorable, Irresistible, never yielding to any thing Corrupt, Carnal, Earthly; never to be softened by any thing, never to be wrought to a Compliance with any thing that must Die, to cherish that, or to lie down in the Bosom of it. This is the Treachery and Adultery of unclean Lusts, not the Truth and Purity of Heavenly Love.

If a Pearl, which is foul, which hath any Spot or Cloud upon it, be taken down in the Maw of a Pigeon or Dove, it will be cleans'd by the inward Heat of the Dove, and come forth a shining Pearl, without any the least Cloud or Spot upon it. Thus Death is the Heavenly Dove, devouring and eating up all Things Carnal and Mortal into itself, that it may bring them forth again out of its Bosom Pure and Immortal, by the Operation of its own blessed Heat, which is the Heavenly Love.

Every Saint ought to be such a Dove. There is no Spot, no Cloud of Darknes, Earth or Filth, which doth not cover and captivate some Divine Glory. Let not thy Love be an unworthy, hellish and trayterous Compliance with, or Gentleness to the Darknes, the Filth any where, prolonging or encreasing the Captivity of the Divine Glory. Let thy Love be like Death here: Let it draw into its irresistable Embraces every Soul, every Creature, that by the Power of its Heavenly Heat, it may purify it, it may consume the Spot, the Cloud, the Darknes, the Filth, and bring forth the Pretious Pearl, the Divine Glory in its orient Lustre.

THE
MANNER
OF
Christ's Second Coming.

BEING

The THIRD PART of a Former DISCOURSE:
And may follow one in Print.

I Am now come to the third Head, *The Manner of Christ's Second Coming*; which I shall hold forth to you, first, in two Generals; then in the several Particulars of it.

1. The two Generals are, *The Dreadfulness of the Day of the Lord to Sinners*. This consists in five Things.

1. *Darkness*. 2 Cor. 3. 13. *Moses is said to put a Veil over his Face, that the Children of Israel could not stedfastly look to the End of that which is abolish'd*. V. 15. *Even to this Day the Veil is upon their Hearts, when Moses is read*. V. 16. *Nevertheless when it shall turn to the Lord, the Veil shall be taken away*. V. 17. *Now the Lord is that Spirit; and where the Spirit of the Lord is, there is Liberty, that is, Liberty of open Sight being freed from the Veil*. If *Moses* put a Veil upon his Face, what doth *Adam*, the Old *Adam*? If there be a Veil upon the Hearts of Men, even unto this Day, when *Moses* is read; what is there, when the Excellencies and Glories of the World are held forth to them? Alas! How are you to be pity'd, who live upon any other Sight than that of the Face of Christ? Who behold the Face of Christ in any other Light than that of his own Spirit? Your Carnal and Corrupt Enjoyments, your Religion, the Letter of the Scripture to you are,

as Scales upon your Faces, and Veils upon your Hearts; you cannot see, nor be aware of the End which suddenly cometh upon all these Things by the Coming of Christ.

Our Saviour tells the *Jews*, Joh. 8. 24. *Ye shall die in your Sins, because ye believe not, that I am he.* As they say, that the Air, which encompasseth us, is a Cause of the corrupting of all Bodies, because it draws forth their Natural Heat by its own insinuating Heat: So when the Brightness of our Lord's Coming shall shine round about you, that very Brightness shall strike you blinder and darker: For it shall suck in, and draw back to itself all that Light, which was formerly in your Spirits, which was formerly enjoy'd by you in the Scriptures, in Religion, in all outward Things. Thus your present Light will be turn'd into utter Darknes: That, when the Lord himself shall be come down, and stand in the midst of you, you will not know, nor believe, that it is he. After this manner will you die in your Sins, and perish in the Rebellion of *Corah* against *Moses*, of the *Jews* against Christ.

2. *Terror.* 1 Thes. 5: 2. *Yourselves know perfectly, that the Day of the Lord cometh, as a Thief in the Night.* There is hardly any Thing, that brings so much Terror along with it, as a Thief in the Night; when all Things are quiet and still; when a Man is laid to Rest, and sleeping upon his Bed, in the dead of Night to be awaken'd with the Noise of a Thief in one's Chamber, at one's Bed-side. The Day of the Lord so cometh. When the Door of Human Strength and Confidence shall be fast lock'd, and barr'd upon thee; when thou shalt be sleeping securely upon some Bed; which thou hast made to thyself among the Creatures; at Midnight shall a Cry be heard; the Lord Jesus breaking open all Things round about thee, breaking in upon thee, even in thy innermost Chambers, breaking up thy Bosom, thy very Heart. Awake then, stand up from the Sleep of Carnality and Unbelief; watch thine House, thine Heart, thou knowest not, at what Hour this Thief will come.

3. *Confusion.* The Day of the Lord is compar'd to a Battle, *Isa.* 9. 5. A Battle is the Image and Life of Confusion. It is set forth by a Storm, *Ezek.* 1 4. *There came out of the North a Whirlwind, and a great Cloud, and Fire.* A Storm is the Battle of the Elements. What Storm can be more dreadful than this, where Clouds, Whirlwinds, and Fire are mingled? Put all these together, a Battle, in a Storm, in a dark Night. Can Confusion be express'd with more Horror? Yet thus Christ cometh. The Elements which compound thy Body, the Principles and Powers of thy Soul, all shall be rais'd into a most violent Storm, and a most furious Battle, in the midst
of

of a Gross and Pitchy Darkness. What meanest thou, O Man! to persist in Sin, to provoke the Lord, to despise the Day of his Appearance? Art thou Stronger than the Lord? Canst thou stand in such a Night as this?

4. *Desolation.* The Coming of Christ is set forth by that desolating Flood, the Deluge in *Noah's Time*, Mat. 24. 38, 39. *As in the Days that were before the Flood, they were Eating and Drinking, and Marrying, and giving in Marriage, until the Day that Noah entred into the Ark; and knew not until the Flood came, and took them all away: So shall the Coming of the Son of Man be.* Go too now, ye Sons and Daughters of *Adam*, eat the Fat, and drink the Sweet of the Creature; withhold your Eye from no Object of Covetousness, Lust, Ambition; withhold your Hearts from nothing, which your Eye goes forth to; make Confederacies and Alliances to yourselves, with the Beauties and Strengths of this World; take Root downward; shoot your Branches up on high; go on, fix yourselves in, fill yourselves with this Creation; do not know, nor understand, until the Day that Christ comes; until the Windows of Heaven from above be open'd to pour down a Storm, and the Fountains of the great Deep be broken up from below, to send up their Waters of Darknes. Then shall both joyn in one Flood, to carry quite away forever, thy Peace, Pleasures, Power, Honour, thy Self-Body and Soul and All.

5. *Torment.* Every Battle of the Warrior is with confus'd Noise, and Garments roll'd in Blood: But this shall be with Burning and Fuel of Fire, saith the Prophet concerning the Day of the Lord, *Isa. 9. 5.* As the Torment of Fire burning upon one's Flesh, is greater than that of a Wound made by a Sword or Spear: So will the Anguish of Sinners at the Coming of Christ go beyond every other kind of Pain. Fire is the most searching, wracking, torturing, devouring of all Elements. But the Fire of this Day shall be a Fire to the Natural Element of Fire; and that but as Fuel to this, to be devour'd by it. Poor, Blind, Vain Creatures! You pamper and deck your Flesh with Cost and Care: To what End? Is not this the Flesh, which the Fire must broil and burn up? You feed your Blood, till it run wantonly in your Veins, that it may feed your Lust: Yet the Fire must scald and lick up this Blood of yours. You stretch yourselves at ease on Beds of Sloth and Luxury; you turn yourselves on them, as a Door turneth on the Hinges: What will you do, when the Fire of the Great Day, which now Burns out apace, shall stretch and tear, and crack your delicate Sinews, and tender Limbs? Nay, as *David* speaks in one Place, of *Water coming into his Soul*: So shall this Fire

come into thy very Soul. Nothing shall be able to hide itself from its Heat ; no secret Room in thy Spirit. It will search downwards to the Foundations of the Creature ; it will mount up to the Top of the Creation, and consume all. I have done with the first General.

2. General. *The Delightfulness of Christ's Coming to the Saints.* There are four Things, which will make up the Delightfulness of this Day.

1. *A Jubilee.* The Day of the Lord will be a Day of Jubilee to his People. Jesus Christ saith of himself, and of the Time of his Appearance, *Isa. 61. 1. The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good Tidings to the Meek. V. 2. To proclaim the acceptable Year of the Lord.* Commentators interpret this acceptable Time of the Year of Jubilee. You read of the same so apply'd to the Coming of Christ, *Isa. 49. 8, 9. Thus saith the Lord, in an acceptable Time have I heard thee, &c. That thou mayst say to the Prisoners, go forth ; to them that are in Darkness, shew yourselves.* You poor Members of Christ ; I speak now to you, who have been sold for Bond-Slaves to Wrath and Justice, for the Debt of Sin, who have lain long in Chains of Darkness ; look up, and be comforted ; behold, how it dawns to the Day of Jubilee. Hear this, and Rejoyce ; the Lord calls this an acceptable Time : It is a Time, as acceptable to him, as it is to thee. Let this approaching Day of Jubilee raise and revive your fainting Spirits. Christ is coming, and as he comes he proclaims the Jubilee. Hear, what the Lord Jesus saith, it is he, it is he of a Truth, who crieth to thee : Go forth, be free ; return to thy Ancient Inheritance of Love, which thou hadst in the Heart of the Father ; and to thine Inheritance of Glory, which thou hadst in the Person of the Son, even thine own Inheritance from Eternity. Thou art the Child of the Kingdom, by Choice and Election of the Father, which is, as it were, thy first Birth, before the World was. Be no more then a Bondman, but go forth free from all thy Task-Masters, the Law, the Flesh, Sin and Wrath. O Beloved ! What will the Blessedness of that Day be, when, as at the entrance of Kings, Streets, Walls, and Tops of Houses are hung with rich Tapestry, and Embroidery ; so Christ at his Coming shall say to our Spiritual Man, which hath been so long imprison'd in this Flesh ; Go forth : And to the Spiritual Glory, which hath been hid under the Darkness of the Frailties, Follies, Filth of our Natural Man, shew thyself.

2. *A Coronation.* *Rev. 5. 10. The Saints Glory in Christ after this manner : Thou hast made us Kings and Priests to God, and we shall Reign on the Earth.* Thou hast made us Kings, and we shall Reign. We

We are Born Kings, when we first are Born again into the Life and Love of Christ: But our Coronation-Day is put off until the Second Coming of our Lord; Then shall the Crown of Heavenly Glory be set upon our Head, and the Spirit be as a Scepter, put into our Hands, by the swaying of which Scepter we shall govern the whole Creation. For so by the Earth, in the forecited Place of the Revelations, I understand the whole Creation, as it is often us'd in the Scriptures, and oppos'd to God, who is the highest Heavens. The Ground of my Interpreting the Word so in this Place, is the first of *Cor. 6. 2.* *Do you not know that the Saints shall judge the World, &c.* *V. 3.* *Know ye not that we shall judge the Angels?* Behold the Saints shall judge, not this visible World only, but the Angels also; not as Ministers of State, but Kings.

Come drooping Christians; come thou, whose Heart is heaviest within thee, drink the Wine of this strong Consolation, and forget thy Cares, and be Sad no more.

Object. But thou sayest, thou hast a Heart, hard and dead as a Stone, to Spiritual Things; yet broken and Ground to Dust, with Guilt, Fear, and continual Trouble?

Ans. John the Baptist tells the Jews, *Matt. 3. 9.* *God is able of these Stones to raise Children to Abraham.* Jesus Christ is coming, and of this Stone, of this Dust of the Stone, into which thou sayest thy Heart is turn'd, he will raise a King to himself.

Object. But thou hast many filthy and noisom Lusts, which make thee the vilest of all Creatures?

Ans. The Lord saith, *Psal. 113. 7, 8.* *He raiseth the Poor out of the Dust, and lifteth the Needy off from the Dunghil, that he may set him with the Princes of his People.* Let it be, that thou art in the Flesh, not only as in the Dust, but as on a Dunghil, like a Begger, in the filthy Rags of Corruption, full of the loathsome Vermin of many Devils, like *Mary Magdalen*: Yet thy Jesus, thy Husband comes to take thee, not only out of the Dust, but even off from the Dunghil of this Flesh, to set thee with Princes, as a Prince over Angels, at his own Right-Hand.

Object. Dost thou still reply, and cry: Can it be, that such a one, as I, so little a one, one so little in Grace, in Wisdom, in Strength, in Esteem with Men, in Rank among the Creatures, should be a King? Art thou this little one? Then Jesus Christ speaks to thee by Name, by this very Name of little one: *Luk. 12. 33.* *Fear not little Flock, it is your Father's good Pleasure to give you the Kingdom.* Behold thy Hopes of a Kingdom is not founded upon any Greatness or Goodness in thee, but on the meer good Pleasure

of the Father. And who hath counsell'd him? Or what disputing is there with his Will? What in the Creatures hath ever sway'd or resisted his Will? If now thou askest Believingly, as *Mary* did the Angel; How can this be? Jesus Christ will give thee that Answer, which the Angel gave to *Mary*; Luk. 1. 25. *The Holy Ghost shall come upon thee, and the Power of the most high shall overshadow thee.* Do thou close with Christ, and say again, as the Virgin did, v. 38. *Behold the Servant of the Lord: Be it unto me according to the Word of the Lord.*

3. *A Marriage.* Look to that Scripture, Cant. 3. 11. *Go forth, O ye Daughters of Zion, and behold King Solomon with the Crown, wherewith his Mother Crown'd him in the Day of his Espousals, and in the Day of the Gladness of his Heart.* As *David* was a Type of Christ in his Conflict, and in the Power of his Death: So is *Solomon* a Figure of Jesus Christ in his Glory; and not of Christ in his own Person only, as he is the Head; but also of his Church, as his Body; and each Saint as a Member of that Body. The Lord saith in the Gospel, *That the Lillies neither Spin nor Sow; yet Solomon in all his Royalty was not like one of them.* The lowest and meanest of all the Saints, is one of these Lillies. Thou canst neither Spin nor Sow for thyself, thou canst do nothing to make thyself Beautiful or Blessed; Yet *Solomon* was not like thee: For he in all his Royalty and Jollity, was but a Type of thee, thy Shadow. This Day of his Espousals doth no more than Figure out the Day of thy Saviour's last Appearance, when those Espousals, which have been already contracted between him and thee, shall be consummated.

Go forth then, poor Soul, out of thine own Sense and Reason; look with an Eye of Faith on that Day. See thyself on thy Marriage-Day with thy Husband, Jesus. What a Day of Gladness of Heart will this be to him, and to thee? When the Mother of you both, the *Jerusalem*, which is above, shall set a Crown of pure Gold, a Garland of never fading Flowers of Glory on either of your Heads.

4. *Their own Day.* The Day of the Lord is the Saint's Day in two Respects.

1. *It is a Day of rising for the Saints.* Mal. 4. 2. *To you that fear my Name, shall the Sun of Righteousness arise with healing in his Wings.* You that fear the Lord, you are mean and low in Man's Day; no Eye regards you; no Sun shines to you. You shall have your Day, when Jesus Christ, who is the Sun of the Heaven of Heavens, which shines to God himself, shall break forth upon this visible World; to you shall he arise and shine on you alone. When Jesus Christ shall be the Eye of these visible Heavens, as he is of the invisible ones,

ones, he shall pour forth all his Beams, the Fulness and Sweetness of all his Looks on you. As the Eye of a Picture in a Room; so shall this Eye of Love follow you, and look full upon you, which way soever you turn yourselves.

The Sun is compar'd to a Bridegroom coming out of his Chamber, Psa. 19. 5. At the last Day the Lord Jesus shall come forth from the Heavens, which now hold him, as out of his Chamber, to be a Sun to the whole Frame of Things, and to enlighten the World with his Glory. Then shall this Glorious Sun be thy Bridegroom, and thou his Bride.

The Prophet *Malachy*, by an elegant Metaphor, expresseth in the foremention'd Place the Beams of the Sun by Wings. This Phrase of Wings, compar'd with two other Places of Scripture, afford us two excellent Similitudes, taken from the Mouth of the Holy Ghost himself.

Matt. 23. 27. Our Saviour tells the Jews, that he would have gather'd them, as a Hen gathereth her Chickens under her Wings. When Jesus Christ comes like a Sun, the Saints shall all be as the Chickens of the Hen, as the Young Ones, the Children of that Day. So they are call'd, *1 Thes. 5. 5.* Then shall Christ gather them all under his Beams, as Wings, to Protect, Cherish, Hatch them up to the Stature of his own Glory; while the Birds of Prey devour the rest of Mankind round about them.

Exod. 19. 4. God tells the Jews, that he bare them upon Eagle's Wings. When Christ shall arise like a Sun, and spread his Beams as Wings; as an Eagle takes her Young Ones upon her Wings, bears them up in safety, carries them on high to gaze on the Body of the Sun, teaches them to fly: So shall thy Saviour carry thee up upon his Beamy Wings, to behold the Face of the Father, and teaching thee to fly in the Air, and Heights of the Spirit, while a Fire consumes all Things below.

Psal. 118. 24. We read of a Day: *This is the Day which the Lord hath made; we will rejoyce and be glad in it.* You that now Mourn after Christ, and have nothing but Night, which lasts all the Year, all your Life long: As this Sun makes Natural Days; so shall your Lord shine out, and by the Brightness of his Face make a Day for you, a Day made on purpose, that you may rejoyce and be glad therein. Thus shall the Day of the Lord be a Day for the Saints.

2. *It shall be a Day breaking from the Saints. Exod. 14. 19.* You read, that the Pillar of a Cloud at the Red-Sea went from before the Israelites, and stood behind them in the Face of the Egyptians. Each Saint hath a Sun, a Day of Glory and Eternity risen in his Spirit:

Spirit: But while he lives in Flesh, this Sun is under a Cloud; at the Coming of Christ, upon the Borders of the Red-Sea, this Cloud shall remove itself off from a Saint, and settle upon the World; then shall each Saint shine forth like a Sun, and together with Christ make a blessed Day, Christ himself rising from his Bosom.

Psal. 97. 11. The Holy Ghost tells us, that *Light is sown for the Righteous*. We may Translate the *Hebrew* Particle (le) according to the Propriety of that Tongue, for, *to, in the Righteous*. You, who are the Righteous ones of the Earth, the Seed of Christ, grow apace; for in you is the Seed of the Great Day; you are the Lillies, the Flowers of Light, that must by your flourishing up on high, fill the World with the new and pleasant Light of Immortality.

There is a most sweet and Spiritual Scripture, *1 Joh. 2. 8.* *Again, a new Commandment I write unto you, which thing is true in him, and in you; because the Darkness is past, and the true Light now shineth.* All that can be said of the last Day is already true in Christ; the new Heavens, and the new Earth are set up compleatly in his Person. Jesus Christ is also drinking this new Wine of the Kingdom, with his Saints in the Privy-Garden of their Hearts. The Light of the last Day already shines; the new Frame of Things already shews itself in their Spirits, where it is forming to Perfection under the Veils and Curtains of Flesh. When the full Time shall be, then shall these Curtains be taken down, and in the twinkling of an Eye, this great Day, this new Creation shall disclose itself from the Breast of Christ, at once, in one.

As *St. Peter* in the *Acts* justifies his first Acquaintance with the *Gentiles*, to the *Jews*, by telling them, that it was not strange to him; for he had seen it before in a Vision, when a Sheet was let down from Heaven to him, full of all manner of Living Things, and he commanded to rise and eat: So, when a Saint at the last Day, shall Reign with Christ, having a Fulness of all Glory, Power, Pleasure, round about him, he shall say; Nothing of all this is strange to me. As *Joseph* beforehand saw in Dreams the eleven Sheaves bowing to his Sheaf; the Sun, Moon, and eleven Stars bowing to him: So many a time, by Night upon my Bed, by Day in my Walks, have I seen Angels, and the whole Creation bowing to me, while I have sat upon a Throne, the Glory of God resting upon my Head, as a Crown, and the Spirit of the most High being as a Scepter in my Hand. Often hath the Glory of this Day been let down into my Spirit, and caught up into Heaven again.

Use 1. Of Caution. Take heed of judging the Things of Christ by any Light, save that of the Spirit of Christ. Alas! how are they to be pitied,

pitied, who look to any Wordly Objects, Religious Excellencies, the Letter of the Scriptures, and look not up to the Face of the Lord Jesus; or look up to the Face of the Lord Jesus by any other Light, and not by the Light of the Spirit? With tender and yearning Bowels I humbly beseech all you, to whom my Words come, by that Blood of our Dear Saviour, which the *Jews* shed in *Jerusalem*; by that dreadful Destruction, which came upon the City of *Jerusalem*; by that Blood, which lies upon the Head of the *Jews*, and their Posterity unto this Day: Take heed of managing, or making any Judgment upon Spiritual and Divine Things, by any other than a Spiritual and Divine Light. The Danger is very great; and this is the ready way to be found Fighters against God, and Rensfers of the Holy Ghost. For the Brightness of Christ's Coming will strike an utter Darkness upon all the Light of Man, and this whole Creation. When *Luther* was urg'd to submit his Writings to a Council; he answer'd, that he was willing, if the Holy Scripture might be Judge in the Council. I must add one thing more, and say; Do call the Things of Christ before Synagogues and Rulers, Ecclesiastical or Civil Assemblies; so that the Holy Scriptures may be the Judge in those Assemblies, and the Holy Spirit the Interpreter of the Scriptures.

Two Angels came down into *Sodom*, as Guests to *Lot*, a little before the Destruction of it. The whole City was rais'd on this Design to take these Angels into their Power, to abuse them. *Lot* goes forth to appease them with humble and sweet Language. When they stretch forth their Hands to take hold of *Lot*, the Angels take him by the Hand, draw him into the House, shut the Door upon him, and strike those without with Blindness. They continue their Rage in their Blindness, and grope all Night for the Door. In the Morning the Angels remove *Lot* into a Place of safety: Then as *Lot* goes forth, and the Sun riseth upon *Sodom*, the Lord rains down Fire and Brimstone from Heaven upon it. There is a Spiritual *Sodom*, of which we read, *Rev.* 7. 8. As the Lord destroy'd the one, so shall he the other by Fire from Heaven; at the arising of the Sun, the last Appearance of our Lord and Saviour. Are we in the Evening to that Great and Glorious Day? If there be a Night to come between us and that blessed Morning; yet it is a Night only, and no more. Oh! then take heed of being found walking in the Streets of that Spiritual *Sodom*. Evangelical, Spiritual Appearances of our Beloved will come down from Heaven, like Angels on Messages, and Visits to his Spouse on Earth. Spiritual *Sodom* will be all in an Uproar at the coming forth of these Glories,

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crying out to have them subjected to her Knowledge and Judgment concerning them. When Spiritual Christians shall go forth to them with soft Words to sweeten the Spirits of the Men of this City, they will but blow up the Fire of their Indignation against themselves: But, as they shall press hard upon the Door, the Saints, to seize on them, the Lord Jesus shall draw them into his Chambers, to the Secret of his Countenance; there shall he hide them from the Pride of these *Sodomites*, and the Strife of their Tongues: But upon the *Sodomites* themselves will he cast a Gross Darkeness, which shall turn all their former Light into a stark Blindness. What will they now do? Will they be so Wise, as the *Egyptians* were, who stir'd not out of their Places, while palpable Darkeness was upon them? No, as in Hell, so in their Hearts, the Fire will encrease with their Darkeness, the Fury with their Blindness. In both these they will madly grope for Spiritual Truths, and Persons to execute their Lust and Wrath upon them. Then at once shall the Lord Jesus arise like a Sun upon the World; take up his Holy Ones from the midst of the People, unto his Holy Mountain, out of their reach; Rain down Hail-Stones, and Coals of Fire upon these wretched *Sodomites*.

Quest. But you will say unto me; Who are these *Sodomites*?

Ans. There are three sorts of *Sodomites*. 1. Those who are Carnally Unclean upon Carnal Impulsions.

2. Those who are Carnally Unclean upon Spiritual Pretences.
3. Those who are Spiritually Unclean upon Carnal Principles. *Saul* took away *David's* Wife from him, and gave her to another. Many after the like Example Divorce the Letter of the Scriptures, the Ordinances of Religion from their own Husband, the Spirit, and give them for a Wife, to the Reason or Will of Man. These are the Inhabitants of Spiritual *Sodom*.

Jud. 6. The Angels are said to have left their first Estate, or Principle, which is Christ, the Head of Angels; and their own Habitation, that is, God. For *Moses* saith to God, *Psal. 90. 1.* Thou, O Lord, hast been our Habitation from one Generation to another.

Then *Jud. 7.* We see that the Men of *Sodom* sinn'd after the like manner, by Fornication, going after strange, or as it is in *Greek*, Divers Flesh. The same Sin which was committed Carnally by the *Sodomites*, was committed Spiritually by the Angels first. That of Angels was the Original and Highest Sodomy: That of the other a Copy and Shadow only of this.

Behold the Spiritual Sodomitical Soul, who abides not in the Spirit of Christ, her first Principle, her own Habitation, the Husband of her Youth; but goes after the Diversity of Fleshly Appearances, in
Ordi-

Ordinances, in the Letter of Scripture, embracing these in the Bed of Christ.

I would not seem to any to undervalue Ordinances, or the Scriptures, while I am Jealous over your Hearts concerning them, with a Holy Jealousy, least, like *Potiphar's Wife*, you should cast your Eye upon these, to the Dishonour of your Husband, who hath made them, like *Joseph*, his Stewards: and hath indeed given all outward Administration unto their Hands, reserving nothing, save his Wife, your Conjugal Affections.

I will therefore give you two Cautions, that I may not be misunderstood: One concerning Ordinances; another concerning the Scriptures.

1. *Caution for Ordinances.* As Jesus Christ, at his first Coming, told the Multitude; That *he came not to destroy the Law, but to fulfil it*: So be not afraid of the Second Coming of Christ, in the Spirit, for your Ordinances. He comes not to make them void, but to fulfil them, to fill them with his Spiritual Fulness; to make straight that which is crooked, in filling up that which is wanting in them, to take away their Oldness, and Killing only off from them, that he may make them New in himself.

2. *Caution for the Scriptures.* 2 Tim. 3. 15. St. Paul gives the Holy Scripture this Testimony; *They are able to make thee Wise unto Salvation*: And v. 17. *To make the Man of God Perfect*. But how? The latter end of v. 15. tells us how: *By Faith, which is in Christ Jesus*.

As *Goliath's Sword*, which had none like unto it, was laid behind the Altar, wrapt up, in a Linnen Cloth: So the Spirit of Christ is a two-edged Sword, which hath none to be compar'd with it, for the slaying of our Spiritual Enemies, and the gaining of us the Victory over all Things. The Scriptures, they are the pure Linnen Cloth, in which this Sword lies wrapt up. They are that simple and spotless Letter; the pure Language and Expressions, in which the Spirit lies before the Senses, and Natural Understanding; out of which it draws forth, and brandiseth itself upon the Spirits of Men.

2 Pet. 1. 19. *The Scriptures are call'd a Light shining in a dark Place*. As a Wax-Candle in the Night: So are the Scriptures in this Night of a Fleishly Life, and the Absence of Christ. The Holy Spirit is the Light, the Flame, which removes the Darkeness, and manifests Truth, Heaven, or God to us. The Letter of the Scriptures are, as the Wax, on which the Flame of the Spirit, as on Fuel, feeds, puts forth, and maintains its Presence with our Flesh.

As *John Baptist* said of himself: So it is true of the Scripture: This is the *Friend of the Bridgroom*, and rejoiceth to hear his Voice. But it is *Jesus* alone, who is the *Bridegroom* himself; It is he, who must have the *Bride*, and no other. He alone must lie down in your naked Bosom, and be the immediate Warmth, Life, Love of your Spirits. Ordinances and Scriptures may be *Beds or Gardens* for your Meetings; Love-Letters, or Love-Tokens between you.

Use 2. To awaken Sinne's out of their Sleep of Sloth and Sin. Take this one Argument to knock hard upon your Hearts. The sweetest Day, that ever the Creature saw, or shall see, will be the saddest of all Days to thee. Look to that Scripture, *1 Cor 16. 22. If any Man love not the Lord Jesus, let him be Anathema, Maranatha*; that is, let this be a Curse, an *Anathema* upon him; *the Lord cometh*. You, who love your Pleasure more than your God, who are ready to sell your Souls, and your Saviour for a few Pieces of Silver; who, as *Joseph's* Brethren hated him for his Divine Dreams; so hate *Jesus Christ* for his Spiritual Discoveries, which you call Dreams; who, as *Potiphar's* Wife dealt with *Joseph*, charge the Spirit of Christ with Carnality and Licentiousness, because he will not comply with you in your Carnality: Woe be to you! This, dreadful Curse hangs over your Heads, the Coming of Christ. This which is the Joy of Saints, the Desire of all Nations, the Longing and Groans of the whole Creation; this Coming of Christ cannot be look'd upon by you, but with a certain fearful Expectation of it. Awake then! stand up from the Dead: Give thyself no Rest, till thou hast found an Habitation for *Jesus Christ* in thine Heart, and Rest to thy Soul in him. If any be so far mov'd with the Terrors of the Lord, that he be constrain'd in his Spirit to cry out, What shall I do to be possess'd of Christ? I shall propound to the Soul these three Directions.

1. Direct. Repent and Pray. This is the Advice, which *St. Peter* gives to *Simon Magus* in like Case, *Act. 8. 22. Repent of this thy Wickedness, if perhaps the Thoughts of thine Heart may be forgiven thee. V. 23. For I perceive, that thou art in the Gall of Bitterness, and in the Bond of Iniquity*. Go thou, and do likewise; Repent of the Wickedness of thy Thoughts, for undervaluing of Christ, and Spiritual Things; for overvaluing the Creature, and Carnal Things. Throw thyself at the Feet of the Lord *Jesus*, and say to him: I now perceive, that my Corruptions are upon me, as Chains of everlasting Darkness, in which I lay bound, as a Prisoner, to the Great Day of thy Wrath: And that I am in this Flesh with its Lusts, as already in the very Gall, the Natural Center of all Bitterness. Thou biddest me pray.

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Can he, that lies down in Bonds, come forth? Can he, that is ty'd down in the Darknes, which is below, move towards Heaven? What Good can all my Prayers do me? Do thou, O my Saviour, intercede and pray the Father for me, as thou sittest in Heaven at his Right-Hand. Come thou down as a Quickning Spirit into my Soul, and form Prayers there, put up from thence unexpressible Groans; Groans, which may fill my Affections, and Expressions of themselves Empty: So shall my Sins be forgiven me.

2. Direct. *Hold forth Jesus Christ to thine Heart.* Psal. 19. 10. *The Judgments or Statutes of the Lord are said to be more desir'd than Gold, yea than much fine Gold: Sweeter also than Honey, and the Honey-Comb.* In Hebrew, as in the Margin it is, the Droppings of the Honey-Combs. All Truths, all Discoveries, are as Live-Honey, when they drop fresh, and warm from Jesus Christ. He is the Honey-Comb. Love, Peace, Joy, Holiness, Spiritual Light, are the immediate Droppings of this Honey-Comb. He that holds a full Honey-Comb over his Mouth, hath many Drops of Honey falling into his Mouth. Thus do thou hold forth Jesus Christ, tho' it be in the Letter only, to thyself: Thou knowest not what Droppings of Divine Sweetness may at one Time or another fall upon thy Spirit.

Jesus Christ gives a General Invitation in one Place: *Look to me; and be ye sav'd all the Ends of the Earth,* Isa. 25. 52. Jacob was warn'd in a Vision to lay Rods Peel'd and Ring-streak'd in the Watering-Troughs, at the Time of Conception before the Cattle: So it came to pass, that the Cattle brought forth accordingly, Peel'd and Ring-streak'd. Be thou warn'd to lay Jesus Christ before thee in all thy Watering-Troughs, in all Refreshings and Entertainments both for Soul and Body. Who knows, but that, when thou comest to these Refreshings, thy Bed, Board, Book, Shop, and seeest the Lord there held forth to thee, this may be the Time of Conception, forming a New Man in thy Soul, after the Image of Christ?

3. Direct. *Wait in all those Ways, in which the Lord Jesus is wont to meet his People.* You have an Excellent Figure of Ordinances, and to shew you the right Use of them. *Joh. 5.* There was a Pool *Bethesda*, at which lay a great Multitude of Impotent People. For an Angel went down, at a certain Time, into the Pool, and troubled the Water; and he that first stept in upon troubling the Water, was heal'd of his Disease. One Man had lain there Thirty Eight Years. Jesus said, unto him, Wilt thou be made whole? He answer'd, I have no Man to put me into the Pool; but, when I am coming, another steppeth in before me. Jesus saith unto him; Rise, take up thy Bed;

Bed, and Walk. This Story affords us five Rules concerning Ordinances.

1. Rule. *Look upon Ordinances, as they are the ordinary Pools into which it pleaseth Jesus Christ to descend and move, and flutter over them for the Forming of a Heavenly Creation in the Soul.*

2. Rule. *Esteem not them, but Jesus Christ in them.* Sampson was another Man, when his Locks were cut off. The Waters of an Ordinance are, as other Waters, when Christ is not present in them, to stir and quicken them. He gives them all the Virtue they have. If he trouble them not, they are as a Dead Sea.

3. Rule. *Wait in all Ordinances, in all accustom'd Ways of Christ's Outgoings, in Season, and out of Season.* Thou knowest not, at what Hour Jesus may descend, and drop Fatness into them, from his Foot Steps in them.

4. Rule. Know, that it is not in thy Power to put thyself into the Bosom of Christ, in an Ordinance, when he is present in it. Thou canst not meet him half-way. It is fit for thee to say to him: I have no Will or Power to move towards thee at all. It is thou alone, who must bring thyself and me together. Otherwise, if there be never so short a Step for me to come to thee, this Step will be as the Bars of Eternity between u. Then shall these Waters be Cleansing, Curing, Comforting to me; when thou in them comest down to me, and raisest me up to thee.

5. Rule. *Confine not Jesus Christ to an Ordinance.* When thou hast lain long, many Years at the Pool, and hast found no Cleansing, no Quickning Virtue there; thy Saviour may come without any Ordinance, and say unto thee: Rise up into my Love, my Life, my Light, and walk in these.

I have done with the two General Things of Christ's Day; the Dreadfulness of it to Sinners; the Delightfulness of it to Saints. I come now to shew you the several Particulars, out of which these Generals result.

2. The Particulars of this Great Day are of two sorts.

1. *Persons.* 2. *Things.*

1. The Persons in the Day of Christ to be consider'd are,

1. The Lord Jesus. 2. The Angels. 3. The Saints. 4. Sinners.

1. *The Lord Jesus.* Concerning the Manner of our Blessed Saviour's Coming in respect to his own Person: I shall propound, and endeavour to answer three Questions.

1. Quest. *How shall Christ come? Or in what Form shall he appear?*

1. Answ. *He shall come as God.* Zach. 14. 15. The Prophet speaking expressly of this Day, saith, *The Lord my God shall come.* Psal. 45.

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You have a Coronation, Triumph, and a Marriage-Song, compos'd on purpose after a Prophetical manner, for this Appearance of the Lord. *V. 10, 11. The Church hath this Advice given her, Harken, O Daughter! and consider, and incline thine Ear: Forget also thine own People, and thy Father's House: So shall the King greatly desire thy Beauty; for he is thy Lord, and Worship thou him.* You Solitary ones, who love and long for the Appearance of your Beloved; stretch out your Necks, as the Angels are said to do, when they pry into the Glories of Christ; lift your Heads upon high; enlarge your Hearts, your Expectation can never be Great and High enough. Forget all Forms and Shapes of Things, with which you have ever yet had any kind of Converse; your dearest Relations in the Creature. Behold! your Beloved comes, and brings along with him, a New Wine, a new sort of Blessedness and Glory. Your Jesus is your God. Thus he comes in the Form of God. This is your Bridegroom. Thus shall you see him, and enjoy him forever, as God.

2. *Ans. He shall come, as Man, Act. 17. 31. Because he hath appointed a Day, in the which he will judge the World in Righteousness by that Man, whom he hath ordain'd, whereof he hath given assurance unto all Men; in that he hath rais'd them from the Dead.* Jesus Christ is a Man still, now that he is ascended, and he shall come as Man to judge the World. Yea, he is the same Man still, that ever he was, in respect to the Individuality, or Particularity of the Human Nature subsisting in his Person. In that very Soul and Body, in which our Lord lay in the Womb of the Virgin; which parted one from the other at Death; in that very Soul, in which he went into Paradise; in that very Body, in which he was laid in the Grave: In these same Soul and Body, he rose again the Third Day; in these same he ascended into Heaven; in these very same shall he come again the last Day. *Act. 1. 11. This same Jesus, which is taken up from you into Heaven, shall so come in like manner, as ye have seen him go.*

The Resurrection and Ascension of our Saviour, have not abolish'd his Human Nature, which was a Vessel of so much Grace and Love to Man, as well, as of so much Glory to God. They have not swallow'd it into the Divine Nature. They have not taken away the Distinction of Essences between the Godhead and Manhood in our Blessed Saviour; nor the Distinction of Persons between the individual Soul and Body of Christ, and the particular Soul and Body of each individual Saint; as Notes in Musick, or Strings upon a Lute; so do all these remain distinct to Eternity, that the Harmony in Heaven may be more full.

Quest. But in this Answer, you may ask me another Question, and that is this: *What manner of Man shall Jesus Christ be, when he comes again?* And in what manner of Bodily Shape or Form shall he appear?

1. *Ans.* *Christ shall come the second time in a Spiritual Body.* 1 Cor. 15: 44, 45. St. Paul gives us the Grounds of this Heavenly Mystery: *It is sown a Natural Body, it is rais'd a Spiritual Body. There is a Natural Body, and there is a Spiritual Body. And so it is written; the first Man Adam was made a living Soul; the last Adam was made a quickning Spirit.* How worthy is it of our Observation, that *Nihil Naturale*, no Natural Being, nothing of Flesh is necessary to the proper Form or Essence of a Body. *It is not Body and Spirit, but Flesh and Spirit, that are contra distinguish'd one from the other.* There is a Natural Body, and there is a Spiritual Body. As the Figure of a Seal may be cut upon Wood, Brass, or Gold; so may the Idea, or Essential Form of a Body, be set in Flesh or Spirit.

But to return, the 45. v. coming in upon the 44. for a Citation of Scripture to confirm it; (*as it is written; the first Man Adam was made a living Soul, the last Adam was made a quickning Spirit*) I say, this Text lying in this Contexture, pregnantly affords us five short Notes.

1. Note. *St. Paul in this Place compares Adam and Christ, Principally and Peculiarly, in relation to their Bodies.* For the whole Scope of his present Discourse, is to prove and illustrate the Resurrection of the Body.

2. Note. *The Holy Ghost here sets one by the other; Adam, as he was in his first State, in Paradise; the Lord Jesus, as he is at his last Stage, in Heaven.* It is clear, that the Words, which concern Adam, are Originally fetch'd from Gen 2. 7. *And Man became a living Soul.* The former part of the Verse describes the making of Man: *And the Lord God form'd Man of the Dust of the Earth, and breath'd into his Nostrils the Breath of Life.* The Verse immediately succeeding, tells us of the planting of Paradise, and the placing of Man in it. It is plain then, that this Expression, a Living Soul, is the Character of Adam, as he came quite New out of the Hand of God, and was set down compleat in Paradise, with all his Glories living and flourishing in him. After his Fall, he was no more a Living, but a Dead Soul. It is as manifest by that, which goes before, and comes after, that Christ is here the Apostle's Object, as he is in Heaven, and to come from thence; the Lord of Heaven, v. 47.

3. Note. *The Distinction between the Bodies of these two is founded upon their different Principle, Nature, or Soul; and Spirit: The one a created, the other a Divine Principle, Uncreated.* 4. Note,

4. Note. *The Difference between these two, the Paradisical Body of Adam, and the Heavenly Body of Christ is proportion'd to, or measur'd by the distance between a living Soul, and the quickning Spirit: The Soul is the Shadow; the Spirit the Glorious Body, to that Shadow. The Beauty of one is Life made, like the Sunshine on the Ground: The other is the Life-Maker, the Sun, the Infiniteness, the Spring of Life. The Apostle seems to take one half of these Words, The first Man was made a Living Soul, from the Letter of the Text, Gen. 2. 7. the other half, The last Adam is made a Quickning Spirit, from the Sense; as if he should say, you read of the breathing of the Breath of Life into the Nostrils of Man. The last Man, Jesus, is made one Spirit with him, who inspir'd that Life into Adam; and so whereas one is call'd a Living Soul, the other is set out therefore the Life-making Spirit.*

5. Note. *St. Paul includes under this Name of a Living Soul, the Paradisical Body itself. For if you look to Moses, the first Author of this Phrase, Gen. 2. 7. God is said to form Man out of the Dust, to breath into him the Breath of Life; and so Man became a Living Soul, that is, as the Result of the Body of Dust, and Breath of Life. Philosophers say of the Natural Spirits, that they are of a middle Nature between Body and Soul. The Body of Adam, in its Splendor, was of such a heightning, like a Vapour, wrought up by the Sun, so approximated in Nature, Quality and Form to the Soul, that it is comprehended under one Name with it. By the Rule of Contraries, and upon the same ground of Proportion, the Heavenly Body of Christ is also express'd under this Title of Quickning Spirit.*

Take then the Meaning of St. Paul in these words after this manner: *As Adam in Paradise was the Top of all Natural Beauties; so is Christ in Heaven the Head and Mark of all Spiritual Glories. If you would know with what Bodies the dead Saints shall rise, look upwards, raise your Eye to the Body of Christ at the Right-hand of the Father. But do not imagin to yourselves the Likeness of any Shape which Man ever saw, or can see. Think not, that your Lord's Body now, tho' it be the same, is at all like to that which it was while he liv'd on the Earth. Nay, it is quite another thing from, it is infinitely transcendent to, the unstain'd Body of our first Father in the Garden of Eden, both for Matter and Form, tho' that is said to have been as a Garment of Light to the Soul. Yet that was but Natural, this is Spiritual; they differ, toto Genere, in their whole Kind, in their very first Matter, as two Creations. The Life and Loveliness of Adam's Body was to be a Mansion for his Soul to live in at large, an Image for it to appear in, and act by with Freedom. Be-*

hold a Glimpse of the unexpressible Glory of our Jesus in his Heavenly Body. It is a Building, an Habitation fit, and great enough for the Eternal Spirit, the Godhead itself to reside and dwell in, as in its Palace with Pleasure. *Coloss. 1. 19.* we read, *That it pleas'd the Father, that all Fulness should dwell in him.* We have this further explain'd, *Coloss. 2. 9.* *In him dwelleth all the Fulness of the Godhead bodily,* that is, in his Body. This Beatifical Body is also an Image Fair and Glorious enough for the Divine Spirit to display itself upon it, to act forth itself thro' it, in all its Perfections and Proportions.

Esth. 1. 3, 4. *Ahasuerus* is said to make a Feast to his Princes and Nobles for many Days, when he shew'd the Riches of his Glorious Kingdom, and the Honour of his Excellent Majesty. The Glorify'd Body of Christ is a Table on which God sets out all his Excellencies, Delicacies, Sweetnesses, Fulnesses, Infinitenesses, Eternities. To this Table he invites all his Saints and Angels, to feast them here for the many Days of Everlastingness itself, that he may shew to them in this Body the Riches of his Glorious Nature, and the Excellent Majesty of his Person. Come then all ye Humble and Holy ones of the Earth, sit down at the same Table with your Glorify'd Brethren above, the Beautiful Body of your Husband, and their Husbands: As they do by Vision, so do you by Faith; feast yourselves here on the Marrow and Fatness of the Godhead, together with the refin'd, sparkling Wines of the Quickning Spirit. This is the first Answer to the Question concerning the Bodily Form or Shape in which Christ shall come.

2. *Ans.* *The Lord Jesus, as Man, shall come in the Glory of the Father.* *Mar. 8. 38.* *Of him shall the Son of Man be ashamed, when he shall come in the Glory of the Father.* Observe the Words; The Son of Man shall come in the Glory of the Father. What is the Glory of the first Person in the Trinity, the Father? Is it not the second Person, the Son, the Word? What is the Glory of the Son? Is it not the Father? These two are mutually the Glory each of other. *Heb. 1. 3.* *Jesus Christ is said to be the Brightness of the Father's Glory.* The Father is the Glory of the Son's Brightness; and the Son the Brightness of the Father's Glory. But how are these two the mutual Glory each of other? Is it not in the Spirit, which is their Band, which makes them one? *1 Pet. 4. 14.* The Apostle tells the suffering Saints, *That the Spirit of Glory, and of God, resteth upon them.* In the Language of Nature, and in our ordinary manner of Speaking, the Spirit of a Thing is the Height of it, the Thing itself, in its Exaltation, naked Beauty, uncloth'd of all Veils. So the Spirit of God, is the Spirit

Spirit of Glory in God. The Glory both of the Father and Word is in the Spirit.

Then upon this account the Glory of the Father is the Blessed Trinity unveil'd, as the naked Face of the Godhead. We read of the New *Jerusalem* at the latter end of the *Revelations*, that it shall be Gold and Glas. The Glorify'd Body of our Saviour is Gold in its own Nature, for the Spirituality and Heavenliness of its Essence, which is as a Knot of Beams taken from this Supreme Glory. It is also a Crystal Glas, in and thro' which the Three Persons of the Trinity distinctly shew their naked, unveil'd Faces, shining all Three in each One, the whole Trinity being the Crown of every particular Person in it.

Behold, O ye Saints, the Pattern in the Mount, the Temple open'd in Heaven, and descending from above, in which you are to Worship. *In this Temple the Father and the Son dwell together in one Spirit, in the Body of Christ. Here you also shall be made one, as they are one, by the same Spirit Baptizing into the same Body.* I pass now to the second Question.

2. *Quest. Whence shall Christ come?*

Ans. He shall come from Heaven, Phil. 3. 20. Our Conversation is in Heaven, from whence we look for the Saviour.

Quest. But you may ask me, from which Heaven he comes. For we read, *1 King. 8. 27. That the Heaven of Heavens cannot hold him,* that is, God. How then can they hold him, in whom the Fulness of the Godhead dwelleth Bodily? Besides, *St. Paul* testifies of Christ, that he is ascended far above all Heavens, *Ephes. 4. 10.*

Ans. I reply to this, that *there are three Heavens.* 1. *The Firmament*, in which the Lights of Heaven are set, and in the Face of which the Birds fly. 2. *The Natural Place of Angels.* These are all the Heavens of this Creation, above which our Lord is gon up a very great Height. The first of these is the Heavens; the second of these the Heavens of Heavens, neither of which can hold God, or his Christ. But there are *above these, the third Heavens*, in which Paradise stands, into which *St. Paul* was wrapt, out of which Christ comes forth.

Quest. You may yet inquire of me, how the Lord shall come from Heaven. Must he once more leave Heaven and Happiness for the sake of Man? Is he again to be humbled, to be emptied of all his Joys and Glories?

Ans. No, by no means. When Christ comes from Heaven the second time, he brings his Heaven along with him; he descends in it, as in a Chariot, *Psal. 144. 5. The Church* prays thus to Christ, *Bow thy Heavens and come down. Thy Heavens: As the dead Body of*

Christ was laid in a Tomb, in which never Man lay. So did the Glorify'd Body of Christ ascend into a Heaven of his own, a new Heaven, into which no Person had ever entred before. Christ's Heaven is his Father's Bosom. When he comes, he bows down this Heaven, and descends in it. *Exod. 24. 10.* We read, That Moses, Aaron, Nadab and Abihu went up to the Mount. There they saw the God of Israel; and under his Feet was as it were a pav'd Work of Saphire Stone, as the Body of Heaven in his Clearness. The Presence of God on Mount Sinai is made by the Plalmist in one place, a Type of the Glorious Presence of Christ on Mount Zion. When he shall come down, the Body of this Heaven, in which he now is, shall be as a Pavement of Glory under his Feet; and the Circuit of these Heavens, as a Glorious State over his Head, and round about his Throne. *Psal. 104. 2.* It is prophesied of him, That he stretcheth out the Heavens, like a Curtain; the Word signifies the Curtains of a Tent. This is the Manner of Christ Coming forth at the last Day: He stretcheth out those Heavens in which he now dwells, as the Curtains of a Royal Pavilion round about him, and so he comes down to set up this Tabernacle among Men. This is the Chariot of our Solomon, of which you read, *Cant. 2. 9, 10, 11.* The Pillars of Silver, the Bottom of Gold, the Covering of Purple, the Midst pav'd with Love for the Daughters of Jerusalem. The Saints call'd to come forth, and see our King Solomon, as he rides forth in this Chariot, with the Crown set by his Mother on his Head, in the Day of his Espousals, and the Day of the Gladness of his Heart.

3. Quest. Whither doth Christ come?

Ans. He shall come forth into these visible Heavens. This is his first Stage. *Matth. 24. 30.* Then shall ye see the Sign of the Son of Man in the Heavens. His next Step shall be down into the Air. *1 Thess. 4. 17.* Then shall we be caught up to meet the Lord in the Air. He is not yet at his Journey's End, but his Saints meet him half way. His third Stage is the Earth, of which *Job* speaks, *Job 19. 25.* I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth. What Change the Lord shall make upon these Three, at his Coming into them, is not proper for this Head.

Use 1. For Humiliation. Let us repent of, and mourn for the Carnality of our Spirits. Our Saviour is coming in the Spirit, and we walk in the Flesh. He is coming as God, and we live as Men. I shall press this Use by four Motives.

1. Motive. The Unsuitableness of a Carnal Temper to the Coming of our Lord Jesus. *Mat. 16. 23.* Christ had spoken of his own Death and Resurrection. *V. 21.* Peter had rebuk'd him for this, saying, Be it far

far from thee Lord: *This shall not come unto thee.* V. 22. *Jesus turned unto him, and said; Get thee behind me: for thou art an offence unto me, for thou savourest not the things that be of God, but the things that be of Men.* Why doth Christ tell Peter, that he savours not the things of God, but the Things of Men? Upon this account. The Lord Jesus had a Design to withdraw himself from his Disciples in his Flesh, that he might return to them, and abide for ever with them in the Spirit. St. Peter had fixt his Eyes and his Heart on the outward and fleshly Appearance of Christ; he had met with much Strength, Sweetness and Life in this Appearance. Now to hear that Christ should die in the Flesh, that all the Life, Sweetness, Glory of this fleshly Presence of Christ should be bury'd in the Grave; this is that which St. Peter could not bear, no not from the Mouth of Christ himself; the going away of Christ, according to the Flesh, tho' it were to come again in that better and more enduring Glory of the Father. Upon this account Christ tells Peter, that he savour'd not the things of God, but the things of Man. *All Appearances in the Flesh, are the things of Man; Appearances in the Spirit, are the things of God.*

When Jesus Christ was about to come to dissolve the Jewish Temple, and to build it up again in his own Glorify'd Body; then was Herod enlarging and beautifying this Temple; then was he contriving with the utmost of Cost and Skill to make it a magnificent and lasting Structure for many Ages. It is well, if most of us be not taken up with the same manner of Employment at this time. The Lord by the shaking of Things with the very Sound of his Comings forth, hath thrown down those Frames of fleshly Excellencies and Enjoyments, which were of Brick. What lost Labour will it prove? And what pitiful Work is it, if we be now labouring to build up again the same Fleshly Frames, and Human Forms, tho' we pretend to do it with hewn Stone, now, when Jesus Christ is making all Things new, that is Spiritual, and is so quick at his Work?

In Nature Things are observ'd to move swiftest, when they come nearest to their Center. The Heart of Christ, and the Hearts of his Saints, are the mutual Center, the mutual Rests each of other. For a long time, thro' many Ages, have they been drawing towards, desiring after one another, as the Hireling is said to draw towards, or desire after the Shadow: Now they draw near; now they move swiftly and violently; now do the Swiftness and Violence of their Motions increase every Day in very great Proportions, till they enter into their Rest, when these shall once enter into their Chambers, and lie down in mutual and full Embraces, O what a Fire of Spirituality will go forth from between them to devour all Appearances of Things.

Things in the Flesh, even the fairest and the surest? Like an Enchantment, at the blast of the Trumpet, of the Arch-Angel, when Christ appears, shall this whole Frame of Fleshly Beauties and Buildings vanish into everlasting Darkness.

2. Motive. *The Uncapableness of a Carnal Temper to receive Christ, when he comes.* Christ comes in the Spirit; and St. Paul witnesseth, Rom 8. 5. That, *they who are after the Spirit, do mind or relish the Things of the Spirit: They, who are after the Flesh, do mind or relish the Things of the Flesh.* I beseech you to take heed of being rooted in Fleshly Principles, of being cloth'd with Fleshly Apprehensions, of being drown'd in the Waters of Fleshly Appearances; lest you neither relish, nor mind Jesus Christ himself, when he comes in a Spiritual Glory. If the Savour of Flesh stick upon your Spirit, when Jesus Christ shall rain down himself in Spirituality and Immortality, like Manna, round about your Tents; it will make this Manna unfavoury to you, and you incapable of tasting any Sweetness, or taking any Pleasure in it.

Can any thing be more sad then this, for the Lord to come down from Heaven, in all the Beauties of Heaven, the Glories of the Father; Saints and Angels coming along with him, playing on their Harps, and singing their Songs; for thee to be in the midst of all this, and yet to have neither Eyes, to see these Beauties, nor Ears to hear this Musick, because thy Senses are wholly drown'd in Fleshly Things? Oh! What a degree of Wretchedness is this, to hear a Sound of Christ, of the Father, of Glory, of Immortality, filling the whole World round about thee, and yet not to know what it means, whence it comes, or whither it tends? As our Saviour speaks to Nicodemus, Joh. 3. 8.

Good old Isaac had set his Affections upon his First-Born *Esau*. He could not therefore have receiv'd his younger Son *Jacob* with Blessing, if he had not felt the rough and hairy Skin of the Kid upon his Hands and Neck, which made them like his Brother *Esau's*. Thus I fear it will be with many an old Professor. He will not know how to bless Jesus Christ himself, when he comes at the last Day, because he comes not in the rough *Edomitish* Garment of a Fleshly Appearance, on which he hath set his Heart, as having been the First-Born of his Religion.

3. Motive. *The Enmity between a Carnal Temper, and the Spiritual Coming of Christ.* Gal. 4. 29. *But as then, he that was Born after the Flesh, persecuted him that was Born after the Spirit, even so it is now.* There are many sorts of Flesh. There is Natural, Moral, Rational, Legal and Evangelical too. For, there is a Christian, in the Letter, and

and in the Spirit, as well as a *Jew*. All these different sorts of *Fleshly* Principles will unite, and conspire against the *Spiritual Discoveries* of *Christ*.

The Apostle, in this Place, holds forth an Allegory to us. *Abraham* represents God, *Hagar*, the Bond-Woman, is the *Flesh*, *Sarah*, the Free-Woman, the Spirit; *Ismael* and *Isaac*, two kinds of Sons, two sorts of Persons, which have the Adoption, the Sonship, a Work of God real upon their Hearts; but one by *Hagar*, the other by *Sarah*. I have a great Request to make to all you, who hear this; and I do make it in passionate Terms. If there be any Consolation in *Christ*, any Comfort in his Love, any Fellowship of his Spirit, any Bowels, any Tenderness towards the Lord Jesus; I beseech you would not think it enough to have God for your Father, but that you would diligently understand by what Mother you are brought forth to God. If *Hagar*, not *Sarah*; Mount *Sinai*, not Mount *Sion*; the *Jerusalem* below, and not the *Jerusalem* above; the *Flesh*, and the Letter, but not the Spirit be your Mother: My Heart inwardly bleeds to think what you would do against Jesus Christ himself, when he comes forth from the Womb of the Spirit, altho, he come forth from thence, as from the Womb of the Morning, with the Dew of an everlasting Youth and Freshness upon him.

When *Balaam* had the glistering of *Balac's* Gold, and Preferment in his Eye; tho' the *Ass* saw the Angel, staggering and recoiling at the sight of him, *Balaam* cannot see him, but puts on his *Ass* furiously upon the Angel, as he stood before him with, a drawn Sword in his Hand ready to kill him. O purge, clear the Eyes of your Spirits from every Carnal Image of Riches, Honour, Excellencies, Religion. If any one of these be in your Eye, when *Christ* shall come with a Spiritual Glory, when the very Elements and Frame of Nature shall be sensible of him, when they shall shake at his Approaches; you will be more senseless then they, you will not perceive him, but with a furious Madness drive upon him, even then, when he stands just before you with a drawn Sword of his Spirit in his Hand brandishing over your Heads, and ready to pierce your Hearts.

4. Motive. *The Misery, which the Coming of Christ shall bring upon all Flesh*, Heb. 1. 7. When the Holy Ghost had spoken before of God's bringing his Son into the World, he immediately adds; *Who makes his Angels Spirits*, (or Winds) *his Ministers a Flame of Fire*. The Dispensations of our Saviour at his Second Coming are Spiritual, Invisible, Irresistible, Devouring to all *Flesh*, like Winds, and Fire to Chaff. As a Tempest of Whirlwind and Air, so shall he come, tearing up all the Foundations, licking up all Frames and Forms of *Flesh*, as the Fire

Fire that came down from Heaven upon *Elisha's* Altar did lick up the Water in the Trenches round about it. After the Burning of *odom*, *Abraham* is said to look towards it, and to see the Smoke of it go up to Heaven. You, whose Hearts, Hope, Religion are Carnal, what a dreadful Spectacle will this be to see your Hearts, Hopes, Religion, and all go up to Heaven, after a wrong manner, in Smoke and Fire.

Use 2. *A Persuasion to believe and close with Christ, especially now, when he is coming in so great Power and Majesty. I will divide this Use into three Directions, and three Encouragements.*

1. Direct. *Own Christ.* This is Advice suitable to these Times. *Psal.* 2. 12. *Kiss the Son, lest he be angry, and ye perish in the way, when his Wrath is kindled but a little.* The Holy Ghost in this place looks backward to the passing of the Children of *Israel* from *Egypt* thro' the Wilderness into the Land of *Canaan*, as the Type, and to the Second Coming of our Saviour, as the Truth, which answers that Type. The Lord Jesus is most apt to be angry, when he is on his Way, as every Thing is most forcible, when it's in Motion. If his Anger be now kindled but a little, by a little Back-sliding, a little Opposition, it burns like a devouring Flame. O! Kiss the Son then, own him, accompany him in every Step of his Spiritual Out-goings, lest after that you have gon so far on the Way with him from the *Egypt* of the Flesh to the Promised Land of the Spirit, you now perish in, and from that Way. Let it not be said of us, as it was of the *Jews*, There was a Promise of entering into the Rest of the Spirit: but they to whom it was then preach'd, entryed not in, because of their Unbelief.

Subjects were wont to own their Sovereign by a Kiss. So you shall read, *1 Sam.* 10. 1. *When Samuel had anointed Saul, he kissed him, and said, Is it not, because the Lord hath anointed thee to be Captain over his Inheritance.* Thus do thou Kiss thy King, and say unto him; Is it not because God hath anointed thee with the Oil of Gladness, his Spirit, above all Creatures, and hath appointed thee to be our Captain to lead us into our Spiritual Inheritance. Breath forth your Spirits into Christ, to live there: Draw, suck in the Spirit of Christ into your Breasts, to be your Life; these Kisses are sweet and pure, the Kisses of Angels, of Spirits. *Cant.* 5. 13. *The Lips of Christ are said to be Lillies dropping sweet-smelling Myrrh.* Feed continually among these Lillies, and receive the Droppings of this sweet-smelling Myrrh, which is the Spirit, always upon thine Heart.

2. Direct. *Be one with Christ,* Be form'd by him into one Image with him in all his Appearances. *Elisha* the Prophet first sent his Servant

Servant with his Staff to raise to Life the dead Child. But this did nothing. Afterwards he came himself ; he layeth his Face upon the Child's Face, his Hands upon the Child's Hands, and stretcheth himself upon the Child, until the Child's Soul came unto him again, 2 *King.* 4. 31, 35. Do not by any means content thyself to have the Letter of Scripture, Providence, Nature laid or impress'd upon thee by the Hand of Men, Ministers, Reason, no not Angels themselves: These are all but the Staff of the Prophet in the Hand of the Servant. Look, wait, pray for the Prophet himself, the Lord Jesus himself to come to thee. Say to him ; Do thou lay thine Eyes upon mine Eyes, thine Heart upon my Heart ; stretch thyself seven times upon me ; in every Discovery of thine, shall a new Spirit come into me, and I awaken into the Light of Life, when thine Eyes shall be the Light of mine, and thy Heart the Life of mine, the first Living, and the never Dying Heart of my Heart. All the rest, without this, will but as the Staff to the Child, the Burying the Dead. *If you have learnt the Truth, as it is in Christ, and been taught of him,* Ephes. 4. 21.

3. Direct. *Cast all away for Christ.* When Christ was risen from the Dead, his Grave-Cloth was found in the Grave ; he was gone naked. If you will close with Christ in his Spiritual Ascendings, if you will go forth with him in his Resurrection from the Dead, you must rise up naked out of the World, as the Dead shall rise out of their Graves ; you must cast off from you all Carnal Principles, Powers, Riches, Delights, Excellencies ; you must leave all these behind you, below in that World, as in the Grave. These are the three Directions.

The three Encouragements now follow.

1. Encour. *The same Jesus, that liv'd in Flesh, died, rose from the Dead, ascended into Heaven, shall come again.* Those Eyes, which wept over rebellious *Jerusalem* ; that Soul, which was heavy unto Death in the Garden for our Soul's sake ; that Body, which sweat Blood in the Garden, stream'd forth Blood on the Cross, to cleanse us, and cheer us by his own Blood, as by Water, and by Wine ; that Mouth, which so sweetly pray'd upon the Cross for those who Crucify'd him, *Father, forgive them,* when he knew that he was heard in every thing for which he pray'd ; that Body and Soul, which parted by Death on the Cross, that he might never part from us, either in our Souls or Bodies ; that Heart, which with so much Willingness gave up its Life and Spirit, that it might give Life and Eternal Spirit unto us ; with the same Eyes full of Tenderness ; with the same Soul full of Love ; with the same Body, as ready to pour out itself

in Embraces to thee, as before to bleed for thee; with the same Mouth, having the Riches of Free-Grace pour'd forth on its Lips; with the same Body and Soul; with the same Heart, as ready now to give themselves up unto thee, as they were before to give themselves up for thee, doth our Lord Jesus come the second time. Go forth then to meet him, or rather receive him with open Arms, who comes down to thee. Let not thy Unworthiness, thy Unfitness, or any other Thing discourage thee. All Things are sweetest, when they are best pleas'd. If it be the same Jesus that died for Love of thee, who comes again in Life and Glory, sure now he will be much more sweet to thee.

2. Encour. *The Spiritualizing of Christ's Human Nature doth not make it less, but more sweet.* Gal. 6. 1. Brethren, saith St. Paul, if a Man be overtaken with a Fault, you that are Spiritual restore such a one in the Spirit of Meekness. See, Spirituality is a Root of Meekness and Sweetness. If the Lord Jesus, while he was a Natural Man in Flesh, had any Compassion over Lepers, Publicans and Harlots, Persons possess'd with seven Devils, as *Mary Magdalen*, to make him look upon them as sick Creatures, and himself as their Physician, whose Work it was to restore them with all manner of Tenderness. Now, when he is a Spiritual, a Heavenly Man, for every drop of Love before, he comes with a Sea of Grace, to receive into it the most Leprous, the most Unclean, the most Hellish Sinners. O come then and wash in these Seas, and be Clean, be Glorious for ever.

3. Encour. *Jesus Christ comes now in the Glory of the Father.* Joh. 1. 16. *As the Father hath Life in himself, and so hath given to the Son to have Life in himself;* so hath the Father all Love Originally in himself, and hath given it to the Son to have Love in himself also. Cheer yourselves, your fainting Spirits; revive your dying Hearts. You say you have been old, great Sinners against Christ: Since you have tasted his Love in Dying for you; you have sinn'd treacherously and highly against him; How then can you look him in the Face, or abide his Presence? Yet look to him, and be refresh'd; cast yourselves into his Bosom, and be safe. He comes with the very Fountain of the Everlasting Deep of Love, open'd and discover'd in his Bosom. O how sweet will the Waters of Love drink from this Fountain! O, with what Sweetness and Joy shall we draw Sweetness from these Depths of Love!

3. Use. *An Exhortation to grow up unto Spirituality, because our Lord Jesus comes in the Spirit:* I shall propound here four Helps unto Spirituality.

1. Help. *Acquaint yourselves with God, as he is a Spirit.* Joh. 4.
24. *God is a Spirit; and they that worship him, must worship him in Spirit and Truth.* There is nothing, which hath such a transforming Power, to make a Man Spiritual, as one Glimpse of God in the Spirituality of his Nature and Person.

Mark well the Conjunction in this Scripture between Spirit and Truth. O, what a shadowy God is he, whom the greatest part of Christians themselves acknowledge! How shadowy is their Worship, their Enjoyments themselves vanish into utter Darkeness! This is the Mount, on which God is seen in Truth: This is the high and holy Place, where he dwells, and discovers himself, as he is, the Spirit. Have your Eyes beheld any Beauty in those Notions and Images of God taken from the Creature? Have you felt any Strength or Sweetness entering into your Hearts, by Communion with these? Labour, pant to come up to this Mount of God, the Spirit. When once you shall have had but one Glance of the Majesty and Glory of God, as he is a Spirit, you will say; now do I see my King in his Beauty; now do mine Eyes behold the Pattern, and mine Heart feeds upon the Truth itself. All the Beauty, Sweetness, Power, which I ever met with in other Things, were but Types of this, and had no other Goodness in them, but as they did point me hither, themselves being as short of that, which I now enjoy, as the Temple or Tabernacle of the Jews was short of the third Heavens.

Quest. But you will say unto me, *How shall we come to be acquainted with God, as he is a Spirit?*

Ans. Dost thou make this Enquiry with an Humble and Hungring Spirit? Art thou indeed like *Zacheus*, little in thine own Eyes, and wouldst fain climb up into this Tree of the Spirit, to a Sight of God? Then I shall give thee, first a Caution, secondly a Direction.

1. *A Caution.* I say to you, as *St. John* said in this very Case to those to whom he wrote, *1 Joh. 5. 21. Little Children, take heed of Idols.* Take heed of Notions, Fanciful or Philosophical: These are empty Deceits, as *St. Paul* calls them. They are fleshy Appearances in slight Spirits, like the Colours of a Rainbow in a watry Cloud, which are apparent only, not real. Take heed of Angelical Forms; Satan can come in these. Take heed of the God of this World; for that's the Devil. Take heed of imagining, that you can by any good Affections, which are the Feet of your Soul, or by any strong Reasonings and Contemplations, which are as the Soul's Wings, climb or fly up to this Mount of the Spirit for a Sight of God. *Jam. 3. 15. The Wisdom which is from below, is said to be Earthly, Sensual (or from the Soul) Devilish.* Mark the three main Links of the Chain of

Darkness, hanging immediately and inseparably one upon another: The Earth, the Soul of Man, as it is by Nature, the Devil.

2. *A Direction.* I shall take this also from St. John, in that same place, one Verse before, 1 Joh. 5. 20. And we know that the Son of God cometh, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and Eternal Life. Behold two Ways of being brought to a Spiritual Knowledge of God. 1. *By the Coming of God and Christ unto us, to give us a new Understanding,* by which we may know him that is true, that is, as he is a Spirit. 2. *By our being in God, as he is true, as he is Spirit and Truth; and By being likewise in his Son, as he is also a Quickning Spirit.*

Pray observe diligently the three-fold Character, which St. John gives us of the true God, or of God, as he is the Eternal Spirit. 1. *It is he, who cometh unto the Saints, to give them a new Light, a new Faculty, a new Understanding, capable of knowing him, of apprehending and comprehending him in the Truth, or Spirituality of his Divine Nature.* 2. *It is he, in whom the Saints are, both in him, and and in his Son, as they both are in the Spirit.* 3. *It is he, who as he is no Type, under no Veil of Flesh, but in the Truth, and Simplicity of the Spirit, is the Eternal Life to a Saint.* The Life of Grace here, is Eternity begun: The Life of Glory above, is the same Eternity compleat.

You have the same Direction for a Spiritual Sight of God set before you, Ephes. 1. 17, 18. St. Paul Prays, *That the Eyes of their Understanding may be enlightned, that they may know what is the Hope of his Calling, and the Riches of the Glory of his Inheritance in the Saints.* In the Verse before he pray'd, *That God would give them the Spirit of Wisdom, and Revelation in the Knowledge of him.* The Spiritual Knowledge of God is no Traditional, or Notional, and Speculative Thing; it comes by the seeing of the Eye, and by the handling of the Hands of Faith, by the opening of the Eye of the Spirit, and the unveiling or revealing the naked Face of God, in the Soul, by the Spirit himself: O! that we did unweariedly pray one for another, at St. Paul did for the Ephesians; that God would shew his naked Face in our Hearts, and open an Eye there, by which we might see his Face, and not Die, but Live in the sight of it, as in the Light of Life, live so, as to have Life, and have it in more abundance, from the Well-Springs of Life itself, which are in the Face of God.

2. *Quest.* But you may reply, and say; If God hath not yet given us that Spiritual Sight of himself, What must we then do; cast away
all

all the Communion, which we have with him in our Poor, Dark, Shadowy, Low-Way?

Ans. No, by no means. Wait in that Way, journeying forwards still; but take heed of making it your Rest, of sitting down in it, as if you were at the End of your Way. Ponder well the Scripture: 1 Rom. 20. *The invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead, so that they are without Excuse.* See the Perfection of Man, in his Primitive State, according to the Principles of the first Creation. He hath a Knowledge of God in his Divinity, Eternity, Spirituality, as he is invisible to the Eye of Sense and Reason. But this only a Shadowy and Reflexive Knowledge by that Natural or Flehly Image of himself, which God hath stamp't upon the Creation.

See now Man's Fall in the following Verse, 21. *When they knew God, they Glorify'd him not, as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkned. V. 22. Professing themselves Wise, they became Fools.* Having this Shadowy Image, they did not receive it as a Shadow only, and set up the Body, the Substance itself, as a Glory above it; but look'd upon this Shadowy Image, as having a Root in itself, in them; as being able to bring them to the true Glory; as itself being that Glory. Thus, 1. They did not Glorifie God, as God. 2. They were not thankful.

1. *They did not Glorifie God, as God,* by acknowledging, that this Natural Image was but a Shadow, infinitely short of the Life, infinitely unable to bring us to the Light of Life, by waiting for the Essential and true Glory itself, to come down upon them, sitting under his Shadow, to drink, or draw up it and them into a Fellowship with itself, from its own Freedom and Fulness.

2. *They were not Thankful.* They did not receive this Shadowy Glory thankfully, as coming from another, descending from above, having neither its own Beginning nor Ending, but pointing to one higher than itself; to him, who is to come, who must encrease, while itself decreaseth, because he was before it.

Because they did not thus, but profess'd to be Wise, set up the Light of the Natural Knowledge for the true Wisdom, the Eternal Word; for this, while they would make of this Image of God in them an Imagination of their own, this very Natural Image, this Shadowy Light, this seeming Wisdom was taken from them, and they left stark Fools, quite in the Dark.

See how highly God charges this upon Mankind, as the most horrible Idolatry, the most unnatural, prodigious Uncleanneſs, *v. 23.* *They chang'd the Glory of the incorruptible God into an Image, made like to corruptible Man, and to Birds, &c.* They did this firſt inwardly in their Hearts, when they ſet up that Natural and Corruptible Image of God, in which Man was made, the whole Creation was ſet capable of falling. Then they did this outwardly to their Senses, by the Imagery of their Hands. But this Imagery of their Hearts is the firſt, the higheſt, the moſt Spiritual, the moſt unnatural Idolatry, Adultery, Murder. They ſet up the Shadow for God himſelf, the Natural Image for the Eſſential, the Changable, for the Unchangable one; ſo they turn the Truth into a Lye, making that which was before a Shadow of the Truth, a Lye againſt the Truth; by taking this Natural Image into their Embraces, inſtead of the Spiritual, they turn a pure Virgin into a Whore, committing Inceſt with the Daughter, to the Diſhonour of the Mother; they make the Image a Poiſon and Grave to the Life; they Worſhip the Creature, more than the Creator.

From this Sin, as from a Fountain, flow all manner of Sins in the Fleſh, of Luſts or Paſſions, even the moſt Unnatural, Monſtrous, Hellish, as Punishment to it, or Shadows of it, So you read, *v. 24. 26. For this Cauſe God gave them up to vile Affections.*

O! learn from this, the vaſt Difference between a Shadowy Knowledge of God in a Typical Image of him, according to the Creature, and a Spiritual Knowledge of him, in the Eſſential Image, as he is in himſelf, and manifeſts himſelf with open Face in his Son, who, as he is in the Spirit, is the Eſſential Image. Learn what it is to reſt in the firſt of theſe, to ſet it up, as true Wiſdom; how it is the Head of all Sin, of the higheſt Conſequence, for the Diſhonour of God, the Increase of all Sin in our Lives, the Everlaſting Deſtruction of our Souls.

Bleſſed are they, who while they ſit under the Shadows of Fleſhly Manifeſtations in the Night of a Legal or Literal Diſpenſation, ſit waiting for the flying away of theſe Shadows; looking upward for the Day-Spring from on high; longing for the ſhining out of the Face of God himſelf: Theſe, in the mean time, live upon this Jeſus, the Spiritual Sun, their Bridegroom, as the hidden Subſtance under theſe Shadows, and ſo continually cry to him, that he would be ſo ſit, as the Roe upon the Mountains, in his Viſits and Returns, till the Night be ſpent, and he come to abide with them for ever.

2. Help. *Seek the Spirit himſelf.* That Spirituality alone is right and ſubſtantial, which makes a Man, Spirit. And this the Spirit
himſelf

himself doth by his own Presence alone. *Joh. 3. 6. That, which is Born of Spirit, is Spirit,* O Christians! distinguish carefully between gilding a Rotten Post, and making Gold. Habits and Qualifications wrought by the Spirit, are Good and Holy, without which no Saint on the Face of the Earth can be. Yet they are in themselves, when they go alone, the Gilding only of a Rotten Heart, the Old Man, not the Gold itself, which is the New Man, which is a Spirit. Be not then pacify'd, and satisfy'd with the Comforts of the Spirit; but pant after, pray for the Comforter himself. Rest not in any Truths of the Spirit, until you meet with the Spirit of Truth, the Spirit himself in every Truth. Do not, like the Rich Man in Hell, cry only for a Drop of the Water of Life to cool thy Tongue, or a Draught, or a River to run thro' thy Breast; these can never quench thy Thirst, so as thou shalt not thirst again. Thou must have the Fountain itself within thee, springing up to Eternity, which is the Person of the Holy Ghost. This is the Promise of Christ, to give us not the Fruits of the Spirit alone, but the Root itself, the Holy Spirit to be within us, that we may have the Fruits, as they grow upon their Roots ever flourishing, and never wanting in their Season. *Joh. 14. 16. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* It is the Person of the Spirit only, which is a fast Friend, which will abide for ever with us: All Effects and Impressions of the Spirit in our Flesh, will certainly fail us at a time of Need. *V. 17. Even the Spirit of Truth, &c.* Again, *Joh. 4. 14. But whosoever drinketh of the Water, that I shall give him, shall never thirst: But the Water that I shall give him, shall be in him a Well of Water, springing up to everlasting Life.* Every Drop of true Spirituality hath the Fountain itself, the Eternal Spirit in it.

Gifts and Graces of the Spirit, taken alone without the Spirit himself, differ as much from the Spirit, as a Landscape or Picture of a Building, a Field, a River, differ from the Things themselves. You may enter into the Building, and dwell there; you may walk in the Field, you may sail on, dive into, and find a depth in the River; but you cannot do thus with the Picture; so is the Spirit himself. A Man can never make a Man, by painting himself over a Thousand Times; but by communicating his own Nature. Neither doth the Spirit make us Spirit, or truly Spiritual, by any Likenesses, or Resemblances of the Spirit wrought upon us; but by giving himself to us.

There are four Ways, by which the Spirit maketh us Spiritual.

1. Way.

1. Way. *By coming into our Spirits.* Joh. 14. 17. *He is with you, and shall be in you.* This is the Promise of Christ, to his Apostles concerning the Holy Ghost. It is necessary, that we observe three Distinctions for the right understanding of this Scripture. 1. Distinction, *Between Christ and the Spirit.* They are both one Thing, one Nature, one Substance; but two Persons. 2. Distinction, *Between the Presence or Life of Christ after the Flesh, and after the Spirit.* 3. Distinction, *Between the Presence of Christ, or his Spirit in us, after a hidden manner, as a Seed; or by a clear Manifestation, as the Fruit grown up.* While the Disciples enjoy'd the Fleishly Presence of Christ, they had the Spirit with them, but without them, in the Flesh of Christ, as the Manifestation; tho' he was even then within them, as to the Seed. But, when the Lord Jesus withdrew his Fleishly Presence from them by Death, returning to them in the Spirit, then was the Spirit not with them only, but in them also, as to the Manifestation of itself. What is the Life of Christ, which thou hast? Is it after the Flesh, by Impressions upon thy Fleishly Man? Thou mayst have the Spirit with thee, but without thee; thou mayst have the Spirit in thee, but it is as yet only in a hidden way, as a Seed under Ground, not come up. But if thou patiently suffer this Fleishly Life of Christ in thee to Die, and wait for his Coming again in the Spirit, then thou shalt have the Spirit in his own Personal Appearance within thee, never to go from thee any more. O! He will be a Bosom Friend indeed. What true Lover can be perfectly pleas'd with having the Picture of a Dear Friend hanging in his Chamber, and doth not long to have the Person of his Friend in his Arms. If thou love the Lord Jesus, and his Holy Spirit in Sincerity, thou wilt not think it enough to have his Image or Likeness in thine Heart. O no: Thou wilt be restless, until thou hast himself there.

2. Way, *By taking us up into himself.* Gal. 5. 25. *If ye live in the Spirit, walk in the Spirit.* O ye Saints! What a sweet Life is this, to live in the Spirit? Is it not to draw the Air of Heaven itself? To suck in the Air of all those Excellencies and Sweetnesses, which grow up in the Fields of the Divine Nature? For what is this Holy Spirit? Is it not the Father and the Son conspiring, or mutually breathing forth Loves and Lovelinesses, one into another?

But how unwise are they, who live in the Spirit, to be ever found in any other Walks than these of the Spirit? You, who have been in these, who think no Day to have any Light in it, if you have not that Day taken some Turns in these Walks, you alone can tell us how pleasant they are. You can tell us, that they have a perpetual Spring, all Things ever fresh, ever flourishing in the Newness of the Spirit.

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The Prospect which the Soul hath in these Walks, is most large and delightful; it hath Height, Depth, Length and Breadth, all bounded most pleasantly, yet without any Bound, by the Everlasting Hills of Glory in the Person of Christ. Thou lookest up, as thou walkest in the Spirit, and beholdest the Heights of Heaven above thee, the Depths of Hell beneath thee, the whole Circuit of Time and Eternity behind thee, before thee, round about thee. Come then, let us go up together into these Walks, O thou, whoever thou art, that readeest these Things. The Company in the Walks is most desirable, God the Father, Jesus Christ, innumerable Angels, all manner of Gracious and Glorious Spirits. Thou shalt meet with this Blessed Company every Step, which thou takest in the Spirit. Thou shalt find these Walks always full of this Company, who are continually passing to and fro, enjoying themselves and one another in it.

Besides all this, the Way itself is a Living Companion, *Heb. 10. 20. Jesus Christ is said to have made a new and living way for us thro' the Veil, that is to say, his Flesh.* Jesus Christ, by rending his Flesh, which was as the Veil of the Temple, hath brought forth himself into the Spirit. This Spirit is the open, the new, the living Way. Of this Way the Prophet *Isaiah* speaks most comfortably, *Isa. 35. 8. And an high-way shall be there, and a way, and it shall be called the way of Holiness: the unclean shall not pass thro' it, but it shall be for those; the way-faring Men, tho' Fools, shall not err in it.* See, see your Way, O Believers, a High-way, lifted up above all Flesh, a Holy Way. Perhaps some poor Soul now cries out within itself, and saith; I am a weak Creature, and shall never be able to get up into this High-way of the Spirit. I am an unclean Creature, and shall never be suffer'd to pass over it. I am Dark and Foolish, and shall certainly err out of this Way. To all this I answer thee: Art thou a Way-faring Man, one of the Generation of Travellers; dost thou seek a Heavenly Country, then will this Way come down to thee, and take thee up into itself: It will cleanse thee, and make thee Holy, as thou passest along in it: Itself will be a Guide, Companion and Life to thee, to direct thee with its Eye, to converse with thee, to renew thy Strength in all thy Faintings; for it is a Living Way; the Spirit himself is this Way.

3. Way. By making us one Spirit with himself. *1 Cor. 6. 17. He that is joyned to the Lord, is one Spirit.* *Mat. 13. 45, 46.* You read of the Kingdom of Heaven likened unto a Merchant Man, that found one Pearl of great Price, and went and sold all he had, and bought that Pearl. This Creation, the Flesh, in their utmost Beauties and Improvements, with the most supernatural Habits, the Scriptures in the Let-

ter of them ; all these are but the Mother of Pearl : The Pearl itself is the Spirit. Happy art thou, if in all the Traffick of thy Soul, by Duties, Holy Exercises, exact Walkings, thou hast met with this Pearl ; Goe, and sell all, that thou mayst have all thy Treasure, even that of thy Life, and being itself in this one Pearl ; the Person of the Spirit making thee, and him, both one.

But here take along with you two Cautions.

1. Caut. *This Oneness between the Spirit and a Saint, is not made by a Confusion of Natures, or Persons ; by a taking away of the Distinction : No, it is by a Heavenly Marriage, of which the Earthly Marriage, Instituted in Paradise, was a Type.* You read, that God took *Eve* out of *Adam* ; then he brought her to *Adam* again, first making of one, two Persons ; then of two Persons, one Flesh ; that so *Adam* might have a meet Help before him. This is the Heavenly Traffick and Commerce between the Blessed Spirit and the Beloved Soul ; one bringing forth himself into two, two returning into one, and this in a perpetual Circle. They are two of one, and two in one. They are two, that each may have a meet Help before his Face : They are one, that they be never divided in their Enjoyments. This is the first Caution.

2. Caut. *Take heed that you attribute this Union only to the Spiritual Man, the Regenerate part in a Saint.* Take heed of involving the Natural Man. There is nothing more full of Darkness, Defilement, Danger to Man, or Dishonour to God, than to give this Bread of the Child, the New Man, to the Dog, the Old Man ; or to cast this Pearl of so high a Price before the Swine, that is, the Flesh.

4. Way. *By giving to us all things in himself.* This is the last Way, by which the Spirit makes us Spiritual. O ! that we were persuaded that this only were to be Spiritual, to seek and to find all Things within ourselves in the Spirit ! Right Honourable and Beloved, my Prayer to God is, that he would open our Understandings to know, that there is no way of being Rich, Great, Mighty, like to this. Then should we ask his Spirit of him ; and when we receiv'd the Spirit, we should possess all Things in him, not after an imaginary manner, but really, substantially, as they are in their first Life, in their fullest Greatness and Goodness, as they are in their Original. As old *Jacob* laid his two Hands on the Heads of *Joseph's* two Sons, *Manasseh* and *Ephraim*, saying, *These are mine, as Reuben and Simeon, so shall they be mine.* Thus shalt thou lay thine Hand upon Heaven, which the Lord stretched forth by the Spirit of his Mouth ; upon all the several Forms and Riches of the Creation, which the Spirit brought forth by moving upon the Waters : Thou shalt say of them
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all; These are mine, as the Outgoings of mine own Spirit within me, as the Thoughts of my Heart, so are they mine. I, and They all, are so many Branches springing up together out of that one Root, which is my Life, and one Spirit with me.

Object. Perhaps some one may say, that all these Possessions in the Spirit are but Riches of Fancy and Imaginary; like those of him in *Athens*, who was wont every Day to go down to the Haven, to take particular Notice of every Ship with its Lading, that went in or out, believing them all to be his own proper Estate. When God promis'd *Isaac* to *Abraham*, being an hundred Years old, *Sarah* stood in her Tent Door and smil'd; What, thought *Sarah*, shall we know Pleasure, and have a Child, now that my Lord's Body, and my Womb, are both dead: So thou laughest and sayest within thyself; Can it be, that these poor Creatures, which hang on Christ, and are as dead Things to the Eye of the World, should be big with such Conceptions, such Births of Glory within them?

Answer. As *Isaiah* complain'd Prophetically, at the first Coming of Christ in the Flesh; so may we, concerning his second Coming in the Spirit, *Isa.* 53. 1. *Who believes the report that is made of the Riches of the Glory of his Inheritance in the Saints?* *Ephes.* 1. 13. *To whom is the Arm of the Lord made known, as it bares itself, and puts forth itself nakedly, in the Spirit, within his Holy ones?*

The Holy Ghost warns the Disciples to beware that there be no Fornicator among them, no profane Person, as was *Esau*, *Heb.* 12. 16. What was this so great Profaneness in *Esau*, which is thus set up as a Land-mark for all Christians in all Ages to take heed of splitting themselves against this Rock? Look to the Story, and you shall see, *Gen.* 25. 29. *Esau* came hungry and faint from Hunting; He desir'd a Mess of *Jacob's* Pottage: Sell me then thy Birth-right, saith *Jacob*. *Esau* reason'd after this manner; What is this Birth-right? A Heavenly Country, a Kingdom of God in the Spirit, an Inheritance that never passeth away. These are fine Notions, airy Things. I must have that which is solid and substantial, to sustain this Body withal: Can these Notions feed me now, when I am hungry? Can I live upon Fancies? If I die, where is this Birth-right then? Will it make me to live again? Give me then the Pottage, and let those take the Birth-right that can feed upon the Air and upon Notions. This is that, for which God hath thus branded *Esau* unto all Generations for a profane Person. Take heed then, that thou do not, either openly, or secretly in thine Heart, after the same manner profanely blaspheme the Spirit, and the Birth-right of a Saint, which is the Kingdom of God over all, in the Spirit.

Consider *St. Paul*, what he testifieth of himself, *2 Cor. 6. 10.* That he was, as having nothing, and yet possessing all things. How did he reconcile this Contradiction? He had nothing outwardly, according to the Flesh: He was in actual Possession of all things inwardly, in the Spirit.

St. Paul doth not ascribe this Honour and Happiness to himself alone, but makes all the Saints Partners with himself in it, *1 Cor. 3. 22, 23.* *The world, things present, things to come, all things are yours; you are Christ's, Christ is God's.* Can there be any sweeter, surer, fuller way of being possess'd of all Things, than as God is possess'd of Christ, which is in the Unity of the Spirit; or, as Christ is possess'd of the Saints, which is in the Unity of the Spirit? So is a Saint possess'd of all Things, in the same Unity of the Spirit.

There is a Scripture worth the deep Engraving upon all our Hearts, *Psal. 73. 19, 20.* The Spirit speaks of the great Men and great Things of this World: *How are they brought utterly into desolation as in a moment? They are utterly consum'd with thy terrors. As a Dream when one awaketh, so, O Lord, when thou awakest, thou shalt despise their Image.* Hear this all ye to whom nothing seems real, but that which is Sensual and Earthly: When God shall awaken himself upon the World, then shall it be known, that he alone is the Eye, the Light, the Life of the World; and that, while he hath withdrawn himself, whilst this Eye clos'd itself, a long Sleep hath lain upon Men, upon the whole World for many Generations. Doth he not now begin to awaken, and stir up himself in the midst of us? O! How are all Earthly Excellencies and Enjoyments brought into Desolation, utterly consum'd, made to vanish in a moment, like a Dream? The Hour cometh, and now is, when by the Appearance of the Lord, the Greatnesses and Glories of the Creature shall be declar'd to be so far from Reality, that they are only empty Images of the Fancy, vain Showes in a Dream. But as for those Spiritual Riches and Rule, of which ye have said, that they are Dreams; these shall be made manifest to be of a Truth, the enduring Substance, the Inheritance, that fadeth not.

Object. But you will say to me, If Spiritual Persons have such Power and Treasure within themselves, why doth no more of it appear? They are like other Men in their Lives and Deaths.

Ans. Their Time is not yet. *They have this Heavenly Treasure in Earthen Vessels, 2 Cor. 4. 7.* While the first Tabernacle of the Natural Man is standing, the Veil is before the Holy of Holies in a Saint. As in our colder Countries we use Orange Trees; We set them in Earth within a Frame of Wood: Then all the Winter long,

we remove them out of the open Air, shut them up into some House, until the Summer come, when they are brought forth into Publick View. The Holy Spirit is now in the Spirit of a Saint, having all Forms, all Degrees of Power, Wealth, Glory, growing upon itself there, as an Orange-Tree bears its own Leaves, Blossoms, Buds, Green, Ripe Oranges. But while the Winter of this Life lasts, this Spirit stands shut up within the Tabernacle of this Flesh, from the Eye of the World. But our Sun shall visit us from on high; our Summer of a Heavenly Vigor and Glory, shall come by the Appearance of our God and Saviour: Then shall this Spiritual Life of a Saint be brought forth from under this Veil of Flesh, and be seen by every Eye, even those, who have despis'd it, and said so often, like *Pharaoh*; Where, or who is this Spirit, that we should Reverence him? Thus much for the second Help.

3. Help. *To use all Ordinances according to the Ordination of Christ.* The Intent of no Ordinance, is to make itself a Prison for the shutting of us up within any Fleishly Form; but a Gate of Death to let us forth from the Flesh, as a House of Bondage, into the Liberty (not Licentiousness) of the Spirit. We shall see this in the three main Ordinances. 1. Baptism. 2. The Lord's Supper. 3. The Scriptures.

1. *Baptism* hath St. Paul witnessing for it, *Rom. 6. 4. Therefore we are Buried with him by Baptism into Death; that like as Christ was rais'd from the Dead by the Glory of the Father, we also should walk in newness of Life.* As when a Man sets open the Door of a Cage, the Bird flies out to be at liberty, in the open Air, and in the Face of the Firmament of Heaven: So Baptism, rightly understood and practis'd, opens for us the Cage of Flesh, that our Spirits may be at liberty, in the Face of the Spirit, and fly in the Face of the Glory of the Father himself. Baptism is not a burying of us in, but to all old Things; that we may have Resurrection into that Newness of Life, which is alone the Spirit.

2. *Of the Lord's Supper*, we read, *That by it we are to shew forth the Lord's Death, till he come, 1 Cor. 11. 26.* What Paul said of the Jews, and their Ordinances, is not the Design of the Table of the Lord; that this Table should be our Snare, to bow down our Backs and Heads continually to Fleishly Forms, like Swine to the Troughs; but that we should be continually like Christ, dying to the Flesh, that we may live in the Spirit. The Flesh of Christ is a Feast to us, that by our feeding upon, and so crucifying the outward Appearance, it may turn to the Spirit and Life. The Blood of Christ is Wine, of which

we are to drink, that we may forget all the burthenſom Forms of this Creation, and remember the old Things of the Fleſh no more.

3. The Scriptures teſtifie of themſelves, *2 Cor. 3. 6. The Letter kills, the Spirit quickneth.* As the Angels ſtood in the Grave of Chriſt, to tell the Diſciples, *He is not here, he is Riſen*; and ſo ſend them to *Galilee*, whither he was gon before them: So the Scriptures in the Letter, ſtand to ſend you to the Spirit; by telling you, that he is not there, but Riſen into that, and gone before us thither. The Letter is his Grave only, where he lays down his Fleſh, and from whence he takes his Riſe, to aſcend into the Spirit.

All Ordinances joyntly cry; *Come not to us, as to your Reſt, as to the Marriage-Bed of Chriſt*, where you are to lie down in his everlaſting Embraces: This is the Prerogative of the Holy Spirit; come to us, as to the Croſs of Chriſt; our Work is ſo to liſt you up to him, as he was liſted up to his Croſs.

Ordinances are not Pictures, on which we are to fix and terminate our Sight, to have our Pleaſure there; nor Veils to ſtop our Eyes from looking beyond them: But Spectacles to help weak Sights a to look thro' them upon Spiritual Objects.

4. Help. *Meditate upon the spirituality of Heaven.* When I ſay Heaven is altogether Spiritual, do not miſtake me, and think I mean, that Heaven is only in our Fancy, or Apprehenſions, nothing above this Fleſhly State, or beyond this Life; which indeed is to make no Heaven at all. There is this viſible World; There is above this a World of Angels and Spirits: Yet are both theſe but this World; preſent Things, the Things of this Creation. Beyond theſe, and higher then theſe, is that World, which is to come, which is put in Subjection, not to Angels, but to Jeſus Chriſt, its proper Head. Now the *Head of Chriſt is God*.

All theſe ſeveral Ranks of Things, as they have their proper Times and Durations; ſo have they alſo their proper Places, which are of different Natures. There is one Time and Place, of viſible Things; another of God, as he is the Father of all.

The Times and Places of Things ſeen, of Angelical Things, as they are Parts of the firſt Creation, are Natural: But the Heaven of Saints is no Natural Place, or Thing. It neither is, nor can be ſubject to, or meaſur'd by any Principles of Nature; It is altogether Spiritual.

All the Joys, Bleſſings of Heaven are Spiritual: So St. Paul prays for the *Ephesians*, *That God would bleſs them with all Spiritual Bleſſings in Heavenly Things*, *Eph. 1. 3.*

Would you know what manner of Place Heaven is? It is no material Place; it is entirely of a Spiritual Substance quite thro'. *Heb. 12. 18.* We are taught, that under the Gospel, we are not come to the Mount, that might be touch'd, *ἡρασιμένη* a material Mount, a Natural, Corporeal Place, subject to that Grossness of Sense, like Mount *Sinai*. Whither then are we come? See at the 22 v. *To Mount Sion, the Heavenly Jerusalem.*

All the Company in Heaven are Spirits, as you may see them in their several Orders. *V. 22, 23. 24. God, Christ, Angels, First-Born, Spirits of just Men made perfect.* The very Bodies of the Saints here, are not only Spiritual, but Spirits. Compare *Joh. 3. 6.*—*1 Cor. 15. 45, 48.*

The very Life, Refreshing and Beauty of Heaven is the Spirit himself, *Psal. 46. 4. There is a River, the Streams thereof make glad the City of God: The Holy Place of the Tabernacle of the most High.* The Matter or Spirit of the first Creation is express'd by Waters, *Gen. 1. 2.* The Spirit himself is the Water of the New Creation, and of Heaven. *As the Earth is said by St. Peter, 2 Pet. 3. 5. To stand in the Water, and out of the Water:* So all the Company, Lives, Joys, Glories, Objects of Heaven, are as Images standing in the Water, and out of the Water of the Spirit.

Why should it seem a strange Thing to any, that he should call his People quite out of Flesh, to be entirely gather'd up together unto himself in the Spirit? Did not our Lord Jesus Die in the Flesh, and Rise again in the Spirit, that he might be a Living Way to us, and give us access unto the Father in the same Spirit?

Do we not read of Heaven, *Revel. 21. 22, 23. That there is no Temple, no Sun, no Moon there, God and the Lamb supply the Place of these,* and of all Things? *Every Gate of the City above, is one Pearl.* *Rev. 21. 21.* Is not the Pearl, Christ in the Spirit? To signify unto us, that our first Entrance into Heaven, is an Entrance into the Spirit, out of the Creature, and all Flesh, into Christ, the Quickning Spirit?

But you will say, these Things of the Spirit are hard and deep, beyond our Capacity. It is true, they are so, but to whom? To the Natural Man: But God hath given us his Spirit. *The Spirit searcheth out the deep Things of God, 1 Cor. 2. 10.* even those, that are most Spiritual. *If any Man have not the Spirit of Christ, he is none of his, Rom. 8. 9:*

When Christ did shine from Heaven, in a Glorious Light round about *Saul*, he was struck down to the Ground, and struck Blind for some Days; but after that, the Scales fell from his Eyes,

Eyes, and he saw the Myſteries of the Kingdom of God with great Glory. Submit yourſelves to the Power and Glory of the Spirit. Be willing to feel your Fleſhly Powers ſtruck to the Ground, your Underſtandings ſtruck Blind by the firſt Shinnings forth of the Spirit. All this is but that the Scales of the Fleſh may fall off from the Eyes of your Spirit. Then you will ſay, that you never had your Eyes open'd, until now. Now will one, the leaſt Glance of Things in the Spirit, be pleaſanter to you, than the Sun with all its Glories.

Theſe Sayings are Holy and true. But whether Men will hear or reſuſe, they will not return in vain; but do the Work for which they are ſent forth. And thoſe, who ſpeak theſe Things in the Life of the Spirit, have a greater Joy in the very ſpeaking of them, than Worldlings can have in all their Increaſes of Corn and Wine. They alſo know, that theſe Words will meet them again at the laſt Day, before the Judgment Seat of Jeſus Chriſt, with a plentiful Harvest.

CANT. 5. 11.

His Head is as the moſt fine Gold; his Locks are Buſhy, and Black as a Raven.

YOU have Jeſus Chriſt here excellently deſcrib'd in his Death and Reſurrection; you have a Beautiful Figure of his Death in thoſe Words, *His Locks are Buſhy, and Black as a Raven.* The State of his Reſurrection and Aſcenſion is ſet forth by that bright and ſhining Figure of *a Head of fineſt Gold.* In his Reſurrection you have a threefold Character. 1. There is *the Head of Chriſt*, the Godhead in its Glory; the Human Nature in a Divine Form and Glory; all Things in the ſame Form and Glory, as in their Eternal Head and Original. 2. *This Head is the fineſt and moſt ſhining Gold.* Gold hath its Name in *Latin* from an *Hebrew* Word, that ſignifies Light. It hath a peculiar Relation to the Sun, and is among Metals appropriated to that Fountain of Light in Heaven, as the Parent of it. The *fineſt Gold* in its Luſtre reſembles the Brightneſs and Beams of the Sun, which are often expreſſed by Gold. Thus we read of Jeſus Chriſt in his Tranſfiguration, which was the Figure of his Reſurrection, that his Face did ſhine as the Sun in its Strength. The Perſon of
Chriſt

Christ in this State, is all as the purest Light, shining with the sweetest and richest Lustre, unmixt with any thing of Darkness or Shade to dim or confine its Glories. Thus are all Things in him, and in his Resurrection, the finest and most shining Gold, purest, sweetest, richest Lights in the Fountain of Light. 3. *This Head is the most solid Gold.* In the *Hebrew* it is express'd by two Words, which both signify the best Gold; one the best for Fineness and Lustre; the other the best for Solidity and Weight, for Firmness and Fastness, being most united, most simple, most pure and fix'd. Thus is Jesus Christ Risen from the Dead, thus are all Things in him, as they are Risen together with him. They are the Eternal Substance, the purest and most perfect Essence of Things, Divine Unities, all pure, clear Transparencies, uncompounded, incorruptible. This is Christ in his Resurrection.

Christ in his Death, is represented by his *Bushy Hair, Black as a Raven*. Those that are Critical in the *Hebrew* Tongue, read it thus, his Locks are Curled and Black as a Raven. Blackness here is in the Radical and Essential Letters of it, the same with that which signifies the Morning, in the first dawning of the Light, amid the Black Shades of the Night, which are as black and thick Eye-brows, about the Eye-lids of the Day, beginning to open themselves. You have here Christ in his Death Divinely drawn, as a sweet Night-piece, where these several Beauties are remarkable.

1. *Jesus Christ is a most Lovely, Living and Immortal Shade, gathering up all Things into the same charming Shade together with himself.* This Shade is Living and Lovely, as the black and shining Hair, in lovely Locks and Curles, upon the Head of the most Beautiful Person. This Shade is all Spiritual, and a Divine Spirit. It is compar'd to a Raven for three Reasons. 1. Spirits in the Holy Scriptures are express'd by Birds for their Wings, and their Flight above in the Air, and in the Face of the Firmament of Heaven. The Air in Scripture is plainly us'd, sometimes mystically to figure out the Universal Spirit, the Element of Spirits, either the Spirit of Christ and God, as where the Saints are said to be *caught up into the Air, to meet Christ, and to be ever with him*; or the Spirit of this World, as where the *seventh Vial is pour'd forth upon the Air*. 2. The Raven is the Bird of Death, feeding upon the Dead and the Slain, boding Death; Black, but Smooth, a shining and lovely Blackness. 3. The Raven is a long-liv'd Bird, and so a Figure of Immortality.

Thus the Darkness and Shade of Christ's Death, under this Figure of a Raven, hath a fourfold Character.

1. *It is a soft, shining, Immortal Spirit* : It is the Spirit of Love, Beauty and Life, sweetly, beautifully shaded ; casting itself into a sweet, soft, smooth and Beautiful Shade, in which it becomes a Bed of Divinest Rest and Love.

2. *Jesus Christ, in this Shade of his Death, and in the Glory of the Godhead, of his Resurrection from the Dead ; is all one Beautiful and Divine Person, one Eternal Life, Love and Spirit.* The Golden Head here is the Root of the Black and Curl'd Locks, which sends them forth, which sustains, nourishes, forms and actuates them from itself. Thus the Shade of Christ's Death, and the Glory of his Resurrection, are both one Piece. The Glory itself is the Spring of this Shade, which floweth forth into it, as the Head, and Moisture in the Head, maintaineth the Hair, forming both its Substance, Figure and Colour. So the Divine Love and Beauty in the Glory of Christ's Resurrection, in the Glory of his Godhead, filling his glorify'd Humanity, is a Divine Substance, Life, Form and Sweetness, in the dark Shade of his Death, subsisting in it, and giving to it, its own proper Subsistence.

3. *The Head and the Hair in a Beautiful Person, adorn one another,* especially when a bright and shining Light of Beauty in the Face meets with the Beautiful Shade of a shining Black in the Hair. Both agree in making up the Loveliness of the Person. After the same manner, the Golden Head of Jesus Christ, as he is risen into Glory, shining in the midst of the Shades of his Death, and reflecting its Heavenly Beams upon it, enlighten, and heighten them with a Divine Lustre, fills them with a Divine Pleasantness and Joy. Both together are now as a Sun of Glory, shining thro' a thick Grove, mingling its Beams with the dark Shades, in the midst of the Spring, or Summer Day, while Flowers of the Heavenly Paradise every where cover the Ground beneath this Shade ; and Angels, as the Birds of Paradise, sing upon the Branches of the Grove in the midst of it. As the Glory thus giveth a Light of Beauty, and a Life of Pleasure to the Shade of Christ's Death : So again, the Shade sets off, sweetens, softens, and heightens the Glory. It is as a Variety of Glories in the Glory of Christ's Person, as a distinct Bed of Various Spices, and Flowers in the Garden of Christ's Spirit : All the Beauties and Sweetnesses of the Resurrection of Christ, are here new, flourishing with new Forms and Pleasures in this Shade. Both are distinct Beauties in the Person of Christ : Both compleat the Beauty of the Whole : Both make up the Beauty of the chief Part, the Head of Christ.

4. *The distinct Locks or Curles on the Head of Christ, are distinct Spirits in this Shade of his Death.* All Saints, all Angels, all the Glories

ries of God, meet here in the Death of Christ; as so many distinct Curles or Locks, as so many distinct Shades in this Divine and Universal Shade. As this Universal Shade comprehendeth them all in itself; so according to the Nature of Spirits, each distinct Shade being an Immortal Spirit, comprehendeth all other Shades, the Whole and Universal Shade of Christ's Death, according to the full Compass of it within itself. How Beautiful, how Blessed is a Saint, who walks in the Power of Christ's Death, while he lives; who enters intirely into this Shade, when he Dies! How sweet a Shade covers Eternally him to the World, and the World to him, burying them forever from the Sight of each other in a flowry and delicious Grave! What a Sunshine of Glory, what a Society of Glorious Spirits, what a Divine Calm, what a Divine Repose doth he now enjoy? What a Divine Sleep, as in Paradise, is this Shade to him? What a Divine Dream in his Sleep, are the Life, the Glory in this Shade, the innumerable Glories, living with him there in all Parts and Forms of Beauty and Pleasure; the Glories appearing, as delicate Shades, in this Shade; the Shades again shining out as Glories, in the Glories beneath the Shade? How do the Lights and the Shades by innumerable mixtures cast themselves into all various Shapes of Beauty, Love and Delight; and all this within the Person and Spirit of a Saint, in the Person and Spirit of Christ, as they mutually enfold each other? How doth a Saint in this Shade, with the Ravishing Sense of an unexpressible Sweetness, Rest, Live, Grow, Flourish upon the Golden Head, the glorify'd Person of Jesus Christ, in his Resurrection, as his Root? How Purè, how Pleasant, how Great is now the Person of a Saint in this Death? What a Spirit, exceeding in Amplitude, in Purity, in Majesty all Heavens, when he is in his whole Person, this Divine Shade, with the Glory in it, by Virtue of his Fellowship with Christ in this Death?

DEUT. 6. 4.

Hear, O Israel, the Lord our God is One Lord.

Nothing seems so evident in all Lights of Nature, or of Grace, of Reason, or Revelation; as the Unity of God. *Atheism* and *Idolatry* lie very near one another. He that makes many Gods, makes none. There is nothing so necessary to be defended against

all Invasions, as the Unity of God. This is the Root out of which all Things Spring; the Rock upon which the whole Universe is Built; the Sacred Bond of Order and Harmony, by which all Things are compos'd, continu'd, and joyn'd together, into one Divine Body, as Fellow-Members of each other: This is the cherishing and charming Bosom, which holdeth all Things within its most agreeable Embraces, as in their beloved Nest, their proper Place, their most Ample and most Glorious Palace. The Unity of God, is that Eternal Sun, from which alone all the Divine Beams, and Sacred Lights of Truth flow thro' all Understandings, all Natures, all Orders of Things, from the highest to the lowest. If you take away the Unity of God, you take the Eternal Sun out of the Nature of Things, to which this Sun, that appears to our Eyes, is far less than a Shadow. You leave nothing but Darknes, Disorder, Confusion, a Terrible, a Horrid Uncertainty of all Things. All Demonstrations, or rather Explications of the Divine Nature, Divine Persons, Divine Properties, or Attributes derive themselves from the Unity of God, and resolve themselves into it. That great Commandment of Divine Love, is by the Holy Mouth of God himself, drawn forth from this, as the Beautiful, and the Blessed Head, and Crown of all Divine Love, the Divine Unity: *Hear, O Israel, the Lord our God is one Lord. Thou shalt Love the Lord thy God, with all thy Heart, and thy Neighbour as thyself.*

God is so one, as that he is the most simple, the most pure, the most perfect Unity; the first, the Supream Unity: Otherwise he should be one, by an Unity distinct from him, before him, and above him: Then should this Unity be the only true God. Thus is God the most Pure, the most Perfect Unity, far before, far above all Divisions, Compositions or Mixtures, by which all the Creatures, all Things beneath him, and besides him, descend and come forth from him. He then hath nothing within him, nothing without him, to limit, or confine him. The Unity of God is his Infinitness. By the Purity and Perfection of this Unity, he is in All, thro' All, on every Side, beneath, above, beyond All, ever, every where the same, equally entire, equally undivided, equally unconfin'd, full of himself, encompassed with himself, that Sacred Circle of All-Being, of Infinitness, of Eternity, whose Center is every where, in the smallest Point of Things; whose Circumference, is no where Bounded, spreads beyond all Bound or Measure; which yet with its whole Circumference, in its full Amplitude, lies every where compleat in its Center, altogether undivided in the lowest, the least, the last Division of Things. Will you *limit the Holy one of Israel?*

We limit that, which we include, and shut up in any thing ; which we exclude, or shut out of any thing. Upon this Ground, of the Infiniteness of God, do the great Philosophers and Divines say of him, that he hath all Names, and no Names. God hath the Perfections of all Creatures in himself. He alone is the Perfection and the Good in each Creature. God is all in all: Yet is he nothing of all. No Creature is any thing at all of him, any thing at all to him. No Creature in, or of itself, bears any Similitude, is capable of being any Expression of him. As he by his Infiniteness Divinely comprehends, Divinely fills all Creatures, that they are his Divine Manifestations of himself, as in his Holy Temple ; so by the same Infiniteness, he, in such an excess of Glory, ascends above them all, transcends them all, that they are *less than nothing* to him. *To what will ye liken me, saith the Lord ?*

It cannot then seem strange to those, who thus know God, that he should be both One, and Three ; so truly and perfectly One, that in being One, he is truly and distinctly Three ; so truly and distinctly Three, that under the same Propriety and Formality, he is most purely and most perfectly One. Will you so include him in an Unity, as to exclude him from being a Trinity ? Or will you, if he be a Trinity, deny him the Absoluteness and Simplicity of an entire Unity ? Then you limit the Holy One of *Israel*, and change the Image of the Infinite God into the Image of things finite, like to yourselves. Will you so include him within the Center of his most simple and most sacred Unity, as to exclude him from that most high and holy Circle of the Infinitely full, Endlessly flourishing and fruitful Life, Loves and Glories of the Divine Nature, by which, with an unbounded Distinction, and Variety of Excellencies and Joys, all Infinite, he, after a manner altogether Divine and Godlike, going forth from himself, thro' himself, returneth into himself in that ador'd Mystery of highest Delight and Beauty, the most Blessed and Beatifical Trinity ? Or, if you will allow to him the Godlike Greatness, Joy and Glory of circling Divinely thro' himself, by those mutual and mysterious Embraces of himself in the most high and Holy Trinity ; Will you shut him out from the bright and bottomless Center of Sweetnesses, Beauties and Beings, the Divine Unity, by which he is ever equally present and perfect in all Points of the Heavenly Circle, containing the Trinity within itself, binding it up by a most sacred and delightful Knot into one, and so making it a Trinity ? Will you divide from the Unity of the Divine Nature, the Trinity, which is the Compleatness of the Unity ; Divinely comprehending, possessing and enjoying itself in the reciprocal Views, mutual Activities, strict and

and joynt Embraces of an Eternal Light, Life and Love? Or will you divide from this Trinity in the Divine Nature, that strict, that sweet, that sacred Unity, by which it is ever most ravishingly agreeable, as being one compleat self to itself, by which it is ever most intimately and entirely present with itself, as one most absolute and undivided self, by which the Joys of its Society and Fellowship are ever full, in every Part, Point and Moment; if we may apply such Language to Eternity, as being Infinite, and all in one, by which all these full and Infinite Joys are rendred as Pure and Incorruptible, as they are Sweet and Infinite, by being entirely free from all Mixture, from every thing foreign? If we deny God to be One, because he is Three; if we refuse to acknowledge him as Three, because he is One, we take from him the Glory of this Infiniteness, that encircling Crown of purest Gold, the Perfection of the Unity, by which he is at once transcendently above All, and after the same transcendent manner One in All, One with All, All in One, the only Truth of All.

That Rule of the Philosopher concerning Contradictions, that both Parts can never be true at once, reigns thro' the lower Regions of Things Natural, and the Discursive Part of the Soul. In this lower Orb of Things, this is the Supreme Law of Reason, by which she guides herself in all her Searches and Circlings thro' all divided Forms.

But the higher Kinds of Intellectual and Angelical Spirits; the higher, the more Intellectual, the Angelical Part of the Soul, those Heavenly Natures, which lie nearest to the Supreme Unity, which bear its fairest and fullest Image; these, by the common Consent of the greatest Philosophers and Divines, are set above this Law of Contradictions: These are like Paradisiacal Regions, free from every Strife or War of divided Elements; or like those purer Fields of Air, which lie in the naked Bosom of the Heavenly Orbes, and partake of their constant clear and golden Serenity, having beneath them the fighting Winds, the Storms and Rain; thus they describe them: All Forms of Things with an Immortal Brightness and Sweetness meet here in one. By the Golden Band, and Sacred Charms of a most High and Heavenly Harmony, the fairest, the most delightful Birth and Figure of the Divine Unity, they all conspire in, and compose one entire, universal Form, which is the most perfect Face of all created Beauties, in its highest, its most Divine Majesty and Sweetness. In this universal Form, by the wonderful Force of the Divine Harmony, as it is the sacred Figure, enrich'd with the secret Virtues of the Supreme Unity, the highest Comeliness is put upon
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the most uncomely Parts, that there may be no Schism, no Division in the Whole; the entire Beauty of the Whole, the universal Form in its full Glories, all Forms in their distinct and united Lights, as they lie in the universal Form, meet and shine together in the lowest Form, in the least Part and smallest Point of the Whole.

An Eminent Philosopher upon this Ground teacheth us, that there is no Privation or Defect, *οὐ τοῖς ὅλοις*, in the Universal, that is, in the Intellectual, Angelical Forms of Things, according to their Native State, and their Primitive, Pure Natures, not broken by the Fall. For in every Form all Forms meet, and make it, as a sixth Sun, a Sea of Light ever equally full, where, in the same Moment, all particular Forms like Rivers flow forth from it, return into it, and rest in its soft and shining Bosom.

Like to this is that which an Eminent Divine beautifully paints out unto us, as with a Quill taken from the Wing of the Heavenly Dove, and dip'd in the Fountain of Eternal Light. *When, saith he, we come there, where all Forms, Diversities, Contrarieties, Contradictions; Light and Darknes, Love and Hatred, Pain and Pleasure, Life and Death, are reconcil'd and gather'd up into one Divine Beauty, into one Divine Melody, into one Divine Agréableness, which filleth, which charmeth, which ravisheth and chaineth to itself all Senses, all Souls, which come within the Force of it: Now you are come to the Pearly Walls of Paradise, or the Heavenly Jerusalem. But, if once you enter into this Paradise, this Jerusalem, which hath the Glory of God, where God himself is the Light, here is no more any Form of Things, any Word, any Thought. No Created Understanding can take in, can frame to itself, can communicate any Figure, any Image of this Glory.* The Beloved Spirit, which is chosen, and call'd by an Eternal Love, by an Heavenly Call from the Voice of that Love to be an Inhabitant here, is here swallow'd up into the inaccessible Light of the Divine Unity, the Unity of this Eternal Spirit; here it Blessedly and Delightfully loseth itself; here, with a new Delight and Blessedness, it receiveth itself again, with a new Being, a new Understanding, new Words, the Words of the Heavenly Paradise, which are unutterable without that Paradise. Thus is this Spirit all new in the Newness of the Divine Unity, the Eternal Spirit, the most secret, the most sacred Light, Spring and Palace of Eternity. Here this Unity, this Eternal Spirit, is the only Truth, both in the Object and in the Understanding, which makes both one, one Spirit. The Words here are the Eternal Ideas, or the Heavenly Images themselves, ever flourishing with unfading Glories, without Beginning or End, in this Paradise of Divine Unity, the Unity of the Spirit, the Unity of God.

But

But with how much more Clearness doth the Spirit of Truth himself, by the Mouth of the Psalmist, seal this sacred Mystery of the Heavenly Marriage of all Forms of Things into one Joy and Glory in the Palace of the Great King, the Divine Unity. *Darkness hideth not from thee; the Night shineth as the Day; the Darkness and the Light are both alike*, Psal. 139. 12. The greatest Distance and Contrariety are express'd by Light and Darkness. These are the highest Contradictions to each other. Darkness is the Privation, the Absence of Light, in the proper Place or Subject for Light, that is, no Light. Yet Light and Darkness, Night and Day, now meet, and fill, and stand still each in the other. Observe in this Scripture, discovering themselves, two clear and pleasant Depths of God, of Divine Truth and Glory in God.

1. *The Distinctions of Things are Eternally preserv'd*, clear and compleat with God, *in the Unity of God*. You have Night and Day, Darkness and Light with him. *These Distinctions here stand in a perfect Unity*. The Darkness is not Darkness here; but it is Darkness and Light; no Light, and yet Light. *The Night shineth as the Day: The Darkness and the Light are both alike to thee*. Blessed are those anointed Ears which hear the joyful Sound of this Heavenly Musick, where the most jarring Discords are tun'd to a most delicious and melodious Harmony in the Divine Unity! Blessed are those anointed Eyes which receive any Glimpse of that Heavenly Image, where the purest Lights and deepest Shades meet in one most perfect Beauty, which, with its flowing and full Glories, equally over-spreads both, in the Unity of the Eternal Spirit! Thrice Blessed those Hearts which are anointed to a Divine Sense and Participation of that excelling, all-conquering Sweetness, where the dearest Embraces and most dreadful Defiances, where wounding with an envenom'd Sword, and anointing with the richest and most pretious Ointments; where killing with the Sword of his Mouth, and making alive with the Kiss of his Mouth, Heights of Heaven above, the Depths of Hell beneath meet, and break up into one Rich and Ravishing Mystery, one Glorious and Eternal Scene or Act of highest and sweetest Love, in the Unity of the Spirit, the Fountain of sacred Loves, the Divine Nest of Heavenly Doves!

If contrary Qualities in the Elements meet, and agree in the Heavenly Bodies above us; if Contrarieties and Contradictions in Sense, in Nature, in our Discursive Faculty meet, infold each with most amiable Embraces, and most admirable Agreeablenesses in the Intuitive and Divine Part of the Soul, in the Angelical Natures and Universal Forms above, which are no more than finite Images of the Divine Unity

Unity and Infiniteness: Shall we make the Contrarieties and Contradictions of Things in these inferior, divided, finite Natures, an Argument against the Infinite Comprehensiveness of the first and supreme Unity, against the most agreeable Concentring of the vastest Distances in that undivided Point of the highest Beauty, Life and Love?

Thus have I endeavour'd by opening to you in some weak Glimpse, as I am able, the dazeling Glories of that Eternal Sun, the Divine Unity, which in its Purity and Simplicity is properly and formally Infiniteness itself; to let you see, that this Unity is as truly and properly a Trinity, as an Unity; Three in One, One in Three, as truly and properly as One. I have also endeavour'd to remove out of the way that Objection, which is apt to trouble the Minds of Men, the Contradiction in the One and Three, if there were a Contradiction between——

I COR. 12. 13.

We have been all made to drink into one Spirit.

THE Scope of the Apostle is to let us know, that all the Saints, taken collectively, make up one Body. This he proves from the Sacrament of Bread and Wine; for there all drink into one Spirit. As in the Body of Man there is a Soul, which is One in all the Parts, and All in every Part, and so makes them all one: Thus is it in the Body of Christ; the Spirit is All in every Saint, One in all the Saints, by which they become one Body. The Union of the Body is founded in the Unity of the Spirit.

Doct. The Doctrin is this: *All the Saints at the Sacrament drink into one Spirit, together with their Saviour.*

For the Proof of this, and the Opening of the Text in it, I shall make use of that place in *Mat. 26. 29.* *I will no more drink of the fruit of this Vine, until I drink it new with you in the Kingdom of my Father.* But this seems strange, to confirm a clear place of Scripture by a doubtful one, to open a plain Text by a dark and mysterious one. As the Old Testament first receives Light from the New, and then adds a great deal to it; so will it be between these places of Scrip-

ture; these Words of Christ being first open'd by *St. Paul*, will afterwards be a great Illustration to it. *St. Paul*, by drinking of the Spirit, speaks manifestly of the Cup of the Lord's Supper. Christ, by the Connexion with the Words immediately before, and the Demonstrative Particle, *This Fruit*, &c. openly shews that he speaks of the same thing. Christ's Words, before his Death, are the Letter; *St. Paul's*, after his Death, are the Spirit. For the Opening of the Words of our Saviour by this Key of Gold, I will answer three Questions.

Quest. 1. *When Christ and his Disciples did again drink together after this?*

Ans. It was immediately upon his Ascension you have the Story of this Divine Collation or Banquet, *Acts* 2. 33. *Being exalted, he hath received the Spirit of Promise, which he hath shed forth upon us.* Here is the Liquor of the Spirit, the Juice of the Godhead, shed, pour'd out. Here is the King, and his Fellow-Kings drinking a Heavenly Health in it, one to another, and to all the World. The Person of Christ is the rich Goblet, into which the Spirit is pour'd forth at the Ascension; this goes round from Christ to all the Saints, and they pledge him in it.

Quest. 2. *What this Fruit of the Vine, the New Fruit, is?*

Ans. *Caiaphas* strangely Prophesied of the Sufferings of Christ, *Joh.* 11. 50. not knowing what he said. In this Point you shall have the profane Multitude as strangely opening a Prophecy, and shewing you the Performance of it: For when the Spirit was first pour'd forth, a wonderful Hand of Providence, *Acts* 2. 13. directs the Tongues of the People joyntly to call it *New Wine* in the Apostles, as if they would of purpose have referr'd us to the very Words of our Saviour, *This Fruit of the Vine, New.* We all know, that *Christ is the Vine, and the Spirit the Fruit of this Vine.* The Humanity of Christ in the Flesh, was as the Grape under the broad Leaf: By his Death the Grape is press'd, the Wine of the Spirit flows forth, and is taken off its Lees by his Ascension.

Quest. 3. *What the Kingdom of God is, in which this Banquet is made?*

Ans. The shewing of Christ in the Flesh was not the Kingdom of God; but his shining forth in the Glory of the Father, which began at his Ascension. Christ in the Flesh preacheth still *the Kingdom of God is at hand.* The Flesh was Christ's Pulpit, but the Spirit his Throne: *The Flesh was his Scaffold, on which he suffer'd; the Spirit his Palace, in which he reigns.* Therefore when Christ was about to leave the World, and go to his Father, he saith, *Joh.* 17. 5. *Glorifie me with the Glory I had with thee.* Here is the Crowning of Christ in

in the Glory, in the Kingdom of his Father. At the Ascension of Christ he was set upon the Throne, and we together with him: He receiv'd the Spirit, and we together with him. Compare *Act. 2. 33.* and *Ephes. 2. 6.*

The Spirit is the Oil that anoints us to the Kingdom; and the Wine that we banquet on in the Kingdom.

The Spirit is the Newness of all things: Behold I make all things new: the Oldness of the Letter, and the Newness of the Spirit. The Letter is like standing Water; the Spirit like a full and fat Wine, which is ever brisk and new.

Quest. *Why is our Union in the Spirit here represented by the Drinking rather than Eating in the Lord's Supper?*

Ans. 1. There is a twofold Representation of a twofold Person in this Sacrament: *Bread and Wine; Christ and the Spirit.*

1. *Bread, the Type of Christ, as he is the second Person in the Trinity.* Bread is in a solid consistent Form, not easily moulded into another Shape, containing itself in its own Figure: So the Lord Jesus, the standing Image of the Godhead, comprehends all things in his Personal Form, and is comprehended of none. All Creatures, and all Shapes are in him, like so many Grains of Corn made one Bread. He is call'd *the Bread of Life, the Bread of Heaven.*

2. *Wine, the Type of the Holy Spirit.* Wine is of a spreading, diffusive Nature. Wine is cast into the Figure of every Vessel that it flows into; yet nevertheless retains its own Form there: Such is the Spirit. He subsists in the distinct Form of every particular Saint; and yet keeps the Form of his own Person entire. *You shall see him, for he shall be in you,* Joh. 14. 17. The Spirit carries the Person of Christ down from the Bosom of the Father into the Hearts of the Saints, making Christ compleat in every one, and making all one in Christ. *He shall glorifie me.* Joh. 16. 14, 15. *He shall take of mine, and shew it unto you. All that the Father hath is mine.* Here we have a full Trinity acting their Parts clearly and distinctly. The Person of the Father is the Spring of all, yet appears not in itself, but in the second Person. *The Knowledge of the Glory of God in the Person of Christ,* 2 Cor. 4. 6. *All things that the Father hath are mine,* Joh. 16. 15. For the Person of the Father shines out in the Person of the Son. *He is the Brightness of the Father's Glory,* Heb. 1. 3. which in itself lies hid. The Son flows forth into the Persons of all the Saints by the third Person; He brings in the Lord Jesus, the Image of Divine Glory, and sets it up in every Believer; He carries up all again into Christ, from whom he takes all: So while he makes one Christ to be entire, and the same in each Saint; while he makes all the Saints

to be one, and entire in Christ, the Unity of the Spirit is accomplish'd : So he *Glorifies Christ, because he takes of his*. He carries up all to him, because he takes all from him. He makes all one in him, because he makes him one in all. The Spirit is every where in Scripture set forth by the Sea, Floods, Waters, Wine ; Christ by the Sun. Because as one is the consistent and comprehensive Image, so the other is the communicative Virtue of the Godhead.

Ans. 2. As in Man there is Soul and Body ; so in Christ, mystically taken, there is a Body and a Spirit. Several Manifestations, several Members to make up a Body with all Variety ; but one Spirit. The Compound Bread shews forth the Body compos'd of many Parts : The Spirit is represented in the Simplicity and Uniformity of the Wine, which is made up of no different Parts.

Ans. 3. The Bread is the Humanity of Christ ; this is the Bread which is broken by the Teeth ; this is the Body which is broken on the Cross ; this is the Box which is broken by the Hand of the Father : The Ointment, the Spirit, is the Godhead, which simply flows in by Drinking as Wine, without any Change.

Use. 1. See what various Mysteries are represented and set on the Table before you, in the Lord's Supper. 1. A Combination of Variety and Unity. One Christ appears in two Shapes, of Bread, of Wine. 2. Two Persons of the Trinity are set before you in their distinct Characters. The Bread presents Christ, who is seen in himself, who is the Nourishment : The Wine shews you the Spirit, who is seen only in the Person of Christ, and the Saints, as in the Cup ; who, as Wine, carries Christ, the Nourishment, into all Parts, converts him into one Nature with you. 3. You have here the two Natures, the Humanity and the Godhead. The Body and Blood are typify'd in the Bread and Wine ; in them the Manhood and the Godhead. The Blood is the Life, which is pour'd forth by the wounding of the Body, which is the same thro' all Parts of the Body : So by the Dissolution of every other Form, the Godhead breaks forth into its own Form. 4. You see the Variety in the Body, the Unity in the Spirit of Christ.

I P E T. 4. I.

Forasmuch then, as Christ hath suffer'd for us in the Flesh; arm yourselves likewise with the same Mind: For he, that hath suffer'd in the Flesh, hath ceased from Sin.

TH E Doctrin rais'd from these Words was this:
To be of one Mind with Christ, especially as to suffering in the Flesh, is the only Strength and Rest of a Christian.

I have before shew'd, that the Holy Ghost in the Language of the Scriptures, doth under this Name of Flesh comprehend this whole Creation in its utmost Latitude: As also that by suffering in the Flesh, is understood an Absolute Dying to all things of Flesh. This Opening of the Doctrin, together with the Proving of it, occasion'd this Question or Objection.

Quest. If a Saint be to Dié to all Flesh, and by Flesh be understood this whole Creation; it seems from hence to follow, that the Creature wholly perisheth, and God is left alone: Where then are the Hopes of a Saint? What becomes of the Resurrection from the Dead?

I shall give four Answers to this Question.

1. *Answ.* The Scriptures make mention of two Creations. You have one, *Heb. 9. 11. But Christ being come an High-Priest of good things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building.* The Word translated *Building* is *Alous*; and that Word, which most properly signifies the Creation. Besides, when the Apostle had said, *Not made with Hands*, what Sense, what Force is there in such a profess'd Explication; that is to say, *Not of this Building*? But if you read it, *Not of this Creation*, then is it the opening of a Mysterious Sense, which those Words frequently have in Scripture; *Not made with Hands, that is, Not of this Creation.*

You read of another Creation, *2 Cor. 5. 17. If any Man be in Christ, he is a New Creature.* It is in Greek, a *New Creation*: The Word is the very same with that, which is interpreted *Building*, in the fore-mention'd place of the *Hebrews*.

You

You see here two distinct Creations; This, and a New One.

Now for the Application of this Distinction, and a clear Answer by it to the Question propounded, let us consider, and compare one with another those two Verses in that place cited before, 2 Cor. 5. 16, 17.

Wherefore henceforth know we no man after the flesh; yea tho' we have known Christ after the flesh, yet from henceforth know we him no more.

Therefore if any man be in Christ, he is a new Creature (Creation); old things are past away: behold all things are become new.

These two Verses thus laid together, present to us four Observations.

1. *All the Things of Flesh are Old Things.* Our God looks no more upon them; we must look no more upon them: for if ever they had, now they have no more any Life or Beauty in them.

2. *Old Things and the Flesh are oppos'd to the New Creation.* The Lord hath cast off this whole Creation, under the Name of Flesh, as an Old Thing: He clothes himself and his Chosen Ones with a New Creation, as a New Garment. Take heed of standing before him with any old Stuff, any thing of Flesh interwoven into your Garments; This will be a Spot upon your Garments. *God hateth the Garment, that is spotted with the Flesh.* Jude 23.

3. *The Lord Jesus himself, as to his Flesh, is cast off, as an old Thing worn out of Fashion.* When we lose a Friend, we delight to have their Picture, which preserves the Earthly Form in our Eye: Because we know not how to converse with our departed Friends in the Spiritual Image. Jesus Christ desires not such a Friendship from us, that we should by Fleshly Forms preserve in our Minds a Fleshly Image of himself, when he hath put it off by Death. All the Ordinances which he hath left us, are so far from being intended to propagate his Fleshly Appearance, as Images of this; that they are Monuments of his Death to the Flesh, and Resurrection in the Spirit: So is Baptism; So is the Lord's Supper. *Matt. 28. 6, 7.* The Angels said to the Disciples, who came to see their Saviour in the Grave: *He is not here; he is Risen, as himself hath told you: Behold, he goeth before you into Galilee.* You Christians, who look for your Jesus now in Flesh, the Holy Ghost cries to you, saying; Your Jesus is not here; he is Risen, as himself teacheth his: Look upward with the Eye of your Faith: Behold, he is gon before you into the Spirit; follow him thither.

4. The Matter of this fourth Observation is brought in with a Note of Excitation and Admiration: *Behold! All Things are become new.* Come, O ye Saints! see and wonder at the unsearchable Riches

of your Christ, the Infiniteness of the Wisdom, the Power, the Goodness of God towards you. How full hath he made your Joys? How compleat your Blessednesses? To you, who are in Christ, is the New Creation; To you all, mark the Word, *All Things are made New*. Tho' Flesh, tho' this Creation utterly perish in the Death of Christ; yet is nothing of it lost to you. There is a River in *Greece*, of which they say, that if any thing be cast into it, it will sink together with the Stream under the Earth, under the Bottom of the Sea; and afterwards spring up again in a Fountain of *Sicily*: After the same manner this Person of thine, this Soul, this Body, these Powers and Faculties of the one, these Parts and Members of the other, with all their several Objects and Enjoyments; these same, which in the Flesh sink under the Darknes of Death; these very same, in the self-same Distinctions of Persons, and Things, shall rise up again in that Fountain of Eternity, the Spirit, as in a New Creation. The same *Lazarus*, which had his Evil Things on Earth, shall have his Good Things in Heaven; and the Meeting of those Good Things in the same Person, which had before met with Evil Things, make them the better Eternally, *Luk. 16. 25*. The same *Rachel*, that weeps for her slaughter'd Children, and will not be comforted, because they are not, as to the Flesh: The same Affectionate Mother shall see the same Children returning to their Border, in the Spirit. The same *Job*, with the same Eyes, with which he beholds his Sores, is sure to see the Glory of God; The same *Job*, and not another for him, with those Eyes, and not other Eyes, set in the Room of those.

But still take this along with you, that all this shall be as in a New Creation: These Things shall be quite after a another manner, in another Appearance and Form, than they are here; They shall all become New; New throughout, from Top to Bottom, Inside and Outside: They shall be a *New Creation*. To Create, is to bring Things out of nothing. *That which all Things are at their best in Flesh; is comparatively a meer Nothing to that which they are in the Spirit.*

Now, that nothing; to which a Saint dies in the Flesh, is lost to a Saint; our Lord Jesus teacheth us, when he saith, *Luk. 12. 7*. *Even your very Hairs are numbred by God*. Mark the Weight which Jesus Christ himself lays upon this Truth to move Attention and Joy. Many a time doth my Spirit Rejoyce in God, my Flesh also Rests in a sweet and blessed Hope; when I consider this place of Scripture. To Number is made the Property of a Man, by which he is distinguish'd from a Beast. It is the carrying on of the Unity of Things thro' their several Varieties. To Number, signifies an exact

exact Care to preserve Things one by one in their proper Distinctions and Peculiarities, that no one of them be lost. There is not the least or meanest Thing, that hath the lowest Relation to the very Body of the poorest Member of Christ, even to a very Hair, but it stands in its own distinct Being before God in the Spirit Everlastingly; it is laid up with him in his Treasures, and he calleth it by its Name: But still remember, that it is new made. There the least Hair hath in it the Life, the Image, the Glory, the Face and Fullness of the Head, Jesus Christ. *O the Riches of the Knowledge and Wisdom of God! How are his Ways past finding out?*

2. *Ans.* The second Answer to this Question is, *a Distinction between the Person of a Saint, which consists of Soul and Body; and the Natural Image, with which the Person of a Saint is cloth'd, both as to Soul and Body, while he is here on Earth.* I find the Scriptures clearly holding forth this Distinction, *Psal* 39. 6. *Man is said to walk in a vain Show.* I have often noted two Things upon this Hebrew Word, which is Translated *vain Show*. First, it signifies properly *a Shadowy Image*. It is compounded of two Words; one signifies a Shadow, the other Death, as if you would say, *a Dying Shadow*. Secondly, it is that Word, which the Holy Ghost useth concerning Man before his Fall, in his first Creation; where God is said to *make Man in his own Image and Likeness*, *Gen* 1. 26. This very Word is there, which the *Psalmist* useth here. Thus you have here a Distinction between the Person of the Man, and the *Vain Show*, or *Shadowy Image*, in which this Person walks, as in his Worky-day, or Earthly Garment.

We have this Distinction held forth clearly in another Scripture, *Heb.* 2. 14. *Forasmuch as the Children were made partakers of Flesh and Blood, he also took part of the same*, that is, Jesus Christ. You cannot by Flesh and Blood in this place understand the Body, as it is distinguish'd from the Soul: For then you would lay a Ground for that Heresy, which was once maintain'd; that our Blessed Saviour took upon him a Human Body only, and that he supply'd the Place of a Soul by his Godhead. Here then you have the Children, the Persons of the Saints, compleat Children in Body and Soul: You have also these Children distinguish'd from their Garment, this Natural Image, these Swadling-Clouts of Flesh and Blood, with which they come forth upon the Stage of this Creation.

If you look on, *1 Pet.* 1. 24. You shall see, that *all Flesh is resembled by that Grass, that withereth.* Cast your Eye on *Heb.* 12. 26, 27. You shall see the *Heavens and Earth so shaken*, as to be quite remov'd, even to every thing of them, that is capable of being shaken, which

which is every thing of them, that was made. Compare both these Scriptures with that, 1 Cor. 7. 31. *The Fashion of this World passeth away.* The Word Translated Fashion, signifies properly Form. But what meaneth this Expression? Is this the Withering of all Flesh? Is this the removing of Things made, both Heaven and Earth? Is all this only the changing of the Fashion or Form of them, as when a Nation is chang'd from a Monarchy to a Common-Wealth? No, but this the Holy Ghost would teach us, that this Creation is not the Substances of Things themselves, but a Form, an Image into which they are brought forth; *A Vain Show, an Image of Vanity, to which they are made subject a little Season, in Hope, for the Glory of him, who hath subjected them,* Rom, 8. 20.

This then is that, which the Death of Christ doth, while it consumes our Flesh; it uncloths us of our old, slight Garment, that it may New-cloth us; it dissolves the Tent of this Earthly Image, that it may bring us into that Building from above, the Heavenly Image. Thus the Holy Ghost distinguisheth the two Creations, as two Images; 1 Cor. 15. 44. You read of *Natural* and *Spiritual*, v. 45. Of the first Adam, and the last Man: Of a *Living Soul*, and a *Quickning Spirit*: V. 50. Of *Flesh and Blood*, and the *Kingdom of God*. Now at the 49th v. you have all these explain'd by two Images, one *Earthly*, the other *Heavenly*; and the State of Man in either of these is express'd by *bearing the Earthly*, or the *Heavenly Image*. Behold, the Person of a Saint is the same; but the two Creations, are two Images, which this Person bears; first, the Earthly, then the Heavenly, when he hath put off the Earthly at the Grave of Christ.

The Progress of a Saint thro' several Images, is typify'd by that of the Children of Israel. First they came down into *Egypt*; then they travell'd thro' the Wilderness; after that they came into *Canaan*. The *Natural Image* is that *Egypt*, into which the Person of a Saint first comes down. The *Wilderness* is the *Image of Death*; thro' this he journeys with his Natural Image, till it fall and be consum'd in this Wilderness. Then he comes forth from this Image of Darkness and Desolation, into the *Promis'd Land*, that *Heavenly Image*, which flows with Milk and Honey.

Use. The Use is a twofold Instruction. 1. *Of the Evil of Sin.* 2. *Of the Mystery of the Gospel.*

1. Instruct. *Of the Evil of Sin.* All Sin lies in the Lust of the Flesh. The Unwillingness of the Flesh to resign itself to Death, that the Creature may come forth free into the Life of the Spirit: The Lustings and Strugglings of the Flesh, to maintain, magnifie and enlarge itself; This is the Root of all Bitterness, of all our Fears,

Cares, Sorrows and Sins. See a *Threefold Evil* in this Lust of the Flesh.

1. Evil. *The Desire of the Flesh to set up itself, is the Pursuit of a Shadow.* Thou see'st Natural Excellencies; and see'st them, as they flow forth from God; thou dost well. But what then? Doe'st thou by these reflect, and turn back on God; who is their Substance? Then dost thou enjoy these in all their Fulness. But if thou run forth after the Excellencies themselves, as they appear in Nature; if thou think to take up thy Rest in them, thou wilt find thyself miserably disappointed. Thy Eye cannot be satisfy'd with seeing their Beauties; nor the Ear with hearing their Melody; nor the Heart with enjoying their Embraces; for they are Shadows, they and thyself will vanish together.

Thou beholdest Spiritual Excellencies brought forth upon thy Flesh, by the Lord Jesus himself; In these thou rejoycest: The Lord Jesus make thy Joy sure and everlasting. But that it may be so, apply to thyself that Similitude, which the Apostle makes use of, 2. Cor. 3. 18. *We, as in a Glass, (a Looking-Glass) behold the Glory of the Lord.* He that sees his own Image in a Glass, if he retire into himself, he possesseth the Image really and substantially; but if he dote on the Glass, if he dwell on the Image in the Glass, and think to have there a living, lasting Enjoyment, how pitifully doth he deceive himself? All his Enjoyments of the Substance are but Imaginary and Fleeting. Take heed, that thy Spirituality, thy Enjoyments of Jesus Christ be not like this. Thou hast before thee, the Face of Christ with a Heavenly Glory in the Looking-Glass of thy Flesh: Doe'st thou now return, and run into the Spirit, the Bosom of this Jesus, to be made one Spirit with him? Then thou art truly Blessed. For thou may'st together with thy Husband, look on this Face of Jesus in the Glass, as thine own Face; while in the mean time thou possessest the Person, the Substance himself, in a Living, Immediate, Eternal Union. But if thou dote on the Glass of Flesh, and cannot bear the breaking of that: If thou dwell upon the Face in the Glass, and canst not suffer the withdrawing of that; thou art as a Man that Dreams; he eateth, he awakes, and behold he is Hungry. That which is at the Bottom of this is, the Mystery of Sin, working, the Lust of the Flesh, labouring to heighten and establish itself in the most Glorious Appearances of Jesus Christ.

2. Evil. *The Desire of the Flesh to set up itself, betrays the Creature to Loss.* What Gain is it for a Man to possess a Life of Flesh in all the Pride, Power and Pleasure of that Life; if in the mean time he be dead to the Spirit? This he shall have of the Flesh, to be tormented

ted by being continually drawn forth to a show of Content, and continually depriv'd of the Substance. Is that Man a Gainer, who being taken with the Cherubims wrought on the Veil of the Temple, is by that means kept from entering into the most Holy Place, where the Cherubims of Massy Gold were, bearing up the Mercy-Seat with the Divine Presence? Such is thy Gain, if thou stop at the Highest and Holiest Appearances in Flesh, which is but a Glorious Veil upon the Face of Christ. How much better were it to see this Veil torn, tho' these Cherubims pictur'd on it were defac'd, and deform'd by the Rendings of it; that so thou mayst come to thy naked God and Saviour? What Loss is it to be kept from dying to all Flesh for Christ, from dying with Christ, nay, from dying to Christ himself after the Flesh: When thou shalt rise again into the Spirit with all thy Joys about thee? As St. Paul said of Christ, *Ephes. 4. 10. He that descended, is the same also, who hath ascended*: So thou shalt say; *This Person of mine, these Joys, which descend to Death in the Flesh, are the same, which ascend to Immortality in the Spirit.* What the Lord saith, *Revel. 1. 18. that shall every Member of the Lord say; I am he that Liveth, and was Dead; and behold, I am Alive for evermore.*

3. Evil. *The desire of the Flesh to set up itself, betrays us to the Devil.* The Lustings of the Flesh, are the very Stirrings of the Seed of the Devil in the Womb of thy Flesh. The Serpent beguild Eve to eat of the Tree of Knowledge, that she might be as God, Glorious for Wisdom, and Eternal in the Flesh. Accordingly she hath multiply'd herself, but all her Posterity ever since have been a *Generation of Vipers*, and Serpents. O that we were well aware of this! that when we found any Struglings in our Fleshly Part, any Conceptions towards the fixing and heightning of itself, we were then able to say; This is some Devil labouring to take Flesh of my Flesh, to bring forth himself in my Flesh, into the World. Nay, this is a sure Truth, that how much the more Pure and Perfect that Form is, in which the Flesh dresseth itself, that it may be exalted: So much the greater and fouler is that Devil, which it is big withal. *Jerubbaal* pray'd, *That a Fire may come out of Abimelech, to devour the Men of Shechem, and out of Shechem to devour Abimelech.* If the Devil sets up thy Flesh in any Form, how Glorious soever; he sets up himself in thy Flesh by that Form, how covertly soever. So all conspire together to thrust out and obscure Jesus Christ. But this Curse lies upon them. Out of the Devil shall come forth a Fire, that shall devour this Form, with all the Glory, Strength, Life and Peace, which thou didst ever seem to have in it: And our

of this Form thus consum'd, shall come forth a Fire, which shall torment the Devil and thy Flesh mutually to Eternity.

2. *Instruct.* *In the Mystery of the Gospel.* The Holy Ghost witnesseth in the Hearts of all his Saints, and thro' the whole Scriptures; that the Mystery of God, of Christ, of the Gospel, lies in the coming down of the Son of God, who is God, into Flesh: His going down to the Darkness of Death in the Flesh; his Rising again, his Ascent, his Return into the Immortality of the Spirit. This Mystery is first fulfill'd in our Lord Jesus, as the Head; then in all the Saints, as Members of this Head. We are conform'd to the Death and Resurrection of our Saviour, by Virtue of that Death and Resurrection of his; as the Root.

It is a sweet Scripture, that, *1 Pet. 4. 19. Wherefore let them that suffer according to the Will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.* Would you be at Ease, and have Rest in the Flesh? Be ready to Die in the Flesh, with its Life and Comforts. Nay, as Jesus Christ resign'd in Death his Spirit into the Hands of his Father: So be thou willing to resign by Death, out of thine own Hands into the Hands of the Father, the Spirit, the Life, the Actings, the Appearances of Christ himself in thy Flesh. Would you have a continual Calmness upon your Spirits? Would you be more than Conquerors in the midst of Troubles and Dangers? Cast yourselves cheerfully on the Almightyness and Infinity of God, as a Creator: Cast yourselves confidently on the Goodness of God, as a Faithful Creator. Assure yourselves, that he will not leave your Souls or Bodies, no not a Hair of your Heads in the Grave. When you have approv'd yourselves obedient Creatures to him, by giving up yourselves to Die, to be made nothing in all your Excellencies and Enjoyments: Then will he approve himself a faithful Creator unto you, calling you back out of this Nothingness, into one Eternal Being and Blessedness with himself, in the Spirit.

We have now this Day two Things set before us, to take our Choice of them; Life in the Flesh; or Death with Christ to all Flesh. The Life of the Flesh, when it ascendeth highest, into the purest Forms, to dwell there; it borders upon the thickest Darkness, so passing into Death and Hell. The Death of Christ, when thou descendest with all Joys into the lowest Depths of Darkness and Desolation, then it meets with the Dawnings of a Blessed Light; and so passeth into the Eternal Day of the Divine Presence, the Vision of God, Face to Face, Eye to Eye. The Lord Jesus persuade my Heart, and all your Hearts to say; While we dwell in Tents of Flesh,
let

let *our Life*, yet for a little Season be *hid with Christ in God*: In the mean time let the Death of Christ have its perfect Work upon us. Let our Day come, as the Day of the Lord cometh; as his great and last Appearance in the Glory of the Father, that is, the Simplicity of the Spirit; let us appear also, then, when *we shall not appear alone, but together with him in Glory*.

That second Answer, which we gave to the main Objection, gives occasion to another Question, before we come to the third Answer.

Quest. To Die to the Flesh, is to put off this Natural Image, which is the first Creation: What then becomes of the Natural Image? Is that lost forever? If it be so, how can all Things be said to be made new, when one Appearance of Things wholly perisheth?

Ans. The Holy Ghost answereth this Question, *Heb.* 1. 11. It is said of Heaven and Earth; *They shall perish*. Again, *v.* 12. It is said of them: *And as a Vesture shalt thou fold them up, and they shall be chang'd; but thou art the same, and thy Years fail not*. Mark a double Comparison between the Person of Christ, and this Creation. First, *Thou shalt fold them up: But thy Years fail not*. Secondly, *They shall be chang'd: But thou art the same*. Jesus Christ is so far from passing away; that his Person is unchangable, the same thro' all Time and Eternally. The Natural Image of Things go perisheth, that it hath nevertheless itself also its Resurrection in the Heavenly Image; where it comes forth again, but with a wonderful Change. The Natural Image itself receiveth a threefold Change to a Saint, by the Death and Resurrection of Jesus Christ.

1. Change. *It is chang'd into a new Principle.* 1 *Cor.* 15. 44. We read of the Body: *It is sown a Natural Body; it is rais'd a Spiritual Body*. The Scripture frequently understandeth by the Body, the Natural Image of this Creation, as it cloths both Parts of Man, Soul and Body. So we may take it here, as in a Proper, tho' perhaps not the Only or Principal Sense. The Natural Image dies, as to the Natural Principle. This is the sowing of it, as a Seed: It comes up again in a Spiritual Principle; this is its Resurrection. *This Creation, before it Dies*, stands as a compleat Tree upon its own Root, bringing forth its Branches and Fruit to itself; *it is the Tree of Knowledge of Good and Evil*. But when it is once sown in the Grace of Christ, and comes up in his Resurrection; it now no more stands as a Tree, but as a Branch only in the Tree of Life, which is the Spiritual Principle and Image.

Revel. 14. 13. They that *Die in the Lord*, are said to be happy in this, that they *cease from their Labors, and their Works follow them*.

Hear

Hear this, Beloved Soul, who art Jesus Christ's Spouse : That which thou fearest in Death, is to part forever with those Appearances, which have been so dear to thee, as the Light is to the Eye. Thou art startled to think of the utter extinguishing of all those Operations of Sense and Reason, which have been sweet as Life to thee. Lay aside these Vain Fears, and comfort thyself with this: This Natural Image, with all its Appearances; these Operations and Exercises of thy Natural Powers in this Image, by which these Appearances have been begotten, brought forth, enjoy'd: All these Works of thine shall follow thee, thro' that Dark Entrance of the Cave's Mouth, which is Death, into the large Fields of Immortality. But thou shalt cease from thy Labor in them: They shall no more stand upon a Stalk of Vanity, Trouble and Mortality; but they shall spring up before thee from a Root of Eternal Life, Peace and Pleasures. This is the Difference between the Natural and Spiritual Principles.

2. *Change.* The Natural Image is chang'd into a new Form or Appearance. 2 Pet. 3. 12. You read, that the *Heavens* shall be on Fire, and the *Elements* melt. Then v. 13. you have *New Heavens, and a New Earth*, wherein dwelleth Righteousness. There is an Art by Fire to make Glass of Ashes. The Holy Ghost is that Fire, which first reduceth this Creation, as into Ashes; then out of these Ashes raiseth a new Heaven and Earth: The same in a new Form of Gold for Glory, pouring forth Divine Beams; of Crystal for Transparency, taking in the Divine Light. Then shall the glorify'd Person of him, who is the Righteousness of God; then shall the Person of the Spirit, with all his Riches and Beauties, dwell unveil'd in this Natural Image thus Spiritualiz'd; as the Sun-Beams dwell in every Part and Point of clear Crystal.

ECCLES. 7. 16.

Be not Righteous over much, neither make thyself over-wise; Why shouldst thou destroy thyself?

I have already begun this Verse. There is in it a Rule, and a Reason of the Rule. The Rule; *Be not Righteous over much, neither make thyself over-wise.* The Reason; *Why shouldst thou destroy thyself?* In the Rule there is a double Subject, *Righteousness and Wisdom.*

Wisdom. When I open'd this Text, I shew'd you that this Righteousness is that which Man holds forth in the Eye of the World, the Righteousness of outward Forms. *The Wisdom is the Opinion in the Breast, in Matters of Religion.*

The Doctrin that I rais'd was this; That it is the sweet and wise way, not to lay too much Weight upon outward Forms or inward Opinions in Religion.

I divided this Doctrin into two Parts. The first Part was that which concern'd outward Forms. The second Part that which concerns inward Opinions. I have spoken already to the first. I am now to speak of the second.

It is the sweet and Wise way in Religion, not to lay too much Weight upon the inward Opinion. The Proof and Reason of the Point lie both in these Words of the Apostles, 2 Cor. 4. 7. *We have this Treasure in Earthen Vessels, that the Excellency of the Power may be of God, and not of us.* Here is the Treasure, and the Vessel that holds the Treasure. The Treasure was express'd in the Verse before, *The Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* This is the Treasure, the Spiritual Knowledge of God in the Person of Jesus Christ; This is the Heavenly Treasure, the Vessel that holds this is an Earthen Vessel. Man is made up of two Parts, which are both Earthly, his Soul and his Body. Both these in their Natural State are Earthly. The Body is a Vessel to hold the Soul; the Soul is a Vessel (but an Earthen one) to hold this Treasure, [the Spirit of Jesus Christ. In the Spiritual Affections there are two Parts; there is the Treasure, and there is the Vessel. There is the Treasure, which is the Sweetness and Vigor of Christ's Spirit working within us: The Vessel is the Mould and Model of the Will and Affections, by which this Sweetness of Christ breaks forth. The Vessel, the Mould of the Affections is Earthly; but the Treasure, the Sweetness of Christ is Heavenly. So 'tis in our Spiritual Understandings, there are two Parts there too; there is the Treasure, and there is the Vessel. The Treasure is Spiritual Truth, which is the Glory of God in the Person of Christ; the shining forth of God in the Face of Christ: Then, there is the Vessel, and that is the Notions or Forms, by which this Truth appears and shines forth in our Understandings; and this is the Earthen Vessel; and this is that which we properly call the Opinions, the several Notions or Forms in our Understandings, by which the Truths of the Gospel do appear to us, and shine out upon us. Now these Opinions, tho' they may hold a Divine Treasure in themselves; yet they are but the Vessels, and but the Earthen Vessels. Therefore we should take heed of laying.

too

too much Weight upon them. There is a threefold Reason, which the Apostle here wraps up in one, why we should not lay too much Weight upon our Opinions.

1. *They are not the Treasure ; they are the Vessels only*, which hold the Treasure. They are not the Godhead themselves ; they are only a Temple built out of the Earth, in which God is pleas'd to dwell. 'Tis Madnes to value the Vessel as the Treasure, or instead of the Treasure. It is Idolatry to Esteem and Worship the Temple, instead of God, that dwells in the Temple. 'Tis both Madnes and Idolatry to lay too great a Weight upon our Opinions, upon these Notions, in which we conceive of Jesus Christ ; when Jesus Christ is the only Treasury in these Notions. This is the first Reason.

2. The second Reason is this : *Our Opinions are but Earthen Vessels, and the Treasure is Heavenly*. What Suitableness can there be between Earthly and Heavenly Things ? What Comparison between our Opinions of Truth, and the Truth itself ? What an Ignorance is it, and Misprision to lay any Thing of the Weight and Worth of Truth upon our Opinions or Affections of Truth ; when they are rightest they are but Created Vessels ; but the Treasure is uncreated Excellency, 'tis the Beauty of the Truth of Jesus Christ himself, as it is in Jesus Christ. What Proportion is there between that which is Created, and that which is Uncreated ? No more Proportion is there between our Opinions of Truth, when they are rightest, and the Truth itself. This is the second Reason.

3. *God's End in pouring forth his Treasure in Earthen Vessels*, in giving us the Enjoyment of Truth in our Earthly Notions and Understandings, is this, *that we may lay all the Weight upon the Treasure*, and not upon the Vessel, that we may account all the Excellency and Strength to lie in God, and not in the Notions, Ways or Opinions, in which this God appears to us ; *that the Excellency of the Power may be of God, and not of us*. The Opinions, the Notions of Truth, that is one with us, that is our own ; the Truth itself is God, his Excellency and his Power. So much Weight as we lay in our Opinions of Truth ; so much we take from Truth itself ; so much we give to ourselves, and take from God. Thus you see the Proof and Reason of the Point given you by the Apostle. From this general Proof and Reason, I shall draw down some more particular Reasons why you should not lay too much Weight upon the rightest Opinions you have of Truth, and of Christ.

1. The first is this ; *It is very easy to have a wrong Opinion of Spiritual Truth, when you think you have the rightest*. When we are to see Objects thro' a thick and colour'd Glas, how easy is it to mistake the

the Object, and to apprehend it of one Colour, when it is of another. All our Opinions are Views of Christ, thro' the thick and colour'd Glass of our own Flesh and Understandings, of our earthly Form and Notions : How easy is it then to mistake every Appearance of Jesus Christ, and to think, then you have the rightful View of him, when you most of all mistake, and are most of all wrong. A Staff that is straight in the Air, seems crooked when 'tis seen in the Water; because the Water is grosser than the Air, and as it runs along the River, it is unconstant. Tho' Jesus Christ, as he is in the Spirit in your Souls, may be truly and gloriously there; yet, as he appears to you in the Opinions and Notions that you have of him, you may have a low, crooked and mistaken View of him: Because your Opinions and Notions, they are not the Spirit of Jesus Christ himself; but they are the Earthen Vessels, in which you take in the Discoveries of the Spirit, and they are mutable and full of Change. Tho' there be the right Beauties of Jesus and his Spirit within you; yet you may have wrong and crooked Appearances of that Beauty in your Understanding. As *St. Paul* tells us, a Man may Pray in the Spirit, when he cannot Pray with the Understanding: So a Man may have Christ in the Spirit, in his Soul; when he hath him not in his Understanding, when he hath not the View of him. So in like manner a Man may have Christ rightly and surely in the Spirit within him; when all the Opinions and Notions that that Man hath of Christ in his own Understandings, may be crooked and amiss. This is the Reason, why we should not lay too much Weight upon the rightest Opinions of Truth and of Christ.

2. The second is this; *'Tis impossible to have clear Opinions of Spiritual Truth, while we are in this World.* When a Holy Man was studying to know God, he Dreamt, that he saw a little Child at the Sea-Shore, labouring to empty the Sea with a Cockle-Shell; and 'twas represented to his Thoughts, that such was his Labour to study to comprehend God with his Understanding. It is impossible to represent the Sun, according to its own Clearness and Brightness by a Cloud. Our Understanding is but a Cloud; 'tis at best but a Candle, but an earthy Light: How impossible is it then to have any Notions, which should with any kind or degree of Clearness answer to the Truth itself? When the Sun and Moon arise, they appear not Bright, but exceeding Red; not as they are in themselves, because we see them thro' a great many earthly Vapours and Mists. It is impossible any Spiritual Truth should form any clear Notions of itself in our Understandings; because our Understandings are earthly Vapours and thick Mists, in which all our Notions of Christ and of

his Truth are form'd. Were it not a Vain Thing for a Man that goes forth in the Twilight, when 'tis impossible clearly to discover any thing, to be confident of every thing that he sees, that he sees it right? All the Notions that we have of Spiritual Truth, they are but as the Twilight, none of them can be clear: How Vain is it then for any to be too Confident of any of them? How Vain to lay too great Weight upon any of them?

3. The third Reason is this; *'Tis impossible for us to have full Notions of any Spiritual Truth.* All our Notions and Opinions can be but broken Things; we can have in them but Pieces, but Bits of Spiritual Truth, and but little, very little of Spiritual Glory. It is impossible for us to have a full View of the whole Face of Truth; Truth is Heavenly and Divine, great as God is: Is it impossible to represent God fully by any one Piece of Created Excellency? So impossible is it to represent Spiritual Truth in our Understandings, fully by any Opinion of ours. Our Souls are Spiritual Things, and therefore when its represented by the Body, 'tis represented by several Pieces, by several Members, because no one Bodily Thing can give you a full Representation of the Soul. Truth is a Spiritual Thing, and Divine; The Opinions and Notions, in which we see it, are all Earthly Things, and Natural Things: And therefore it's impossible for any one Notion or Opinion to give you the full Truth; but we have that little Truth, which we have in a Thousand broken Notions. Take heed then of overvaluing any Notions of thine; or undervaluing a Notion of Truth, which another Man hath, and thou hast not. Thou hast but one Piece of Truth in thy Notions; perhaps the other Man hath the other Piece in his Notions. But then again, the same Truth may appear under contrary Notions, and in contrary Opinions. This is the Glory of Spiritual Things, that they can cloth themselves with all manner of Earthly Shapes. It is the Greatness and Majesty of Jesus Christ, that he passes thro' all Forms and all Conditions; and yet still is the same in the midst of them all. Is there any thing more contrary than a Cross and a Throne? And yet you may see the same Jesus in both: *One Man esteemeth one Day above another: Another esteemeth every Day alike,* Rom. 14. 5, 6. Both these are contrary, and yet both regard a Day, or regard not a Day to the Lord: that is, both in their Opinions and Notions have the same Apprehensions of the Glory of God, and both have the same aim to make himself a Spiritual Sacrifice to God. It frequently falls out, that where two Saints have the same Spiritual Sense of some Excellency in Jesus Christ, and both of them aim to express it: Yet both of them express it in contrary Notions, and

and contrary Forms one to another, that they cannot receive it from one another, nor bear one with another; till they come more inwardly to know one another, and see the same Truth, and the same Sweetness, which would break forth in the Hearts of them both, tho' it would come forth in several Shapes there. But then again, it may please God, and often doth please him in the weakest and shallowest Notions or Opinions, to communicate Spiritual and Heavenly Treasure most richly. How frequently doth it come to pass, that a poor Man of low Understanding, all whose Opinions of God and of Jesus Christ are but weak and low, and dark Notions, and with a great deal of Dross and Ignorance: Yet in these weak, low and dark Notions of his, he possesses Jesus Christ more fully, he enjoys the Visions of God in his Spirit, more sweetly and abundantly than that Man, whose Opinions are so far larger, whose Notions are far higher and righter of Jesus Christ. The Reason of it is manifest; because 'tis not the Vessel that makes you Rich, but the Treasure that is in the Vessel: and as 'tis with Money, 'tis not the Metal, but 'tis the Stamp, that gives the Value to it. If the State will set such a Stamp upon that Piece that is but Ten Shillings, it may pass for Twenty: So 'tis here, 'tis not the Matter or Stuff of the Notions, but 'tis the Stamp of the Divine Glory of the Godhead, which is set upon them, which makes them Rich and Precious; and God may set as much of himself and of his Spirit in low Notions, as in the clearest Apprehensions.

4. But then in the last Place; *All these Notions and Opinions of Truth, which you have now, must be quite blotted out forever.* This is that, that St. Paul tells us, 1 Cor. 13. 9. *We know in part, and we Prophesie in part: But when that which is Perfect is come, then that which is in part shall be done away.* We know, but in part. All the Notions and Opinions we have of Spiritual Things, and all the Appearances of Things in our Understandings, they are imperfect. All our Prophecying, and all the Breakings forth of Christ in our Apprehensions, they are but broken Things; when Jesus Christ shall come in his own Form, and shall make our Natural Understandings to be Spiritual; then all the Notions, and all the Opinions, and all the Forms, by which we have receiv'd Jesus Christ hitherto in our Understandings, shall vanish and be no more; because Jesus Christ shall swallow all by the Brightness of his own Personal Appearance. Look how it is in the Comings forth of Light. The Breakings forth of Christ in a Saint, they are compar'd to Light, *that shines to the Perfect Day.* When Light first breaks out in the Morning, you have it in a Grey Colour; as it goes on it changes its Colour from Grey to

Red, to Saffron, and variety of Colours: but when perfect Light comes, there is no more any Colour; all the Colours are lost in the greater Light. Such are the Breakings forth of Jesus Christ in our Understandings. While our Understandings are Natural, the Appearances of Jesus Christ are as in Varieties of Colours, in the Varieties of Notions and Opinions; the Colours grow brighter and brighter, the Opinions and Notions which we have of Jesus Christ grow clearer, but still they are but Colours: When the Light comes, when Jesus Christ shines forth fully and in Perfection, all these Colours vanish, all these Opinions and Notions are quite lost in the Forms of them; and now it is another Model, which you have of the Lord Jesus's Appearance. The Fashion of this World, the Fashion of our Opinions and Notions are quite lost, and you know it no more. Beloved! the Body, that now we wear, doth not more differ from the Body which we shall have, when we shall be perfect in Glory: The Seed, when it is cast into the Ground, doth not more differ in its Form, from that Fashion which it hath in its Root, or in its Leaves; than those Notions, which we have of Jesus Christ in our Understandings now, do differ from those Notions, which we shall have of Jesus Christ, when we shall be made perfect and perfectly Spiritual.

And thus much for the Reasons of the Point. The Use of it.

1. *See the Vanity of poor Men to fight one with another, and kill one another for their differences in Opinions;* when in the diversity of Opinions, both may possess the same Truth and the same Treasure; when the Opinions of all at the best are so exceeding Weak and Vain, having far more of Darkness than of Light, having far more of Mistake than of right View. What a Vanity is in the Children of God, to fall out and quarrel each with other for their Opinion's sake. We mistake exceedingly, 'tis not in our Opinions, that our Holiness or Blessedness lies, this is but the Vessel; 'tis the Spirit of the Opinion, that is the Treasure; this is but the Clothing and Shape, in which the Substance and Life delight to dress itself. That Jesus, who could lie down in the Grave, and be seen in the Form of a Dead Carcass; cannot the same Jesus, tho' he be the Brightness of all Truth too, yet live and communicate himself to the Heart of Man in an Opinion, that seems but a dead Carcass; in an Opinion, that seems to be as Darkness itself, by reason of the Weaknesses and many Contradictions that are in it? The Contests of the Children of God about Opinions one with another, when the same Truth may dwell in all those Appearances, (tho' they may be very ragged ones, very different ones) it is as if Children should fall out about their
 Father,

Father, when they see him in two several Suits, and one should say, This is my Father; No, saith the other, that is my Father in the Red, and not he in the Green: When 'tis their Father, that appears to them in these several Habits. That which unites Saints, should be that, in which they shall live together forever; and that that divides and distinguisheth Men here below, should be that which shall be Eternally distinct, that is, not Opinions nor Notions which Men have of Truth; but 'tis the Spirit and Substance of it, that shall live and dwell with them. Hast thou Reason to think, that the Substance of Truth, the Lord Jesus dwells in any Man whatever his Opinions be, love him? These Opinions are but the Leaves and the Husks that shall fall to the Ground; but the Truth, the Substance that endures forever. This is that, that *Job* speaks of, when he was reproach'd by his Friends. Well, says he, grant all this, that all my Opinions and Notions, are as contrary to Truth as may be, yet you should say, seeing the Root dwells in him, let us love him.

2. The second Use is this: *See the Just Judgment of God upon the World.* Whence are Fightings and Wars, and whence have they been all over Christendom, and are like so to continue; but from Quarrels in Differences of Opinions? Whence is it that Men Quarrel for their Differences in Opinions, is it not because they lay the Weight of their Religion upon Opinions; which are but the Outside and the Dross, and not upon that which is the Truth itself, the Lord Jesus and his Spirit? Thus still God hath followed Idolatry with War, and because Men place their Religion and Excellency in that which is not Spiritual but Natural, (their Opinions of Things and Shapes, by which they take in Truth) therefore God gives up the whole Frame of Nature to Confusion and Destruction. 'Tis Jesus Christ alone, who is *the King of Righteousness, and the King of Peace*, when he shall come and appear to us in his own Person, (and that shall be all our Righteousness) and when Men shall no more place their Righteousness in outward Forms and particular Opinions; but in their Interest in the Person of Jesus Christ: Then shall they beat their Swords into Plow-shares, and then shall Jesus Christ be King, and bring Peace and Righteousness among all People. As Lines draw near the Center, they draw nearer to one another. Beloved! as your Spirits do draw forth themselves from all other Things, to unite themselves to the Person of the Lord Jesus alone: So will they draw nearer to one another, and have Rest in one another. And so far as your Spirits do pitch themselves upon any part on this side Jesus Christ, whether in outward Forms, or inward Opinions and Notions; so far will your Spirits be divided, and be at War one with another.

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3. The third Use is this: *Bless the Lord Jesus, who hath placed all our Hopes of Happiness, and all true Joy and Blessedness, not in any thing that is ours, but only in himself.* Blessed be his Name, who hath made our Righteousness and our Blessedness not to depend upon those Opinions we have of him, nor upon those Forms in which we worship him, but in the Godhead alone, and his Spirit.

If it were Opinions, or outward Forms, upon which the Peace of the Saints depended, then happy were that Man that had the greatest Wit, that was the Learned Scholar; for Opinions are Nature's Model in our Understanding, by which we take in *Spiritual Things*, and therefore are advanc'd by Natural Excellencies. But now Christ alone hath the Life of all in his own Person; thro' Christ alone, and his Spirit, is all our Treasure. Let us bless that God and Father, who often leaves Men with high Notions, and large Comprehensions of Things, having a great deal of Light of their own, in the dark; when poor, ignorant, low-capacitated Men walk in the Light and Sunshine. How often do those, that come with large Vessels, go away empty; when the poor Man, with his little Vessel, is full of the Light of God, and the Joy of God overflows?

And thus much for this Point, and this Part of my Text. I shall speak a little of the second Part, which is the Reason, *Why shouldst thou destroy thyself?* And from that I shall raise this Doctrin.

Doct. *The Destruction of Man ever proceeds from himself, by an over-weening Esteem of the Outside of Things. Thy Destruction is of thyself, saith the Holy Ghost, but thy Salvation is of me.* There you have a Distinction between God and Man. Man is the Lord of the whole Creation, and so comprehends the whole Frame of Creatures within himself. God in his own Person, the Lord Jesus, is the new Creation. Man is the Image of God, not God himself. He is the Image of God, divided from God himself, who then is but the Outside only, God in himself is the only inward hidden Substance of all Things. 'Tis not Man in his bodily Practices and Forms only, that is the Outside of Things; but 'tis the inward Frame of his Soul too, the Workings of that, and the Forms of Things there, that are but the Outside of Things. For the whole Man, both Soul and Body, is but the Image of God; and 'tis God himself that is the inward Substance and Truth of all. Man perish'd at first for overvaluing himself, the Image of God; and by adoring the Outside of Glory there, and not passing on, and piercing thro' that, to come to the Tree of Life, to come to the Life and Substance of Glory itself, as it is God. All the Misery and Sin of Man springs from Idolatry. So the Apostle at large declares, *Rom. 1.* where speaking of Man in the universal Contemplation

templation of the Nature of Man, he gives you this History of him. When God made up the World, he gave unto Man an Image of himself, the Outside of himself, in the Things of this World. Then Man he knew God, he had a Knowledge of God, that is, in his Outside, in this external Image of God, which is this Creation. But Man now, *when he thus knew God, Glorify'd him not as God*, that is, he did not look beyond this to the Substance of Glory in God himself. He did not attribute all Praise, all Glory, all Excellency unto God himself; but did give the Glory due to God to this Image of Things in this World, and this was Idolatry: and *for this God gave him up to vile Lusts*, to all sorts of Corruptious and Abominations, in which he works out his own Damnation. In 2 Cor. 11. 3. the Apostle at the beginning of the Chapter warns the Saints, that they be not *corrupted from the Simplicity of the Gospel*, as Eve was corrupted from the Simplicity of the Gospel, after this manner; when she was drawn from looking with a single Eye upon God alone, and was tempted to look upon the Outside of the Glory, which breaks forth in the Creatures, and to be taken with that. And we are corrupted by the World from the Simplicity of the Gospel, and drawn to the same kind of Idolatry; when instead of keeping our Eyes perpetually fixt upon the Person of Christ, and God himself, we are taken with the Outside and Form of any thing else. In 1 Joh. 5. 21. John tells the Saints, that they are *in him, who is the true God, and Eternal Life*. Little Children, saith he, *take heed of Idols*: plainly teaching them thus much, that whensoever they step but an Hair's Breadth from the Person of Christ himself in their Spirits, as he is in himself the true God and Eternal Life, and lay any Weight on this side this Eternal Substance, they fall into Idolatry; and whatsoever it is they value now, tho' the best Form Christ can be worship'd in, if it be not Jesus Christ, it is an Idol, which they magnifie. And thus you see the Proof, and the Reason of the Point, that Man's Destruction comes by laying too much Weight upon the Outside of Things.

The Use of it is to teach us to know and be inform'd in the Death and Resurrection of the Lord Jesus. *The Force of Christ's Death lies in this, in Crucifying the whole Frame of Nature*, and the Building of the whole Creation. Therefore when Jesus Christ was upon the Cross, the whole Frame of Nature suffer'd; the Sun grew black, the Heavens were cover'd with Darknes, to teach us that the Cross was to be the Dissolution of all Things: And Jesus Christ himself said, *It is finish'd*, it is done, all Things are at an End; and St. Paul glories in *the Cross of Christ*, by which he is Crucify'd to the World, and the World to him, that is, in which the whole Frame of Nature is confounded,

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and brought to nothing before him ; that he no more lives by the Life of Man, and no more takes in the Communications of God by the Manifestations of the Creature ; but all these Things are perfectly dissolv'd.

The Reasons of this Death of Christ are these: *All the Creatures are as Garments upon God. Thou clovest thyself with Light as with a Garment.* And as they are Garments, so they are Veils and Clouds upon the Glory of God. The Death of the Lord Jesus dissolves the whole Creation, that it may uncloth the Godhead, that it may take off his Garment from him. And this Reason God himself implies, when in the *Psalms* the Holy Ghost speaks to God, and saith, *Thou shalt change them as a Garment* ; that is, thou shalt put them off as a Man puts off his Garment. *This is the Death of Jesus Christ, to take away the outside of Things from us, and to dissolve the whole Strength of the Creature among us, that Christ may be all in all.* And then the Resurrection of Jesus Christ lies in this, to live in the immediate Glory of God. And this Resurrection of Christ, in the Form of it, the Apostle expresseth, *Rom. 6. 10. In that he died, he died unto Sin once ; but in that he lives, he lives unto God.* That is, all the Life that he hath by the Resurrection, it is in God alone, and 'tis in God : God in himself is all in all to him. So saith he, *Reckon ye yourselves to be dead to Sin, but alive to God.* In respect of Sin be not alive in any wise, but in respect to God alone, that there may be no Life, but the Glory of God in your Souls ; as *St. Paul* saith, *I am dead, but 'tis Jesus Christ that lives within me.* And Beloved, thus dying to the Outside of Things, to the Forms of Things in the Creature, and thus rising again to the Truth of Things in God ; thus shall you be freed from Sin and from Destruction, and thus you shall attain Holiness and Salvation : Thus you shall be free from Sin ; for he that lives no more to the Outside of Things, he is no more capable of Sin, because the Strength of Sin lies in this, to be tempted no more to set our Hearts upon the Outside of Things, and neglect God himself. And being freed from Sin, we are deliver'd from Death and Destruction too ; for Death follows Sin ; and then live by the Resurrection of Jesus Christ, that is, live immediately upon God ; there we have Blessedness and Life for ever. There we have Blessedness, when we live in the Glory of God, without any Mixture at all. This, Beloved, is the way to be preserv'd from Destruction : This is the way to partake of Salvation, not to take the Outside of Things, in which is Idolatry, Sin and Death ; but to live upon God himself, dying to all Things by the Death of Christ, and rising with Christ, rising above all Creatures, to live and remain in the Glory of God alone.

Five Questions Answer'd.

Quest. 1. **W**HAT is the Nature of the Union between Christ and the Soul?

Ans. A full Answer lies within a little Compass in the Scripture; *He that is joyn'd to the Lord, is one Spirit*, 1 Cor. 6. 17. In the Language of the Scripture all that is Withering and Fading, and so Created, and so a part of the first Creation, is Flesh: The Spirit oppos'd to Flesh is incorruptible, the clear Light of the Glory of God, as it shines in the Face of Christ, and of God: The true Saint is this Spirit, which hath the Light of Life above all Shadows, and so Eternity, in itself. This Saint is one Spirit, as Christ is one Spirit, comprehending all Things after a Spiritual, Divine and Eternal manner in itself. It is sprung forth from Christ in Eternity, as he is the Eternal Spirit, in its Birth; it is joyn'd to him into one Spirit, by a Spiritual Marriage: Thus it is the Heavenly *Eve* to the Heavenly *Adam*, his Sister, Daughter and Bride; These two are one Spirit in two, and two Spirits in one. Thus a Saint is one Spirit with Christ, as he is a Spirit, *the same yesterday, to day, and for ever*. This is the Union between Christ and a Saint, a Spiritual, Eternal Union, where the highest Unity, that of the Eternal Spirit, is the Band of the Unity. The Life of this Spirit is call'd a *New-Birth*, in respect to its Appearance in Flesh, thro' the Natural Spirit: But it is a *Resurrection*, as this Eternal Spirit, veil'd with Flesh, at the Creation; Slain and Buried in Flesh at the Fall, Revives and Springs again in Flesh at our Conversion. It is exprest by our Union with Christ, because Christ in the Spirit, and this Spirit ever spring up, and appear together.

Quest. 2. *Whether the Separation from Christ by Sin be Eternal?*

Ans. This Question is already answer'd in the former. *St. Paul* saith, *Gal.* 3. 17. concerning the Gospel in the Promise to the Seed and the Law; that which came so long after, cannot disanul that which was first. Christ, as one in the Unity of the Eternal Spirit, comprehending in himself, in one Spiritual and Heavenly Body, all Spirits, all the Sons and Works of God, in as much as he is the first and full Image of the Invisible God, is the Seed of the whole Creation: To this Seed, and to all Things, as they lie in this Seed, is the Promise of the Gospel made. The Union between Christ and a Soul, and a Saint in this Seed is from Eternity, and so Eternal, without

Beginning or End. These two Spirits, the Bridegroom and the Bride, as they are above in the Spirit, and in Eternity, are unchangeable. Their Changes are only below in the Flesh, whereas the Flesh, they have their Beginning and End. The Separation by Sin in the Flesh, came in for a Season only, to heighten the Joys and Glories of this Marriage Union. So *St. Paul* saith, *The Law came in by the by, in course of the design of Eternal Love, that Sin might abound; that where Sin had abounded, Grace, which is the Love, Joy, and Glory of this Union, might superabound, Rom. 5. 20.*

Quest. 3. *What those Rests are, from which we may fall, which seem to be signify'd? Heb. 6. 4, 5. &c.*

Ans. The Right is the Measure and Discovery, as of itself, so also of that which is not right: You have here the true Rest defin'd with as much Clearness, as in any place of the Scripture: The true Rest of a Saint, is express'd by the Rest of God, in his Cessation from his own Works. This Rest consisteth of two Parts. 1. There is a Cessation from the Works and Working of God himself in all Created Forms: For these are Shadows only of him, Veils upon him, his Disguises and Confinements. 2. There is a Return of all these Works, in which Return God ascends in them, and together with them, into the Freedom of his own Naked, Divine Form, his Eternal and Essential Beauties. This also is the Rest of a Saint, when Dying together with Christ even to the Life, to all the Appearances of Christ in every Form of this Creation; he riseth also together with Christ, into the Eternal Spirit and Glory of God; where he is now capable of seeing him as he is, and being like him in the Heavenly Image, in which he is the First and the Last, the Beginning and the End of all Things. This is the proper Form of a Saint, which a Saint puts on, by putting on Jesus Christ; in which a Saint is one Spirit with Christ, the Form of God in the Spirit, and in Eternity. In this alone is a Saint Eternally the same, returning thither at last, where he was at first, and where he is above all Change. This is that which is spoken of our Lord Jesus in his Mystical Person, and so of every Saint, as he is a Member of Christ: *No one ascendeth up into Heaven, but he who came down out of Heaven, the Son of Man, who is in Heaven, Joh. 3. 13.* Every Rest in any other Form below this, in any Created Form, how Gloriously soever heightened by the Law or Letter of the Gospel, must certainly lose itself either in Unrest and Trouble, or in the Infinite Sweetness and Joy of this Rest in the Bosom of the Uncreated Glory. These are the Rests figur'd by the Sabbath in the beginning of the Creation, as it was Temporary, a particular Day, the Type only of the true Rest, which

which is our Jesus in the Spirit, in that Glory of the Heavenly Image, which is Universal and Eternal, filling all Time, swallowing up all Time into itself. This was also figur'd by the Land of *Canaan*, a particular and bounded Land, the Type of our own Heavenly Country, above all Place, filling all Place, swallowing up all Place into its own unbounded Fulness. Here we were Born, hither we return, and here alone we abide for ever.

Quest. 4. *What was the Sin by which the Angels fell?*

Ans. St. Jude instructs us in this, *v. 6. The Angels which kept not their first Estate, but left their own Habitation.* The first Estate is in *Greek, The first Principle.* The same Word is us'd, *Revel. 1.* where Jesus Christ is call'd *the beginning of the Creation of God.* The Lord Jesus was the Head of the first Creation, as he came forth together with his Heavenly Image, and the Essential Glory of his Godhead, into a Shadowy Image or Figure of his Divine Beauties: Both these he united in one Person; so that the Heavenly and Eternal Glory was the Principle or Beginning, and the proper Habitation of the Earthly or Shadowy Image. Our Lord Jesus in this Shadowy Image, as it beareth the Figure of, and subsisteth in the Heavenly Image, was the first Principle, and proper Habitation of the Angelical Nature. Those Angels who fell by Sin, aspiring to have in themselves the Principle of their own Being, and in their own proper Image to be an Habitation, a Defence or Entertainment, a Glory to themselves; thus kept not their first Principle, but left their own Habitation, the Earthly and Shadowy Image, in the Person of Christ, where the Person itself, which is God in its Essential and Unchangable Form, was the Principle, and the Habitation of its own Shadow or Figure in the Earthly Image.

Quest. 5. *What those Spirits in Prison were, to which Christ went and Preach'd by his Spirit; who were sometimes disobedient in the Times of Noah? 1 Pet. 3. 19, 20.*

Ans. The *Papists* endeavour to establish their Purgatory upon this Scripture. The *Protestants* give this plain Sense of it, that Christ, who was always the same in the Spirit, by that Spirit in the Ministry of *Noah*, preach'd to the disobedient World before the Flood; which World was those, whose Spirits are now imprison'd, and lie in Chains of Darkness below with the Devil. But the Connexion, the Order of the Words, some particular Expressions in them, may seem to impart another Sense. Immediately before, Relation is made of Christ *dying in the Flesh, and being quickned in the Spirit.* To this Death in his Flesh, and Life in his Spirit, seemeth to be annex'd, as an immediate Consequence, his going to Preach

to these Spirits. These Spirits, by the Order of the Words, may appear to have been then in Prison, when he went and Preach'd to them. That Emphatical Word of their having been *sometimes*, or once *disobedient*, may be thought to imply this twofold Sense; that the Time of their Disobedience was distinct from this Time of their being Preach'd unto by Christ in the Spirit; that those Times differ'd thus, then indeed Disobedient, but now Obedient. The Scripture also may be Interpreted to make a difference of the Times of *Noah*, and his Ministry, under which they were Disobedient; and this Time of Christ's Coming in his own Person, as he liv'd, and was risen in the Spirit, to Preach unto them. Then the Words seem plainly to express it, *That Christ in the Spirit preach'd unto them, as they were Spirits, uncloth'd of Flesh.* This Sense seems to receive a Confirmation from that which follows a little after, *Chap. 4. 5, 6. Who shall give an Account to him, who is ready to Judge the Quick and the Dead. For this Cause was the Gospel preach'd to them that are Dead, that they might be judg'd according to Men in the Flesh, but live according to God in the Spirit.* The Dead judg'd by Christ, are oppos'd to the Quick, the Living, and so seem to be unbodied Spirits. The Dead here, to whom the Gospel is preach'd by the immediate and clear Connexion, appear necessarily to be the same Dead Spirits below in Prison. That Particle *also*, *For this Cause was the Gospel preach'd also to them that are Dead*, seemeth capable of no other Sense than this, that *The Gospel was preach'd by Jesus Christ at his Death and Resurrection, to the Spirits of the Dead below, as well as to the Living above on the Face of the Earth.* For to this also the judging of them is apply'd by the Ministry and Power of the Gospel, those Spirits below in Prison, which remain still in their Shades and Chains of Darkness, the shady Figures of Fleshly Things, the shady Life and Loves of Men in Flesh, are now by the Coming of Jesus Christ, in the Power and Spirit of the Gospel to them so judg'd, that this Day of the Lord, in the Light of his Glory, thus breaking in upon them, is as a Fire trying and refining them: It is a Baptism of Fire, and of the Holy Ghost, by which that that remains upon these Spirits of Man, of Flesh, of the first *Adam*, of this Creation, as their Stains and Pollutions, is purg'd away, and that Eternal Life of God in the Heavenly Spirit, which is their first Principle, and the Seed at the Bottom of every Created Spirit, now springeth up in them, and bringeth forth itself into its own incorruptible Form and Fruit, thro' their whole Persons. This Sense seems to receive a clear Confirmation from that of the Gospel, where Jesus Christ speaks of *going into Hell-Fire*, gives this account of it: *For every Sacrifice must be season'd*

son'd with Salt, and every Man be salted with Fire, Mark. 9. 49. If you compare these two Scriptures with Rom. 11. diligently perus'd, perhaps you will find this clearly resulting from it. 1. That all Spirits have their proper Seasons of the Coming of the Eternal Word to them, to call them out of their Graves, into the Life and Glory of God, their own first, proper, Eternal Principle and Habitation. 2. That the old World, which perish'd by the Flood, lay in Prison, till the first Coming of Christ; and that those Spirits were brought forth into the Liberty of the Glory of Sons to God, at the first Resurrection, the Resurrection of Christ in his own Person: That the Generality of the Nation of the Jews, who began to be call'd immediately after the Flood, and were the peculiar People of God, till the first Appearance of Christ, lie in Prison till his second Appearance; when they also shall return to their Borders, when all Israel shall be sav'd, and the Return shall be as Life from the Dead. The Ground of this their Salvation is in that Chapter express'd to be this, That the Root, and the first Fruit was Holy, therefore the Branches and the Lump shall be so too; that tho' they were cast off, according to the present Election, or the present Season, yet they were still beloved for the Father's sake. St. Paul brings this to a large Compass of the whole World, both Jews and Gentiles, sealing this Mystery with this Conclusion, That God by various Vicissitudes shuts up all under Unbelief, that he may have Mercy upon all. Then he loseth himself in the Admiration, Adoration, of this unsearchable Mystery, terminating all Thoughts, Contemplations, all Hopes and Happiness, all Divine Operations, Counsels and Truth in this, of him, and thro' him, and to him are all Things; to whom be Glory for ever, Amen. Here also I do gladly terminate all my Light, Life, Love and Joy; so also my present Discourse.

A N

EXPLICATION

OF THE

TRINITY

I N

Three SECTIONS.

SECT. I.

God is a Trinity.

I Shall endeavour to establish this by four Propositions.

1. Prop. *God is the First, and most Perfect Unity.* I will illustrate this by these Steps.

1. *Every thing, that is, so far as it is, is One.* Multitude itself were not, if it were not One, one Garden of Flowers, one Constellation of Stars, one Assembly of Men, one Choir of Angels; Division and Separation is Privation and Dissolution. That, which is, being divided, is no more the same.

All Beauty, Musick, Life, Joy of Life in Sense, or with intellectual Spirits; all Good, which consists in Suitableness, all Truth, all Proportions; in a word, Harmony, which is, or makes all these, is such, by being One.

2. *All*

2. *All Things that are One, are One by an Unity.* It is the Form which gives the Nature, Name and Distinction to each Thing: White Things are white by Whiteness, sweet Things are sweet by Sweetness. Every Thing, that is One, is One by an Unity.

3. *Every imperfect Unity subsists in, and by a perfect Unity.* Imperfection is a Privation, an imperfect Unity, so far as it is imperfect, is no Unity: So far then as it is an Unity, it is such by its immediate Dependence upon, by the most intimate Presence of a perfect Unity. Every Part of a Whole hath its Being, Beauty, Place, Virtue and Motion from the Whole. The Whole is a Whole by an Unity. Each Particular Whole is a Part of the Universal and most Perfect Whole: This is such by the Supreme, the First, the most Perfect Unity. All Desires, all Appetites, all Virtues, all Vices, all Things in Heaven, Earth or Hell, discover the Sense of this Unity, as the Seed at the bottom of them all, while they all aspire unto the Possession and Fruition of all Things within themselves in the most perfect and undivided Unity. Divine Love, Wisdom, Virtue, Covetousness, Lust, Ambition, all aim at this Mark; the first by a true Light, the last mistake it in the Dark.

4. *This Perfect Unity is the First of all Things.* There cannot be many Things without a Duality. An Unity necessarily antecedes a Duality, and all Numbers. All Numbers lie originally in an Unity: From this they flow, being compos'd by the Unity from its Plenitude or Fullness, multiplying itself into many Unities, and in the Re-union of these Marrying itself again to itself. This First and most Perfect Unity, the First, the Fountain of all Numbers, and so of all Forms of Things, which are compos'd by mystical Numbers, is that ever Blessed only true God: This is my first Proposition.

2. Prop. *God, by being a Perfect Unity, is positively, perfectly Infinite.* Unity and Infiniteness, in Truth, signify the same thing; one by way of Affirmation, the other of Negation.

An entire Unity transcendeth all Division, all Composition, and so all Bounds. That which is bounded is made up of different Parts; some more inward, as nearer to the Center; some more outward, remote and extreme, where the Whole is bounded.

An absolute Unity is incapable of being bounded from within, or from without. Being Simple, Pure, Unmixt, it is every where itself and the same, equally within itself, equally remote from any thing foreign, from any Limit of Beginning or End.

An entire Unity cannot be bounded from any thing within; for then it must be divided into different Principles, Powers, Forms or Parts, some bounded, others bounding. It must also have in itself
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its Diversities and Dissimilitudes in its Approximations to, or Remotenesses from its Limits.

An entire Unity is incapable of being bounded by any thing from without. An absolute Unity comprehendeth all Things in the most eminent and transcendent manner within itself. If there were any thing without this Unity, there would be an Agreement between this Unity, and that foreign Being, in Being, in as much as both are; there would be also a Division and Difference between them; so far as they are not both one, and one lies without the other. Now in this State, there would be of Necessity a Composition of different Parts in the Unity, one Part in which it agrees with that without it, the other in which it differeth from it, then were it no more an entire Unity.

An absolute Unity then is absolutely Infinite by its Essential Form, if I may so speak, for it is every way one; one in every Kind and Degree. It is one in all things, one with all things, one Infinitely above, beyond, beneath all things. It is all things in one, with an equal Propriety, and Infinitely more.

Every Thing below this Unity being divided, compounded, and so finite, receiveth the whole Form of its Being, which consisteth in Union, from this Unity. It receiveth the terminating of its Parts, and so the Bounds, the Figure of its Being from this Unity. Thus this Unity filleth all, is all in all. Every other Thing being finite, this Unity by its Infiniteness infinitely transcends them, and so is nothing of all finite things, hath no Commerce with them, no Relation to them: They are all nothing to it, nothing before it, in as much as there can be no Proportion between Finite, and Infinite.

3. Prop. *God being Infinite is a Trinity.* That which is Infinite can no more be excluded out of any thing, than it can be included in any thing. It is equally true, that all Things with equal Propriety, upon an equal ground of Truth, may be affirm'd of it, and deny'd. It is nothing of all things; in as much as by its Infiniteness it infinitely surmounts all; It is every thing in every Form, in as much as by its Infiniteness it infinitely filleth all: But it is every thing in each Form, in a perfect Unity, after an Infinite manner. It is all Forms of things in one, in every Form, and Infinitely more.

This Infinite God then is as properly a Trinity as an Unity. As by being an Unity, he is Infinite; so is this Unity, under the formal Character of its Unity, a Trinity.

4. Prop. *God by being an Unity, by being Infinite, is, according to the Conception of the Creature, primarily, and most properly a Trinity.* From the foregoing Proposition this Objection did easily offer itself. If God,

God, by being Infinite, and so all Forms of Things in one, be a Trinity, he is upon this account equally a Duality, a Quaternity and Centenary, any Form of Numbers and Things, as a Trinity.

In this Proposition I design the Answer to this Objection. God, according to our manner of Understanding, is primarily, and most properly a Trinity upon these Grounds.

1. *A Perfect Unity perfectly comprehendeth itself*; it is it's own Self-Original, Self-Image, Self-Union with itself, in it's Original and Image. Thus it perfectly contemplateth, understandeth, possesseth, enjoyeth itself. The first, and perfect Unity, being the Plenitude and Fulness of all Things, springeth up from itself, thro' itself, returneth into itself again. Thus is it a compleat Trinity, its own Beginning, its own Birth, or Way, its own End.

2. *That which is positively Infinite, hath every where its Beginning and its End, every where its full Compass and entire Form, in which it circleteth about within itself, from its Beginning to its End.* So Unity, Infiniteness, a Trinity, in their Abstract and Divine Forms, all agree in this, in being a Mystrious and Divine Circle, every where full, every where circling from themselves, thro' themselves, into themselves, every where their own Beginning and Spring, their own Image and Object, their own End and Rest.

3. *A Trinity is the First, the most Perfect of all Numbers, the Essential Form of every Number.* A Duality cannot be a Duality, except it be a Trinity; for as the Parts of it are two Unities, so there must be a third, to be the Band and Union of these two, to make it a Number.

A Trinity is the most perfect Number, being compleat in itself, having its Beginning, its Middle, its End in itself, retaining most perfectly the form of the most perfect, the most abstracted Unity, the most perfect, and most abstracted Circle.

A Trinity is the most Essential Form of every Number, for each Number is compos'd of an Unity, a Variety, which are the Essential Parts of it, an Union of both these, which is its Form, for there can be no Number without an Unity, every Number, as it is a Number, being one; neither can it be without a variety of distinct Unities; for then were it a naked, barren Unity, and no Number: Both these must then by the Union of them, meet in one to make each Number.

Thus is a Trinity the Essence of all Essences, the Form of all Forms, by being the Essential Form of all Numbers, in as much as all Forms, all Essences, are compos'd of Abstracted, Misterious and Divine

Numbers. God then, as he is the Supreme Unity, and Infinite, is primarily and most properly a Trinity,

This Divine Trinity receives a Confirmation and Explication from this Proposition ; this Trinity is the Divine Nature, or the Essence of the Godhead.

The Unity of the Divine Nature in its proper Form and Essence is a Trinity, God is not a Dark, Dead, Melancholy, Barren or Solitary Unity. He is in the Language of the Scripture, Light, Life, Love, all Fulness. Every one of these unveil'd opens itself into the beautiful Face of this blessed Trinity.

1. *God is Light* in its Supreme Unity, the first, the most perfect Light, which hath no Darknes in it.

St. Paul gives us this most accurate definition of Light, *Eph. 5. 13. That which maketh manifest is Light.* The first and most perfect Light, is then the first and most perfect Manifestation. This Light is the perfect Manifestation of itself, to itself, within itself.

These three then are inseparable in the first and purest Light ;
1. The Manifester. 2. The Manifested. 3. The Manifestation itself. In other Names these are ; 1. The Seer. 2. The Seen. 3. The Sight itself.

These are, 1. Light in its Original, which is the Manifester, that being also the Seat of the Manifestation, the Fountain and the Eye. 2. Light in the Image, which is the Manifested, or the Seen. 3. Light in the Union of both these, which is the Manifestation, or the Sight itself. The Perfection of the Manifestation or Sight, is the Clearness and Distinctness of it. It is there most clear and distinct, where the Eye and the Object are most distinct. If you take away the Distinction from the Object and the Eye, all Manifestation, Sight and Light, vanish into Confusion and Darknes. When God brought forth *Eve* from *Adam* to be his Glory, the Image of all his Glories in his Eye, he calleth her a Meet-help before him. We read it a Help-meet for him ; but the Margin teaches us, that the *Hebrew* signifies *an Help, as before him.* The same Phrase is apply'd to the Truth of this Type, when in the Proverbs, the Lord Jesus, the Essential Image of the Divine Beauty, the Only and Eternal Object of the Divine Eye, saith of himself ; *I was by him, as one brought up with him, I was daily his Delight, Rejoycing* (or as it is in *Hebrew*, Laughing and Sporting) *before him.* This was the full Image of the Divine Beauties, in which they manifested themselves to, and were seen by the Divine Eye. In both these Scriptures, by the same Word with others annex'd to the same purpose, is fully express'd the compleat Distinction between the Eye and the Object, to make
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the Sight compleat. The *Roman* Philosopher teaches us, that *Life is a Reflection upon itself*. This is true of the Light of Life. The Reflection is then clear and full, when the Image by which the Reflection is made, is clearly and fully distinct from its Original, which by this Image sent forth from itself, reflecteth its Light upon itself, like Face to Face, in the Glass. In the first and most perfect Light, which is the first and most perfect Manifestation or Sight, the Distinction between Light in the Original, and Light in the Image appeareth now to be most Perfect and Full. This indeed is the first Distinction, and so the greatest and highest Distinction, the Fountain and Measure of all Distinctions,

The Manifestation is there most perfect where it is most true. *Truth is the Conformity of the Image to the Original*. The first, the highest, the compleatest Manifestation, is the first, the highest, the clearest Truth. Here then the Conformity of the Image to the Original is most exact and full. The Image is in nothing more or less then the Original. The Original and the Image most perfectly answer one another, are most adequately in all Things commensurate each to other, or every way equal, every way the same, entirely one, comprehending each other in a perfect Unity.

While they thus comprehend each other after the most perfect manner, they comprehend each other in the compleateness of their Unity, and the clearness of their Distinction: So they comprehend also the third, which is the Union of both these, the act of Manifestation, or the Sight.

This Third, the Manifestation or Sight, is the act in which both meet as distinct in their Unity, and as one in their Distinction. This therefore joyning them both in one, comprehending in itself entirely their Distinction and their Unity, is exactly equal to them both, one with them both; and as one, so equally distinct from them both.

Behold now according to these Rules, a Spectacle Divinely Pleasant and Glorious, the Manifester, the Manifested, the Manifestation; the Seer, the Seen, the Sight; Light in its Original, Light in its Image, Light in its Union, with both these; the first, the purest, the highest, the most Universal Light, the Fountain of all Light; the First, the Purest, the Richest, the most Universal Original; the First, the Fairest, the most Glorious, the most Ample, the most Clear and Distinct, the most Full and Comprehensive, the Fountain of all Images; the First, the most Beautiful, the Clearest, the most Universal Truth, the Fountain and Measure of all Truth; the First, the Clearest, the most Universal Sight, the Union between

the Original and the Image, the Fountain and the Crown of all Lights; behold these three perfectly one in the highest Unity, upon the Throne of the Supreme Unity in Eternity, in the unbounded Amplitude, Richness and Majesty of the first, the fullest Variety; in the Perfection of the Sweetest, the most Delightful, the most Ravishing Union, where these three in their Unity and their Distinction, shine forth at once together each in other, with a Beauty and a Pleasure altogether Incomprehensible. Behold these Three thus perfectly One, perfectly Distinct, all Three entirely One, every One clearly and distinctly all Three.

Thus Light, which being the first Manifestation and Form, is the fairest of all, the most Universal, the Comprehension and Crown, the Fountain of all Forms, is the first and highest Unity, uniting all the Parts of every Prospect, the most Ample and Universal Prospect of Things in one, unveiling, unfolding the Treasures of every Form, the Parts of every Prospect, in the exactness, the height of all its Distinctions and Varieties; uniting the Object and the Eye, perfecting them both each in other, in the clearness of their Distinctions, and the compleatness of their Unity. Thus is the first Light the Triumphant Marriage-Day, of all Forms in their Glories, which are now full by the Perfection of the Unity, and the distinct Amplitude of the Variety. This is *God, that Light, in whom there is no Darknefs*; that is, no dividing of the Unity, no obscuring or confounding of the Variety, which are both the proper, the formal Character and Work of Darknefs.

2. *God is Life.* He is no Dead, but a Living Unity. Life itself, Life in its first and highest Unity, in its Fountain. *I am the Life*, saith Jesus Christ. *With thee is the Fountain of Life*, saith the Psalmist to God. Light is the shining and dawning forth of Life; Life is the Sun, that is, the Spring and Perfection of Light. Light and Life both agree in being a Society.

Life, saith a Greek Philosopher, *hath a Depth in it*, the Depth of a Spring. It hath its Name in Greek from boyling up as a Fountain; In Latin from Power or Force, which Proclus defines to be a *Unity bringing forth itself into variety of Forms*, which it containeth originally in itself, as in a Fountain.

Life is a perpetual Generation. Generation by the Philosopher is describ'd to be the propagation of onefelf. This is affirm'd to be the noblest act of Life in each Thing to generate it like. This Generation, or Propagation in each thing is the bringing forth of itself in the same Nature and Form, the same Likeness and Similitude, into a distinct Substance or Subsistence. The Perfection of Generation upon

upon this Ground, consisteth of three Parts. 1. *The most perfect Generation is internal*, as in Souls and intellectual Spirits. The Birth abides most intimately and inseparably in the Bosom of its Parent, where it first springeth forth; its Womb which bringeth it forth, is its World into which it is brought forth.

2. *The most perfect Generation, is that in which the distinction between the Parent and the Birth is most perfect.*

3. *That which compleats the Generation, is the Compleatness of the Similitude, or Likeness, between that which generates, and that which is generated.*

Life then in its Perfection, and so the Divine Nature, which is the Perfection of Life at its utmost height, is the most perfect Trinity. The Father, the Son, the Spirit which joyns both these in one, are this Trinity.

The Father and the Son do here most perfectly resemble each other. The Son is the most exact and most full Expression of the Father. The Father all appears, and appears alone in the Son. These two then are most perfectly, equal, most perfectly one, and do most perfectly comprehend each other. These two are as clearly, as compleatly distinct, as they are one; otherwise, the Divine Life in its highest and most perfect Act, the Act of Divine Generation were imperfect, unfinished, obscure and confus'd.

The Son could not be an exact Resemblance and Expression of the Father, if he were not in himself, in his own proper Subsistence and Substance, as compleat and distinct as the Father.

These two perfectly comprehending each other, comprehend also the third, which is the Union, the Spirit of them both.

This third, the Spirit, which is the conspiracy of them both, in their Unity and their Distinction, which is both these in their mutual Relation and Union, as they are distinct, and as they are one, is necessarily one with them both, distinct from them both, comprehending them both, comprehending both their Distinction and their Unity in one: Thus we see the full Majesty of the Divine Life in this Trinity; the first and most high Father, the Original and Perfection of all Fathers, and Fatherhoods in one; the first, the most compleat Son, the full Brightness of the Father's Glory, the Original and full Glory of all Sons and Sonship, of all Births and Brightnesses in one; the first Spirit, the first, the sweetest Union of all Unions, of all Relations, with all their Sweetnesses, Dearnesses, and Tendernesses in one.

Thus we see also the full Mystery of the Divine Life in its Trinity. All three are perfectly, equally, perfectly the same, perfectly one in the

the first and highest Unity; All three are as perfectly distinct, with the first and fullest Variety: As all three are intirely one, so is every one most compleatly, most clearly, and distinctly all three.

3. *God is Love.* Not a Melancholy, Barren Unity, but a Unity of Love. Love is a manifest Trinity, where these three meet in one; The Lover and the Beloved, the Love with which these two love one another, the Love-Knot, or the Love-Union between these two.

Love is defin'd to be the Union of the Lover and the Beloved. Friendship, which is the best Love, the Love of Souls and Spirits, where Virtue and Divine Grace is the Loveliness and Beauty, makes the two Friends, the two Lovers, one self in two distinct Forms, like one Soul in two Bodies, where the Bodies also are that Soul in a twofold Image of itself, bearing altogether the same Likeness and Similitude, acted by the same Life, being each to other, as living Looking-Glasses. Each of them sees himself perfectly in the other, and so still in each one, both appear together.

Love is distinguish'd into the Love of Benevolence and Complacence. A Lover by the Love of Benevolence wisheth all Good, even his own Life, Soul and Essence; so far as they are any thing of Good, to the Beloved. Lovers by the Love of Complacence rest only with the Fulness of Joy in the mutual and most intimate Embraces each of other; in being made most intirely one in the highest and most perfect Unity. Nothing is pleasant to the Lovers, in nothing can they repose themselves, either within themselves, or without, in which they meet not with, in which they do not freely, fully, solely, immediately behold, possess, enjoy the beloved Persons of each other. Thus the Lover lives alone, hath his whole Being, all his Entertainments in that which he Loves. The Beloved, according to the Inclination and Imagination of Love, is all the World, the whole Universe of Beauty and of Being, with a perfection of Beauty to the Lover.

These Things are all true according to their first and highest Truth in the Divine, the first, the most perfect Love. In this Love the foremention'd Trinity is the highest and most delightful Union, of the sweetest, the entirest Unity, of the most Beautiful, the most compleat Distinction or Variety.

1. *The Divine Lover*, being the first Lover, the Eternal Original of all true Lovers, were they meet in one, at their sweetest height, and from whence they spring, either in their Lovely Substances, the Essences of Love, or in their Shadows, is also the first Love, Love in its Fountain, where it is Freshest, Sweetest, Eternal, ever spring-
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ing Sweet and Fresh, the Unity of all Loves, in their first and most heightened Light. This is the Divine Lover, Love in its Fountain, in its Divine Unity. This Lover is an Infinite Love, infinitely loving, where Love hath nothing before it, nothing above it, to give bound or limit to it.

2. *The Divine Beloved*, is Love in its first Birth or Image, Beauty itself, the First and Divine Love, in the clearest and most perfect Image of itself, reflected upon itself. The Object and Attractive of Love is Suitableness; Suitableness ariseth from Similitude; Similitude is an Unity of the same Form, in distinct Subjects or Subsistences. The Divine Lover, who is the first Love, an Infinite Love, can meet with nothing suitable to himself, without himself, besides himself. The Divine Love springing up from its own Fountain within itself, into its own Proper and Essential Form, is the Divine Beloved, the First and Infinite Loveliness and Beauty, perfectly suited to the first Lover, an Infinite Love. Now doth it meet with a most exact and alluring Suitableness, a most agreeable, most amicable, most attractive Similitude of itself, one Love distinctly subsisting in its Root, and in its Flower, in its Fountain, and its full Stream, Love in its first Life, the sweet and truest Lover, Love in its First, its Fairest and Essential Image, Beauty itself, the Loveliest of all Beloved ones.

3. *The Love Union* between these two makes the Joys of Love Perfect, by the Perfection of the Unity and Distinction between these two meeting here in one, as in the Divine Marriage-Bed. If the Lover and the Beloved kept not the distinction of their Lovely Persons, of their Lovelinesses and Sweetnesses clear and at its height, the Joys of Love were no more, Love itself were Dead. The Life of Love, with all its Joys, is born, fed, maintain'd by mutual enterchanges, mutual Embraces, mutual Reflections of Loves, of Lovelinesses, of the Life of Love, of the Lovely Persons by Reciprocal Enterchanges, eternally springing up in, transfusing themselves into each other. Where the Distinction is lost, all these are no more. According to the clearness and height of this Distinction; so is the complacency of the Lovers clear and high in the Vigour and Perfection of all these.

When the Distinction is at its clearest height, and the Unity equally clear and high with the Distinction, both mutually enfolding each other, every where clearly distinguish'd, compleatly united, when now the Lovely Persons, their Loves, their Lovelinesses, as two distinct Lovers, each distinctly entire in itself, meet in the closest, the strictest, the most perfect Unity; now is the Joy of Love
full;

full; now do the blessed Lovers rest in the naked Bosoms, and warm Embraces of each other, with a complacency, as Incomprehensible, as Infinite, as Eternal, as the Supreme Unity.

The Divine and only Perfect Lovers, love one another with a Divine and most Perfect Love, with all their Heart, all their Might, all their Understanding, all their Soul, all their Essence and Being. Thus is the Love of these Lovers, as Infinite as themselves, Perfectly one with themselves, their Divine Essence and Being.

This is the Trinity of Love. Thus is Love in its own Nature a Trinity, as it is a Unity. Thus in this Trinity of Love, the Lover, the Beloved, the Love between these, are all three perfectly one, perfectly distinct, all three in every one, every one distinctly all three. This Trinity is the Essence of Love; in its Essential Spring, which is the Divine Lover; in its Essential Form, which is the Divine Beauty and Beloved; in its Essential Act, which is Love itself, the Love-Union; and communion of Love.

This Trinity of Lovelinesses and Loves, is the Divine Essence of that God, who is Love.

I entreat the Reader here, while we speak of God, as Love, that he bring no strange Fire to this Golden Alter, that he form not to himself, an Image of any Human or Angellick Loves. Let him raise his Spirit upon the Wings of the Chast and Heavenly Dove, to a Love within the innermost Veil, within the Wings of the Golden Cherubims, a Love agreeable to the Purity, the Spirituality, the Majesty of the Divine Nature, Infinitely transcending the Purest and most Glorious Flame of the Seraphims themselves.

Before I pass on to the last Illustration of this Beautiful and Blessed Trinity, I have two Things, of which I would humbly admonish the Reader.

1. I believe thou needest not to be instructed, that these three foremention'd, Light, Life, Love, are not represented to thee, as three distinct Trinities in the Divine Essence, which preserves the Simplicity and Majesty of its Unity, in one alone, entire, all comprehending Trinity.

The Unity of God appears to itself, in a Majesty were all these three, Light, Life, Love, meet in one Perfection, which transcends all these, with every other Name or Image, that can spring in any Human or Angellick Mind. Angels and Men, incapable of this Unity or Trinity in its full Glory, by divers Conceptions or Forms take in the little Lustre of it, which their Spirits at their largest Extent, and highest Improvement are capable of.

In Truth, as I have touch'd before, our Eyes reach the height, tho' with some delicate shadiness and obscurity, like the Heavens in a clear Day, where we see these three to be one, while we discover Life to be the Perfection of Light, and Life, when it is Perfect to be Love.

2. But the other Admonition, by which I humbly prepare the Reader, for that which follows is this; this last Explication and Evidence of the high and holy Trinity, seemeth to me, to make good this which I have now said. In the Light of this intellectual Image, taking a more transcendent View of this Supream, all Glorious Mystery, we shall see it to be at once, as the Fountain, out of which the three other Illustrations flow, and the Sea into which, by their distinct Channels they power forth themselves, and so mingling become one again.

I have this moreover to say of it, that it seemeth in the obscurity of my Understanding, to carry along with it the clearest discovery, as of the Truth, so of the Nature of this First and Supream Trinity. In my imperfect Light, this Mystery of all Mysteries, thro' this Medium, or intellectual Image of it, shines forth, as with the greatest Luster and Sweetness; so in the fullest Harmony with the Language, with the Doctrin of the Holy Scriptures, and with the ingred Light of Nature, or Reason.

I shall therefore take Liberty to be somewhat the larger in describing the Prospect of this Incomprehensible Glory, as it shall be pleas'd to transmit any little part of its Beauties, by the Reflection of this Figure upon the Eyes of our Minds.

4. *God is not a solitary Unity, without Society or Solace; but a Unity richly Replenish'd, and Eternally entertain'd, with a Variety, as true and boundless as the Unity itself.* We read in the Scripture, of all Fulness, the Fulness of the Godhead dwelling in Christ, of the unsearchable Riches of Christ, of the manifold, various Wisdom of God, of Treasures of Wisdom and Knowledge. Power and Wisdom agree in that definition which Proclus makes of Wisdom, that it is a *Fulness of Things*: As both these are at their height, so is this Fulness and Variety of Things at its utmost extent in God.

But I have from the beginning of my Discourse seem'd to myself to build this Fulness of all Variety in the Supream Unity, upon clear and firm Grounds of Reason. I will touch them here with as much brevity and perspicuity as I can.

God is One. He is one of himself, and by himself: He is then his own Unity. As he is in nothing Imperfect, so he is the First, the Supream, the most Absolute, and most Perfect Unity. This Unity

admitteth no Composition or Division: It then comprehendeth all Things within itself. Nothing to this Unity lies without it; for then it would be divided and compounded, it would consist of two different Parts at least; one, in which it differeth from Things without it; another, in which it agreeth with them. By a Division in itself, as the Abstract and Form that giveth the Denomination, it must be divided from those Things which are without it. The Entireness of the Unity requireth then in its proper Formality, the full Variety of Things, as inseparable and undivided from it.

Object. Perhaps some will say, That every Thing, so far as it hath a Being, is One; the Dissolution then of the Unity, is the Destruction of the Being. Variety thus seemeth to be a meer Privation of the Unity of Being, and so an Imperfection found only in the lower Region of Created Things, having no place in the pure Air of Eternity, and in the clear Heavens of the Divine Essence.

Ans. To this I reply by these several Answers.

1. Division and Difference, which break the Unity, may be perhaps meer Privations: But Distinction and Variety, having nothing in their Natures inconsistent with the most Perfect Unity, are altogether of another Kind.

2. Variety in its Proper and Essential Form involveth Unity, as the top Branch of the Variety, as the Root and the ripe Fruit of this Tree, which spreads its Branches all thro' the Heavens, and covers the Earth with its Shadow. It is therefore as positive, as real, as the Unity itself, having equally in itself a Fulness of Being.

3. Those Philosophers and Divines, who assert the three Persons in the Godhead, acknowledge or adore Distinction or Variety there, where none the least Cloud or Spot of any Privation, any Imperfection, ever stains the pure and serene Light.

4. The common Philosophy, and unquestion'd, ascribes that as a Property and Perfection of Essential Forms, as they are substantial Acts of Being, contradistinguish'd to the Potentiality and Privation in Matter, the Distinction of Things: The Form gives Being, Distinction, Operation, all at once, in one.

5. The common Sense of all Creatures, which have any Sense, the Universal Understanding of Mankind, all the Faculties and Powers of Life, in the first, most innate Relishes and Workings, give an united, full Testimony to this, that the Perfection, the Beauty, the Pleasure, the Light, the Life of Things, every where consisteth in the Variety, that without this all Things sink into, lie buried in one Universal Silence of the deepest and most dismal Darkness and Death.

6. What

6. What way soever we cast our Eye, wherever we make a search from the Heights of Heaven above to the Depths of the Earth, or Seas beneath, our Sense or Reason, no were find any Thing, any Kind or Degree of Being, where the Variety, and the Unity do not equally meet in an inseparable Union, to the constitution of it.

I humbly conceive the positive Form, and real Being of Variety, to be sufficiently establish'd by these Arguments, I shall now proceed in my present Design.

If there be a Variety in the Creatures, where all Things are Figures and Copies only of their Original and exemplary Forms, above themselves in the Divine Nature: Then hath that Variety, which so gratefully entertains all the Powers of Life here below, a Form infinitely more true, more grateful to every Faculty, and more pleasant, in its Eternal Pattern above. That Divine Mind, which clearly understands all the Distinctions and Variety of Things in their greatest exactness, by their Ideas or Original Images in itself, hath certainly a more clear Understanding, so the most compleat Idea of Variety itself, by which all Things are varied and distinguish'd.

As the Variety of God is true, so is it also the first, the highest, the most perfect Variety, upon the same Grounds.

It follows then, that as God is most perfectly, most entirely one by the Unity: So is he most perfectly, at the greatest height of Variety, various and distinct by this Variety in himself, yet altogether without any Diversity, Division or Change.

We will now for the more clear View of this Mystery, which we have in our Eye, examine these two, the Unity and the Variety, in their Relation to each other. This Relation seemeth to present itself most perspicuously to us in these three Propositions.

Prop. 1. *These two, the Unity and the Variety in God, are perfectly equal.* The Unity before appear'd to us in its all-comprehending Greatness, Majesty and Glory, as it takes in all Things within itself, by the indivisibility of its Nature. It shines forth upon us from the Heights of Eternity, in the Perfection of Light and Splendor, as it Reigns upon the Throne of its Simplicity and Purity, far above all the Creatures, which are constituted by their several Compositions; and as it exalts all their several Excellencies to a transcendency, by heightning them to an Unity incomprehensible above them. We have pleasantly lost our Sight, and ourselves in the Infinite Sweetness, Light and Perfection of this Unity, while its unmixt Nature renders it altogether uncable of any Bound.

With equal Majesty, Beauty, Sweetness, Infinitely High, Pure and Unlimited doth the Variety of God present itself to us. For this being the first, the Supream Variety, in its own abstracted Essence and Eternal Truth; it likewise, after an undivided manner, comprehendeth the same full Variety, every where in each distinct Branch or Point of the Variety. Thus doth it, with unsearchable Riches, diffuse itself beyond all Bounds or Limits, swallow them up all into itself. Upon the same Grounds doth it at once contain, infinitely heighten and surmount all the Varieties of the Creatures visible and invisible; while itself is that Divine, that Abstracted, exalted Form of Variety, where all bounded Varieties, where Varieties without all Bounds, appearing together in one View; in one clear, distinct, undivided Essence, ravish all Eyes and Spirits, with a Beauty infinitely surpassing all Measures, all Capacities, in which, they all, ravish'd with unexpressible Loves and Joys, most gladly loose themselves. Thus are the Unity and the Variety equal in God.

Prop. 2. *The Variety and the Unity in God, are perfectly various and distinct*, with their highest and most perfect Distinction, with the fullest Variety, far beyond all Distinctions, all Varieties in the Creatures. The Variety is distinction itself, and so by its own proper Form distinct and various, as in itself, so from every other Form, from the Unity.

There is nothing thro' all Orders of Things, in the Language and Sense of all, carries along with it a clearer and more uncontroverted Evidence of itself, than the distinction between Unity and Distinction, or which is the same, the Unity and Variety: The distinction of Things is mutual. If the Variety by its proper Form, as being a Variety, be distinct from the Unity; then is the Unity also, by its proper Form, as an Unity, distinct from the Variety: These, thus being most Perfect, according to their Essential Forms and Truths in the Divine Essence, are there most perfectly distinct.

Prop. 3. *The Unity and the Variety in God, are every way as perfectly one, as they are distinct*. We have before declar'd, that the Unity comprehendeth in itself the Variety, under the formal Character of its Unity. Being most perfectly one, it containeth all Things in one, as one within itself. While the Unity is unmixed, and free from all Diversity, the Variety in the Unity, is entirely the Unity, and in that hath its own proper Unity. Thus the Unity and the Variety are one in the Unity. They are in like manner one in the Variety. The Unity is the first Branch in the Variety, and so the full Variety, the Fountain of all Varieties in itself. The Variety, by the Perfection of the Unity in it, is perfectly one in itself, and with

with the Unity. Each Thing, which is the first in its Kind, is the Supream Unity of all that Kind. This Variety then, being absolutely the first, the Supream of all Varieties, and so of all Things, is formally in this respect the most perfect Unity.

We might add to all this, that the Unity and the Variety, being each of them distinctly all, that is Infinite, of necessity upon this account, are entirely one.

Thus discovering in this High and Holy Seat of the Godhead, two, which are one, and distinct with the most entire and absolute Unity, with the most clear and most compleat Distinction, a third now proceedeth from both these, which is the Union between them both.

Let us, according to the Weakness of our Sight, humbly directed towards this unaccessible Glory, take in some Beams of it, with all humble Adoration, that we may understand something of this Mystery also, it so itself please, as we have with all Lowliness desir'd to do, in our Discourse of the other two.

1. *This is equal to the other two, neither more nor less*; for it is the Union of them both, only these two in one. Neither are these two united more or less, than they are single in themselves; for each of them, in its own distinct Property, comprehends the other with the proper Character of that other, equally distinct.

2. *This third is perfectly distinct from the other two, in as much as it is the Union of them both.* By the Unity it is alike with the Unity, distinguish'd from the Variety: By the Variety, as that is, so is it also, various, distinct from the Unity. The Union is the Unity, and the Distinction both in one, and so distinct from either in its single Formality. It is also in this manifest to be distinguish'd from the former two, in that it proceedeth from them, as the Result, of them or the Conspiracy of them both in one.

3. *This Union is perfectly one with the Unity, and the Variety*, upon the same Grounds on which they are one with each other, being All, being Infinite, as either of them. Either of them, by having the other in himself, hath in himself also this Union: So is either of them, as this Union is, the Unity and the Variety in Union. So all three agree in one, and are perfectly one, by being perfectly the same three.

Object. It is probable, may one say, that there may be many other Names of God, and of the Divine Perfections, of other Numbers, seven or nine, which may be as perfectly distinct in our way of understanding Things, which being Supream and Infinite, may contain in their Sense the whole Compass of Being, the Fullness of the Godhead, and so be perfectly equal, mutually enfold each other,

be perfectly one: Thus shall God be seven or nine, a Septenary, a Novenary, as well as three, and a Trinity.

Ans. I have three Answers to give to those, that thus Discourse.

1. It is true, as hath been above declar'd, that all Numbers after a Divine and Transcendent manner agree to God, and after a Divine manner of Numeration, are to found in the Divine Nature, as in the first Seat and Fountain of all Numbers: But the Trinity, or Number of three hath a threefold Preeminence. 1. It is the first Number containing all Numbers primarily and eminently in itself. All other Numbers flow from it as Streams of this Original and Universal Number: All other Numbers bear the Figure and Image of this, are essentially constituted by it.

2. All other Names of the Divine Nature and Perfections, as I humbly conceive, if they be examined, will be found marked with one of these three Characters. 1. Some of these are Negative, as Immortality, Infiniteness. 2. Some express imperfect, partial Conceptions of the Divine Nature in our Minds, as they are capable of it. 3. All either flow from these three, are clearly reduced to them, compleatly comprehended in them, or of the same Sense, differing only in the outward Sound. I shall give these Instances of it: Power, saith *Proclus* in his *Platonical Theology*, is an Unity like a Fountain, comprehending variety of Forms in itself, and sending them forth, from itself: Wisdom is a variety of Things in Order, or which is the same thing, an Unity bringing forth itself into a Variety, according to the Laws of the Unity, which is the Band and Measure of all Order; so comprehending the Variety thus brought forth in itself. The Divine Purity and Holiness, is the simplicity of the Divine Unity altogether unmixed. Love is clearly this Trinity; the Unity, as the Original Good bringing forth itself into the Variety, as the distinct, compleat Image, and so the beautiful Form of this Good; then by a full Unity, mystically possessing, and enjoying itself in it, possess and enjoyed by it. What is Joy, or Pleasure, but the most intimate and entire Union between this Unity, the Original Good, this Variety, the beautiful Form of this Good; by which Union, these two, the Unity in the Variety, and the Variety in the Unity, mutually spring up in each other through all the Forms, in every point of the Variety; that in every one, both these, in their full Sweetnesses and Glories, are most intimately, Eternally united; most Entirely ever the same; Infinitely, Endlessly New.

3. My Intent is not to impose these Terms, or to put any thing Sacred upon the Words: Perhaps some other Person, of an Understanding far above mine, may present us with other Names for these

these Three, more proper, clear, and full. These Words have pleas'd me upon two accounts; that clear agreeableness they seem to have with the Light of Reason and Revelation, with the Language of Nature, and of the Scripture.

1. These Words seem to enlighten our Minds with the clearest Evidence of this Mystery, in the Truth of it; with the fullest Explication of this Mystery, in its Divine Nature, and at the height of its Glory. This it seemeth to me to do, by the Suitableness which they have in them to our innate Light, and the Principles of Nature in us. Neither am I in this Sense, altogether without Authority of the most Learned Interpreters of Nature and this Light. *Cusanus*, in the first Book, as I remember, of Learned Ignorance, establishes and unfoldeth the Nature of this Divine Trinity, by these three Terms, Unity, Equality, Union; which he affirmeth to have been deriv'd from *Pythagoras*. Equality is in Logick defin'd the Union of two Subjects, or Substances in the same Quantity: As Similitude is the Union of two distinct Subjects in the same Quality. Equality therefore appearing to me coincident with Union, in that respect, hath been chang'd by me, into the Term of Variety, which seems much more proper, clear and compleat in that Place.

The Platonical Divinity, as the Mysteries of it are unveil'd to us by *Proclus*, set before us these three Chief and Universal Principles, *ὅλος ἀπείρονος, μίκρον; terminus, infinitum, mixtum*. These three being heighten'd to their first Simplicity, resolve themselves into this Trinity: the Unity, which alone every where bounds all Things; the Variety, which in its Formality is Boundless and Infinite; the Union between these two, which is the first and most perfect Mixture, the Pattern and Spring of Mixtures.

2. The Explication of this unsearchable Mystery, by the Hieroglyphicks of these three Characters, the Unity, Variety and Union, seemeth most fundamentally and fully to correspond with the Doctrine of the Trinity, the Names, Properties, Powers, given to the Adored Three in this Heavenly Trinity, by the Light of Revelation thro' the Scriptures.

How proper is the Name of Father given to the ever Glorious Unity, whose Bosom is the first Seat, and the Fountain of all? The Son, the Word, the Image, the Righteousness, the Wisdom, the Power, the Fulness of the Father; How clearly, how distinctly, how compleatly in their perfect Glories do they shine in the Glass of the Variety? How pleasantly is this Variety by a Divine Eye seen eternally rising up, and abiding in the Bosom of the Supreme Unity? How beautifully, and delightfully doth the Unity open and diffuse
itself

itself in all the Depths, Proportions, Amiablenesses, Treasures of Wisdom, Righteousness, Power, Fulness in this Variety, which by being the first Variety in the first Harmony, is the Unity in the fullest and most Harmonious Explication of itself? How evidently, how conspicuously do this Unity and Variety answer one another, with the most Ravishing, the most Divine Pleasures, the highest, the sweetest agreeablenesses arising from their most perfect Unity, and highest Distinction; while each in its proper formality comprehends the other, and so both are most perfectly one, by the most perfect Unity; both are most perfectly distinct, by the most perfect Distinction: In as much as this Variety is the first, the fullest Distinction, the Fountain of all Distinction. Lastly, Is there any thing, which doth set before our Eyes, with a clearer Light, and sweeter Beauty, that Mystery of God in the Son, in Christ, as he descends, and ascends thro' all, filling all from above the highest Heavens, to the nethermost Parts of Things below, then this Character of the first, the most full, the most perfect Variety? With what a Glory now are all Things seen in the Person of Christ, as in the Wisdom, and in the Righteousness of God, most Beautiful, most Harmonious in a most exact Order? How doth now the first Loveliness; the Image of the first Unity, the Father and Fountain of Love, shine forth in the whole Frame of Things, as it lies in this mysterious Person, this Variety, where no one Form, Figure or Distinction of Things can be wanting, where the Supreme Unity is the Head and Spring of all? How is the Glory of Christ in every Form of Things from the highest to the lowest, seen by the rightly illuminated Eye, as the Glory of the Godhead itself in its full Lustre, uniting all Glories in one; when as this Variety lies entirely in the Bosom of the Supreme Unity, and so in every Point of it possesseth in itself, and flourisheth with the Unity, which comprehends the whole Variety in itself entire and undivided?

As Harmonious are the Name, the Nature, the Properties, the Operations of the Blessed Spirit, in their Divine consonancy with this Character of the Union. How fully doth this unfold that Allegory of the Father and the Son joyntly breathing forth themselves into one Person in the Spirit, and the Spirit proceeding from both, as the conspiracy of them both in one? How proper now is that Name of Love to him, as he is known under this Character of the most perfect Union, a Bed of Love, where the Father and the Son, where all Things in their First and Eternal Forms lie together in the most Pure, most Pleasant, Eternal Embraces of each other. This is that Bond of Peace, of Divine Friendship or Harmony, where all Things
above

above and below meet together in one most Melodious Confort, making up that Universal and Divine Musick, which fills all Things in Heaven, in Earth, and under the Earth. By this, we begin to understand what it is to be Spirit, to live and walk in the Spirit, to see all Things after a Spiritual manner, which is to be ourselves, and to see all Things in this most Blessed, most Joyous, and most Glorious Union ; where the Unity, and the Variety in their fullest compass are so perfectly united, that each thing in this Vision, and Illumination of the Spirit, as in the opening of Heaven, as in the Glass of the Trinity, springs up and appears as a distinct Variety in the Unity, perfectly one with the whole Variety, having in itself the Unity and the Variety compleat at the height of all their Distinctions, most entire and undivided.

What large Commentaries can go beyond these few Terms, in evincing and illustrating those sublime Truths concerning this Mystery, and the Nature of God? How doth it seem to appear plainly in these, that this Majestick Trinity is the Divine Essence itself, the Essential Form of God, that this Trinity is a perfect Unity; that all three are perfectly one; that every one in his own proper and formal Character is equally all three; that they are altogether and apart perfectly one by the same Supream Unity; that they are all most perfectly distinct by the same first and most full Distinction or Variety; that they are all united by the same most perfect Union of the same Unity and Distinction in themselves.

I shall conclude this Discourse with a double Corollary:

1. *I have no Intention of bringing these Terms unto the place of, or in competition with those Sacred and Divine Names of these three, the Father, the Son, the Holy Spirit.* These have a transcendent eminency above all other Names, by a twofold Advantage. 1. They have upon them the Glorious Stamp of a Divine Revelation and Institution. 2. In their own Nature they wonderfully excel all other Names in the representation of Life, Sense, Understanding, Authority, Power, Majesty, Love, Dearness, Delight, as of Divine Persons, and Divine Relations at their first Height, and the Fountain of all Life, Understanding, Authority, Power, Love, Dearness, the Fountain of all Being, of all Persons and Relations.

These Terms, which I have propounded, as drawn forth from common Sense, from the Principle of Nature, hath only this Design, to be a Hand-Maid to those Royal Mistresses, the Divine Names, to dress them, and undress them, to Interpret their Beauties to us, by the Language of Nature, so as they may by the most powerful Sympathy thro' these Natural Images, awake in us some unexpressible

ble Glimps and Touch of these Glories in their own Supernatural Forms.

2. *No Names, no Thoughts among Men or Angels; express to us the Mystery of God, as he is.* The Jews say, that God in the Scripture speaks with the Tongue of a Man, which is compos'd of Images taken from the Created Frame of Things. All Created Images fall as short of the Eternal and Divine Glories, as finite doth of infinite, bearing no Proportion at all to them. *We know but in part, when that which is Perfect shall come, that which is in part shall be done away,* 1 Cor. 13. 9. 10. Now we are the Sons of God, we have a Divine Seed, and from that Seed a Divine instinct in us, which is the earnest and first Fruits of the Spirit. By this, we know the only true God, and ourselves to be his Sons, as the Lamb knows its Mother. By this, we know after the same manner, that this Divine Seed will spring up to a Perfect Root, and then at once we shall see him, as he is, and be in the same Divine Form or Likeness with him.

From the whole foregoing Discourse, some ingenious and intelligent Spirits, have rais'd, and may raise some Objections. A Proposal of them, so far as we meet with them, or are capable of foreseeing them, with a brief Answer to them, may give more Light and Strength to the Truth.

Object. 1. We endeavour to demonstrate a perfect Unity, from the imperfect Unities in the Nature of Things. How can an Unity be Imperfect, seeing a broken or confounded Unity is no more an Unity?

Ans. The Variety, which is inseparable from the Unity, bringeth in by a Divine Necessity, several Kinds and Degrees of Unities for its own Perfection and Fulness. That which is an imperfect Unity, in the respect to the First and Supreme Unity, may be Perfect in its Kind. So Incorporeal Substances, or Spirits, are perfect Unities, in Opposition to all Division or Divisibility; but are by the Diversities of Forms in themselves Imperfect, being compar'd with the Divine Unity, which is equal and entire thro' the whole Variety.

As all Being, as all Forms of Being descend from the First and Ideal State in the Divine Form, by being contracted and obscur'd; so also does the Unity of Things. The Supreme Unity, by Virtue of its Infiniteness and unbounded Variety, comprehends in itself Being, and not Being, all Forms, and all Privations of Being. These Privations of Being, Contractions and Obscurities, Division, Darkness and Death, as they stand in the Divine Form, are Divine Forms, and Divine Unities. As in Numbers the Unity multiplieth itself into

into many Varieties, which by their various Compositions make all Numbers; so what we call imperfect, contracted, obscur'd Unities below, are in the Light of the Divine Mind perfect: Those Unities, and Forms, and Privations, meeting by their Union in a distinct Unity.

Lastly, The Answer to this Objection confirms the Demonstration of a Perfect Unity, drawn from an Imperfect Unity. Imperfect Unities, are indeed no Varieties in themselves, but rather a Dissolution of Unity. It is the First and Supream Unity descending into, and clothing itself with these Forms of Imperfections, which alone unites all, and alone is the true Unity, every where shadowing itself in these imperfect Unities. Thus *Plato*, in *Parmendes*, teacheth us, that that which uniteth all Things every where in Heaven, on Earth, is that which cometh between the least part of Things, and so is the least of all Things. By this, as *Ficinus* Comments upon him, he understands the Supream Unity in its Simplicity, which by being most of all Things indivisible, is at once the greatest, and the least of all Things.

S E C T. II.

Of the Persons in the Trinity.

I shall first treat of the Name of Persons given in common to all Three; then of the several Names appropriated to each Person, with the Reason of them.

There are two Names in *Greek*, by which a Person is express'd, one is *πρόσωπον*, the other is *ὕψωσις*.

The first of these properly signifieth the Aspect or outward Form, which presenteth itself to the Eye. It is therefore sometimes Translated by the Face. Upon this Account it may extend itself to the outward or inward Image, the Object of the sensitive or intellectual Eye.

The latter Term properly denoteth a Subsistence or Substance, that which is the Ground and Root of Being to itself, in its own proper and compleat Form, and to all other Forms within the compass of that Being.

This Term hath been peculiarly apply'd to the Blessed Persons in the Holy Trinity, by the Divines of the *Greek Church*. From thence the Union of the Divine and Human Nature, in the Unity of the second Person, our Lord Jesus, is commonly call'd the Hypostatical, that is, the Personal Union.

The Name for a Person in *Latin*, is that from which we derive our *English Word*, *Persona*; whether it be by an easy and familiar Change taken from the *Greek* *πρόσωπον*, a Face or Person; or from these two *Latin Words*, *per se*, and so importeth the same Sense with the *Greek* *ὑπόστασις*, that which subsisteth by, or of itself.

The Notation of the Words thus far amounteth to the Illustration of the Thing. A twofold concurrence composeth a Person. 1. There is a Form or Image compleat and distinct. 2. The Subsistence of this Form or Image, is of itself, and in itself.

Agreeable to these Significations of the Names, is the Definition of a Person in its proper Nature, with the Philosophers. A Person with them is the same with *Suppositum*. This is describ'd to be the same with *Subsistens Intellectuale*, an Intellectual Subsistence.

Being, in its Universal Latitude, is the Object of the Intellectual Spirit or Faculty. The intellectual Power, or the Understanding in its perfect Act, is then the Universal Nature of Things: All Being in a compleat Image subsisting within itself, upon its own proper Root and Ground.

The Name then of Person agreeth only to Intellectual Beings, God, Angels and Men. Upon this Ground, that Figure in Poetry and Oratory is call'd *Prosopopœia*, or the making of a Person, which bringeth forth upon the Stage, inanimate and Irrational Things in the Form of Men, of Spirits, or of Gods, conversing Rationally, or Intellectually, and Discoursing.

I humbly conceive, that in the result of all this, we shall at once meet with a clear Reason for this Name of Persons given to the three in the Trinity, and also a Trinity in each Person. These three necessarily meet in one to make up a Person.

1. There must be in a Person a compleat Form or Image, which is the Face of all Being in one: For this is the proper Nature of an Intellectual Spirit, as it is in its perfect Act.

2. This Universal Form must have in itself its own Root and Spring, the Root and Spring of all Being, out of which it ariseth, in which it compleatly subsisteth within itself, and giveth subsistence to all Forms of Things within itself. A Subsistence is a compleat Existence; the Existence of Things, is their standing forth in themselves, *extra causas*, without all Causes.

3. There

3. There is necessarily a most immediate, intrinſical, univerſal Union, between theſe two, in each Perſon, the Fountain, and the Univerſal Form of Being. The Fountain diſtinctly and moſt perfectly comprehends in itſelf, its own Univerſal Image, for there can be nothing in the Image, which is not firſt, with the utmoſt Perfection, in the Fountain. The Image in like manner moſt perfectly comprehends its Fountain diffus'd thro' the whole, and entire in each Part or Point of the whole ; otherwiſe this Image could not ſubſiſt in itſelf, and ſo would be no Perſon. Again, the Underſtanding or Intellectual Spirit in its perfect Act, at once knowing all Things, and ſo knowing them in one, as one in their Harmony. comparing and judging them, can be no other than an indiviſible Unity: Yet muſt it be alſo an ample Variety, where all Diſtinctions of Things are moſt perfect, full, and ſo at their utmoſt height ; for without this it could not be Univerſal, it could not comprehend, compare and judge all Forms of Things, nor unite them in one Form.

This Union between theſe two, the Fountain, and the Form or Image, in the Perſon or the Intellectual Spirit, is that which makes it to exiſt perfectly, makes it to be a compleat Perſon, gives it all its Diſtinction, all its diſtinct Vertues and Operations, which are in every Perſon, as the Branches and Ripe Fruit upon a Tree. All the diſtinct Forms of Things here are compleat in their Diſtinctions, compleat in their Unity, every one having the Univerſal Form entire and diſtinct in itſelf, are the Force in the Subſtance ; and meeting in one in the Univerſal Form, are the Force and Fulneſs of this Union, and the ripe Fruits upon this Tree.

There ſeem to me to ariſe naturally out of this Ground, theſe Inferences. 1. God alone is a true Perſon, as he is indeed the only Truth of all Things ; for he alone hath the true Fountain, the true Form of all Being in himſelf. He alone hath theſe in himſelf after a true manner. Angels and Men are ſhadowy Perſons only, having a ſhadowy Spring, a ſhadowy Image of Things, a ſhadowy Union of theſe, all after a ſhadowy manner.

2. God as he is a Trinity, is a Perſon. For the Eſſence and the Subſiſtence, the Divine Nature and the Divine Perſon, are both one in him. The Sacred Trinity is formally and properly both. The Supream Unity, the full Variety, meeting in a moſt perfect Union, are this Sacred Trinity, which conſtitutes the Divine Eſſence, and is the Firſt, the Divine, the only Perſon.

3. Every one of theſe three, is at once the ſame Perſon, and a diſtinct Perſon : For every one of theſe three is this ſame Trinity entire.

entirely and distinctly in itself. The Unity by its Integrity and Unboundedness, is a compleat Variety, and so the Union of both. The Variety being full and unlimited, is also the same Unity and Union. The perfect Union of both these, is both these in the Perfection of their Unity and Distinction. All three are one by the same Unity. Thus this one Person is three Persons; the three Persons are all one, every one is all three in its own proper Character and Form.

S E C T. III.

Of the distinct Names given to each Person.

WE pass now to the distinct Names and Characters of each Person; the Father, the Son, or the Word; the Spirit or the Holy Ghost.

It is necessary for us to premise a Distinction between a twofold Use, which the Holy Scriptures seem to make of these three Names, the Father, Son and Spirit.

It will be difficult for any Person to have a right and clear Understanding of the Scriptures, that doth not perceive in them a twofold Trinity under the same Names.

In one Trinity, these three are subordinate to each other. By the Name of Father, is represented to us God in the Trinity of the Three Persons, according to their Pure and Supream Glory, in the simplicity of the Divine Nature.

The Son is God Incarnate, God in the Hypostatical or Personal Union of the Divine and Human Nature. In this Sense, the Father and the Son frequently seem to be mention'd in the Scriptures. So Jesus Christ himself speaketh of them, *Joh. 17. 3. This is Eternal Life to know thee, the only true God, and Jesus Christ whom thou hast sent.* To which Sense St. Paul applies the two Names of the Persons, where he speaks of *the acknowledgment of the Mystery of God, both of the Father and the Son*, Col. 2. 2. Here according to St. Austin's Exposition of the Mission or Sending, God is understood to send his Son, when God himself, according to the Law of his own Divine Will, according to the most Beautiful and unsearchable Harmony of the Divine Essence or Wisdom, comes forth out of the invisibility of

of the Divine Glory, into a Created Form visible to Angels and Men. Here the Son Jesus Christ is at once equal to the Father, one with him in his Divine Nature ; inferior and subject to him, as his Divine Nature personally subsists in the Humanity, or in a Created Essence.

In this Subordinate Trinity, the Spirit is God himself subsisting in all the Saints, as Members of Christ's Mystical Body. This Spirit in the Language of the Scriptures, proceedeth, is given, is sent forth from the Father and the Son : As the Father, and the Son being Risen and Ascended, subsist together in the Invisibilty of the Divine Glory, in the Unity of the Eternal Spirit ; so in the Unity of this Spirit, they come forth from the unseen Glory of the Godhead, and of the Human Nature, as these two in this Spirit are marry'd together in one Eternal Form and Glory, into all the Saints, to be a quickning Spirit, the Fountain of Life and Immortality, *a Well springing up to Eternal Life* in them, as fellow Members, acted by the same Spirit, together with their Head, from which they derive it.

This is not the Trinity with which here we have to do.

The other is the Co-ordinate Trinity, where all the Persons subsist alike, together in the Simplicity of the Divine Essence ; being in every respect equal to, and most perfectly one with each other.

I now begin with the Name and Character of the first of these, *the Father*.

It is a Rule clear and common, that all the Names and Images by which we represent, or converse with Divine Things in our Natural Form, and the State of this Creation, are borrow'd from Natural Forms, and the State of this Creation.

This Rule hath two Consequences : The first is this ; As every Creature is bounded in its Perfections, and mixt with Imperfection, it is necessary for us in the application of any Created Form to the uncreated Glory, to abstract the Perfection from the Imperfection, and to raise it to the utmost height. The second is this ; When we have refin'd any Created Form from its Dross, and heightned it to the utmost of our Capacity, still we are to acknowledge that this Image falls as much below the Divine Nature, in its own proper Form and Fulness, as Finite is distant from Infinity.

The Name of Father, according to the plain understanding of it amongst Men, contains in it these several Perfections.

First, The Nature of Mankind is contain'd originally in the Father, as in its first Seat and State.

2. The Human Nature flows forth by an Essential Communication of itself from the Father, into a distinct Person in the Son.

3. The

3. The Father, as he is the Human Nature in its Fountain ; so is he the Fountain of all Affection, and of Providence in its Love to, Delight in, Care for the Children, as the Propagations and Communications of himself.

4. The Father is the Head of all Excellency, Authority and Glory, in as much as all that lies within the compass of that Nature in every Birth of it, is deriv'd from the Father.

These are the Perfections, in respect to which, the Name of the Father is given to the first Person in the Blessed Trinity. These are the Perfections, which in this Person are rais'd beyond all Measures, above all Degrees, to a positive and absolute Infiniteness.

The Divine Nature subsists in this Person, in its Original, before, above all Originals ; in its beginning, without any beginning ; in its Unity, every way simple and unconfi'd. This Person brings forth, and propagates itself after the most perfect and unlimited manner. It propagates itself by an Eternal Generation, without Beginning, Intermision, or End. It propagates itself by an infinite Generation in the Fulness, Simplicity, Unity of the Godhead, altogether, every way undivided, undiminish'd. This Person, the Father, is an Eternal Spring of all Sweetnesses and Loves, of an infinite Sweetness and Love, perpetually bringing forth, and embracing its offspring, with the Freshnesses, the Fulnesses of all unimaginable, unmixt, unbounded Tendernesses, Delights and Complacencies. The Godhead in this Person of the Father, is the Supream Head from Eternity, the last, the highest End in Eternity, of all Excellency, Authority, Dominion and Glory, putting down all Rule and Authority, extinguishing all Excellency and Glory, by the swallowing up of all into himself, unto the perfecting of all in himself, as he appears.

The Imperfections in the Natural Relation of a Father among Men, are these.

1. The Nature being finite and bounded, is distinct from the Person, is divided in the several Persons of the Father and the Son.

2. The Father brings forth the Son in a subject Matter and Womb, distinct and divided from himself.

3. The Son lies in the Loins of the Father, imperfectly, obscurely, contractedly, as a Seed in the Plant : So he comes forth from the Father, depending now no more upon him ; but springing up by degrees to the Perfection of a Man, and to a subsistence in himself, apart from the Father

4. The Person of the Father, and the Son, are capable of great inequality. The Father, by Virtue of the Relation, is ever Superior

to the Son in Dignity and Authority. The Son many times by the Improvement of Human Nature in him, is Superior to the Father in Excellency, in Glory, in Dignity, in Civil Dominion and Authority. All these Imperfections are carefully to be remov'd from the Person of the Father in this Trinity.

The Divine Nature propagating and propagated is Infinite. By Virtue of this Infiniteness, without which nothing lies, within which all is a perfect, undivided Unity. The Nature and the Person are perfectly one. The Father and the Son are perfectly one, and in all Respects perfectly equal: The Father from the Beginning, before and above all Beginnings, comprehendeth the Son in himself, every way perfect, entire, distinct in Nature and Person, as himself; the Comprehension of the Son in the Father, the Generation of the Son by the Father, are both the same thing; both Eternal, without Beginning, without End, Eternally Perfect, never begun, never ended. The Father brings forth the Son Eternally within himself, one with himself, perfectly himself in all Respects, in Original, above every Original, its own Beginning and Fountain, without any Beginning, the same Fountain of all Loves and Delights, the same Head of all Excellency, Dominion, Authority and Glory above every Head.

The Character of this Person in the Scriptures is, that *all Things are of him, or from him*. This imprints itself upon all Paternities, upon all Principles and Springs of Being, Life, Love, Light, Beauty of all Images, Productions and Births. This Person seals himself every where, upon every Unity.

Upon this account, Free-Grace is peculiarly attributed to the Father, by the Holy Scriptures: The Purpose, the Contrivance, the Design of all Things from Eternity, the Sending forth of all Things in their proper Place and Time, the Absoluteness, the Eminency above all, the Dominion over all. While we treat of, or meditate upon the distinct Characters or Properties of each Person, we are always to keep this clearly in our View, the Truth and Perfection of the Unity, in the Truth and Perfection of the Distinction; that as each Person in its Character and Property is truly distinct from the other, so they are all perfectly one, comprehending the Properties of each other, most properly and formally in their own Character and Property.

The Schools attribute this twofold Property to the Father, that he is without Beginning, and the Beginning of the Son, not generated and generating: Then they dispute whether these two Properties do not constitute two Persons; but they answer and remove the Difficulty by this; that both are comprehended in that one of the

Unity, the Essential Perfection of which comprehends both these Perfections in one, not to be generated and to generate, to be without a Beginning, and to be the Beginning of all.

How pleasant a View have we now of this Person, at once a Sea and a Spring, without Beginning, without End, without Bottom or Bound; all Loves, all Beings, all Images, all Beauties, all Forms of Being, all Distinctions, all Varieties, an Infiniteness of Beings and Beauties, of Loves and Lives, with Infinite Distinctions and Varieties; all these lie together and appear most clearly, most compleatly, as in a Sea of purest Light, richest Flame of sweetest Life and Love. All here are eternally rising up, eternally abiding in their unsearchable Spring, ever infinitely fresh, infinitely full, in the purest, most perfect Complacencies and Delights of Love, in the perpetual Vigor of a Divine and Eternal Generation. All this is in a most perfect Unity, one simple, undivided, living, intellectual Person; one Spirit endlessly, infinitely propagating itself within itself; solacing and satiating itself in the Embraces of its own Births, in which it is every where entirely itself, and perfectly one with itself.

Two Names are by the Holy Spirit made proper to the second Person, the Son, and the Word.

In the Solemn Words of Baptism, the Three Persons in the Blessed Trinity are thus mention'd; the Father, the Son, and the Holy Ghost. St *John* solemnly mentioning the same three in Heaven, expresseth them by these Sacred Names; the Father, the Word, and the Spirit. 1. The Son is a Correlate to the Father, the proper Term or Bound of the Act of Generation. In Nature the Relation of Fatherhood or Sonship; the Terms or Bounds of the Relation, Father and Son; the Act of Generation, upon which the Relation is founded, are all three equally distinguish'd from each other: But here, above Nature, they are all Three perfectly one. The Schools teach us, that the Relation constitutes the Person, and is the proper Form of it. In the Divine Nature, which is a perfect Act, ever perfectly in Act, the Act of Divine Generation, upon which the Relation is founded, and the Relation are the same. The Godhead in the same mysterious Act of the Divine Generation, as that Act is in its Principle, is the Father, as that Act is in its Term or Bound, is the Son. This mysterious Act being absolutely one, and indivisible, is thus the same both in its Principle and in its Bound, the Son.

The Son in this Divine Generation resembleth the Sons of Men here below in these three Properties of Sonship. 1. The springing forth from the Father. 2. The being a substantial Image of the Father, in the same Essence and Nature. 3. In being the same Human Nature

Nature or Essence, in a distinct Person. This Son and Sonship transcendeth all Sons and Sonships among the Creatures in these peculiar Characters of it. 1. This Son is every way equal to, and one with the Father. The Father in his Essence and Person is an Eternal Act of Divine Life and Generation, eternally perfect: Accordingly the Son is Coeternal with the Father, the Life and Essence of the Father, being the Generation of the Son. Upon the same Ground the Essence of the Father, with all the Excellencies of it in every kind, is the same and entire in the Son. The Essence in the Godhead is all its Excellency, all its Eternity, all its Personality. The Essence in the Godhead is ever in Act, is its own full Act. This Act, which is the Essence itself in all its Fulness, is the Divine Generation, and this Generation is the Son. 2. This Son Springs forth from the Father, without division. The Unity of the Godhead in this Divine Generation is preserv'd inviolable, and entire. The Father brings forth the Son within himself, he brings forth himself in the Son. In this Act of Generation the Father and the Son mutually subsist, each in other, being ever every way undivided. 3. There is therefore no Inequality, no Difference, no Diversity between the Father and the Son. There is indeed an Order, but with that Order so divinely Beautiful, an Equality and Reciprocation, that without Confusion, by a sacred and exact Distinction, there is a first and a second, yet at once, together with this, by the sacred and inviolable Unity, both Father and Son, mutually comprehending each other, are reciprocally first and second to each other. Abstract then from the Sonship in the Creatures, the Difference between the Act, and the Term or Property of Generation: Abstract the Inequality of the Father and the Son, the Succession, the Division in the Generation, with all its Dependencies upon Time and Matter: You will now have left an Eternal Essence, undivided, unconfin'd, the Fulness of all Beings. You will have this Eternal Essence, an Eternal Act: In this Eternal Act, this Essence presents itself to us, compleatly two in one, rising up Eternally out of itself, abiding Eternally in itself, by most intimate, Eternal, full Embraces, perfectly comprehending itself, being in both its own Fountain and Image, its own Father and Son, mutually Fountain and Image, Father and Son, first and second to itself; with an infinite Transcendency above all the Imperfections of Solitude, Confusion, Inequality, Succession, Division, or any thing appertaining to Time or Matter, whether Angelical and Metaphysical, or Corporeal and Physical.

A
C A T E C H I S M
I N
T W O P A R T S.

P A R T. I.

C H A P. I.

Quest. **W** H A T is God?

Ans. God is an Eternal Spirit, of whom, by whom, and to whom are all Things.

Q. How many Gods are there?

A. There is only one true God.

Q. How many Persons are there in the Godhead?

A. There are three Persons in the Unity of the Divine Essence.

Q. Which are the three Persons in the Blessed Trinity?

A. The three Persons of the most Holy Trinity, are the Father, the Son, and the Holy Spirit.

Q. How do you know the Father?

A. God the Father is of himself, and begetteth the Son.

Q. How do you know the Son?

A. God the Son is begotten of the Father.

Q. How do you know the Holy Ghost?

A. The Holy Ghost proceeds from the Father and the Son.

Q. Are

Q. Are these three Gods ? Or are these three Parts that make up one God ?

A. All the three Persons are only one God, undivided, uncompounded : Each of the three Persons is perfectly God, equal to the other two, having the other two in himself.

C H A P. II.

Q. W^HO made you ?

A. God made me, and all Things.

Q. How did God make you, and all Things ?

A. God made me, and all Things by Jesus Christ, and in Jesus Christ.

Q. Of how many Parts did God make you ?

A. God made me of two Parts ; a Soul and a Body.

Q. How did God make your Soul ?

A. God breath'd forth from himself a Breath of Life, which Breath of Life is my Soul.

Q. What is the Nature of your Soul ?

*A. My Soul is by Nature a Spirit of Life, Invisible, Glorious, * Immortal, simply flowing forth from God, * Wisd. 2.23, as a Beam from the invisible Sun, and depending immediately upon him.*

Q. How did God make your Body ?

A. God form'd my Body of the Dust of the Earth.

Q. What is your Body ?

A. My Body is an earthly, visible, mortal Substance ; the Image, Instrument and Habitation of the Soul ; form'd, enliven'd, acted by the Soul, joyn'd to the Soul in one Essence, Form and Life.

C H A P. III.

Q. I^N what State did God make you ?

A. God made me in his own Image ?

Q. What is the Image of God, in which you were made ?

A. The Image of God, in which I was made, consisteth of Righteousness and Blessedness.

Q. What

Q. What was the Righteousness in your first State?

A. My Righteousness in my first State, was my Conformity to God. A Divine Light did shine beautifully thro' all the Powers and Parts of my Soul and Body; A Divine Love did flow sweetly thro' all, and overflow all: A Divine Life did act and heighten all: The Form of the Divine Glory did appear in the whole, and in every part, as the Face of the Supreme Beauty in a Glass, of pure, living Crystal.

Q. What was your Blessedness?

A. My Blessedness by Nature was Communion with God. I saw myself entirely, constantly in God, as in the Glass of Eternity, where the Picture saw itself in the Life of the Original. I took in God continually, at all my Powers and Parts, in all my Motions and Operations; as the Face in the Glass taketh in the Beauties; Sweetnesses, Motions of the true Face standing ever before the Glass, which hath Life and Sense; where all the Substance of the Glass is the Face itself, in reflection upon itself.

Q. Where did God set you, thus made?

A. God set me in Paradise.

C H A P. IV.

Q. DID you continue in this State?

A. No, I fell.

Q. How did you fall?

A. I fell by the Sin of *Adam* and *Eve*.

Q. What is Sin?

A. Sin is the Transgression of the Law of God.

*Q. What was the Sin of *Adam* and *Eve*?*

A. The Sin of *Adam* and *Eve* was the eating of the forbidden Fruit.

*Q. What was the Sin of *Adam* and *Eve* to you?*

A. *Adam* and *Eve* were the common Parents, the representative Head, the collective Body of all Mankind; as *Jesus Christ* in Glory is of all the Saints.

*Q. What came of this Sin of *Adam*?*

A. From this Sin of *Adam* came Guilt, Corruption, and a Curse upon all Mankind.

Q. What is our Guilt by Nature?

A. Our Guilt by Nature, is our Obligation to the Justice of God, for that first Sin committed by *Adam*.

Q. What

Q. What is our Original Corruption ?

A. Our Original Corruption hath two Parts.

1. The total Loss of the Image of God, and the Righteousness thereof.

2. The Pollution and Power of all the Evil of Sin, in all the Parts of my Soul and Body.

Q. What is the Curse which lieth upon us ?

A. The Curse is the devoting and separating of us by a Divine Sentence unto Divine Wrath, in Soul and Body ; in Life, in Death, after Death, in Hell.

Q. Can you deliver your self from your Fallen Estate ?

A. No, I can by no Power of my own, or of any Creature, be delivered from that state of Evil, into which I am fallen.

C H A P. V.

Q. IS there no Deliverance from the Guilt, Corruption, and Curse ?

A. Yes, Jesus Christ is a compleat Saviour and Salvation.

Q. What is Jesus Christ ?

A. Jesus Christ is both God and Man in one Eternal Person.

Q. How is Jesus Christ God ?

A. Jesus Christ is God the Son, the only begotten of the Father, the Second Person in the Trinity.

Q. How was Jesus Christ made Man ?

A. This Glorious Person took Flesh, and was born of the Virgin Mary, having been conceived in her Womb by the Holy Ghost.

Q. Why was Jesus Christ God and Man ?

A. Jesus Christ was God and Man, that he might be a Mediator between both, that he might make both one in himself.

Q. Why was Jesus Christ Man ?

A. That he might suffer for Man, with Man, in Man ; that he might be a Root representative, and first Fruit of Mankind in the Glory of God.

Q. Why was Jesus Christ God ?

A. Jesus Christ was God,

1. That he might Merit in Suffering, by the Virtue and Value of his Godhead.

2. That he might Sanctify, Sweeten, Glorify Sufferings, by the Presence of his Godhead.

3. That he might rise himself, and raise us out of Sufferings unto the Father.

Q. What

Q. What is Jesus Christ to us, as God-Man?

*A. Jesus Christ as God-Man is, 1. The Price. 2. The Pattern.
3. The Principle. 4. The Portion; and so the All of our Salvation.*

Q. How many things hath Jesus Christ done for us?

A. Jesus Christ hath done five things for us.

1. Jesus Christ hath made himself Man for us.

2. Jesus Christ hath made himself under the Law for us.

3. Jesus Christ hath Suffered and Died for us.

4. Jesus Christ hath Raised himself from the Dead for us.

5. Jesus Christ hath Ascended for us to the Right-hand of the Father, taken to himself all Power, Glory, and Majesty over all for us; made himself a continual Intercessor for us.

C H A P. VI.

Q. How are we made Partakers of Christ?

A. We are made Partakers of Christ by the Presence, Inhabitation, and Operation of his Spirit in us.

Q. What is the Work of the Spirit in us?

A. The Spirit makes us one Spirit with Jesus Christ, that we may have one Life with him in his Glory; that he may have one Life with us in our Flesh, that we may live in the Flesh by him, as a Vital Principle, a Quickning Spirit in us.

Q. What is the principal Act of the Life of Christ in us.

A. The first and principal Act of the Life of Christ in us, is Faith.

Q. What is Faith?

A. Faith is a Vital Act of the Soul, receiving Christ, adhering to him by Virtue of the Life of Christ communicated to it.

Q. How many Parts of Faith are there?

A. Two. 1. The first Part of Faith is the outgoing Act of the Soul, rooting itself (beyond every thing Created) in Jesus Christ.

2. The Second Part of Faith, is the indrawing Act of the Soul, sucking forth and attracting to itself the Virtue and Fulness of Christ.

Q. What are the Fruits of Faith?

*A. The Fruits of Faith are Five. 1. Justification. 2. Adoption.
3. Sanctification. 4. Consolation. 5. Glorification.*

C H A P. VIII.

Q. *What is Justification?*

A. Justification is our Acceptance with God through Christ, as perfectly Righteous in the Eye, and Sentence of his Divine, and most exact Justice.

Q. *How many Parts are there in Justification?*

A. Two. 1. The cleansing us from all Guilt and Stains in the Blood of Christ made Sin for us.

2. The clothing us with the perfection of Beauty, being made the Righteousness of God in Christ Risen and Glorified.

Q. *When are we Justified?*

A. Our Justification is perfect at once, and for ever in the first Moment of Believing, being incapable of any Degrees, Successions, or Changes.

Q. *What is Adoption?*

A. Adoption maketh us Sons to God, in the Sonship of Christ, and Co-heirs with him in the Glory of the Father.

Q. *How many Things are there in Adoption?*

A. Three. 1. The ground of the Relation or Sonship is our Union with Christ.

2. One Term of the Relation is God our Father, having the Spirit and Love of a Father in him to us, as to Christ.

3. The other Term of the Relation, is a Saint, a Son to God, having the Spirit and Disposition of Christ the Son, to God the Father.

Q. *What is Sanctification?*

A. Sanctification is a New Birth unto Holiness from the Seed of God, which is Christ in us.

Q. *How many parts of Holiness are there?*

A. Two. 1. The first part of Holiness, is the mortification of the corrupt Nature in us by the Death of Christ.

2. The second part of Holiness, is the participation of the Divine Nature, by the Resurrection of Christ in us.

Q. *What are the principal Works of the Corrupt Nature?*

A. Two. 1. Lufts, which comprehend all Moral and Spiritual Defilement with any Image outward or inward; all Earthly, Fleshly, Worldly Loves.

2. Passions; all things which disquiet our Spirits, Fears, Grievs, Wrath, Hatred.

Q. What are the Fruits of the Divine Nature?

A. Two. 1. Purity; Moral, Spiritual, outward, inward, which comprehend Chastity, Heavenliness, Spirituality.

2. Love; which hath God for its Center, and Circle; as all things Live, Move, and have their Being in him. The Train of Love are, Humility, Meekness, Kindness, Peace, Gentleness, Joy.

Q. What is the outward Law of Holiness?

A. The Scriptures in General; The Ten Commandments in Particular.

Q. How came the Scriptures?

A. By the Inspiration of the Holy-Ghost.

Q. How are the Scriptures to be Known and understood?

A. By the Inspirations of the same Spirit.

Q. What is the inward Law of Holiness?

A. The Spirit of Life in our Hearts.

Q. What is the universal Subject and End of the Scriptures and the Spirit?

A. Jesus Christ:

Q. What is Consolation?

A. The Presence and Operation of the Spirit in us, giving us Peace and Joy in all Conditions, by the Revelation of Jesus Christ in us, and in every Condition.

Q. Of how many Parts doth this Consolation consist?

A. Eight. 1. The Holy-Ghost is given to us to be ever with us, and in us, as a Comforter.

2. The Spirit bringeth the Father and Christ to us, with all their Heavenly Train, Furniture, Entertainment, to Sup and Lodge, and abide with us.

3. The Spirit poureth the Love of God abroad in our Hearts.

4. The Spirit taketh the Things of Christ, and sheweth them to us.

5. The Spirit gives us a sight of Christ come again to us, as he is Risen from the Dead; and such a Joy in this Vision, as none can take away.

6. The Spirit resteth upon us, as a Spirit of Glory in all our Sufferings.

7. The Spirit is an Earnest to us, a Fore-tast and Pledge, that we shall never die in Death itself, nor be unclothed of the present Appearance; but that this Mortal Appearance shall be clothed upon with Glory from Above, and swallowed up of Life itself into Immortality.

8. The Spirit is in us the Seal, and First-Fruits of Heavenly Bliss and Eternal Joys.

Q. What is Glorification?

A. The

A. The Perfection of all Holiness and Happiness in our Souls and Bodies; with Everlasting Life in Heaven.

Q. What doth this Glory consist in ?

A. 1. An immediate Sight of Jesus Christ Eye to Eye; in a mutual Presence of both our Persons there, where he is.

2. A naked Sight of the unveiled Person of Christ in the Glory of the Father.

3. An entire Sight of Christ in the compleatness of his Person; all fulness of the Godhead, the General Assembly of Saints, and Angels, both Creations dwelling in one Glorified Body in him.

4. A perfect likeness to Christ in this Appearance, in which we see him.

5. An uninterrupted Fellowship and full Enjoyment of him at once, and for ever in Eternity.

Q. What is the Reason and Rule, of this Work of the Spirit in every Soul, by which it is thus made Partaker of Christ in Faith, and all these Fruits of Faith ?

A. No Works, or Power of Working in us; but the Purpose and Grace of God, given to his own Seed and beloved ones, before the World was. This is Electing Love, the Root and Rule of all Fruits of Love, which by all bringeth us, and layeth us there at last, where it found us at first, in the Bosom of the Father.

Now, this World, which came between, is vanished like a Dream: Those seeming two Eternities before and after this World, are broke into one; appear to be one, without Division, Succession, Change, or changable Shadow.

Q. What become of those that believe not in Christ ?

A. They lie under Wrath while they live; Their Souls are in Prison with the Devils at their Death: At the end of the World, their Bodies are raised and joyned to their Souls; both are brought to Judgment; both are cast into the Lake that burns with Fire and Brimstone.

P A R T II.

C H A P. I.

Quest. **H**OW doth the Unity of God appear?

Ans. 1. The Unity of God is his Simplicity : For that which is one, is Uncompounded.

2. The Unity of God is his Purity ; for that which is One, is Unmix'd, and so Unstain'd.

3. The Unity of God is his Glory : For all excellencies of Things meet in one, and are at the highest Point, in the Supreme Unity.

4. The Unity of God is his Omnipotency : The Spring of all Things, the Head of all Power is a Unity : All Causes, Vertues, and Powers, meet in one in a perfect Unity

5. The Unity of God is his Wisdom. Wisdom is the Order and Harmony of Things. The Divine Unity is the Ground, the Rule, the Perfection of Order and Harmony : For Order and Harmony, Beauty and Musick, are the agreements of Things in One.

6. The Unity of God is his Greatness. That which is entirely one, comprehendeth all Things in itself ; is incomprehensible to all, but One.

7. The Unity of God is his Grace, Goodness, and Love. That which is absolutely One, is One to all ; One with all ; one in all ; embraceth all in One. God is not One with any Creature, in Sin ; for Sin is a breach of the Unity, and so no positive Being, but the Privation of Being. God is the Perfection of all Being.

8. The Unity of God is his Eternity, and his Infiniteness. That which is One, is the same at all Times, in all Places, in every State and Form, incapable of any Change, or Bound ; One in all ; One with all ; One below ; One above all ; because every where, ever the same, without any Diversity.

C H A P. II.

Q. **I**S God only one?

A. God is so one, that he is three in one ; a Trinity in Unity.

Q. How comes this to pass?

A. 1:

A. 1. God is not a dead, but a living Unity. God is not a divided, but an entire Unity. An Unity without Variety, is dead, divided, and so no Unity.

2. A perfect Unity hath all Variety in it.

3. This Unity, and this Variety are one by the Unity, distinct by the Variety : As they are one, and distinct, there ariseth from these two a third, which is the Union of both.

4. These three are equal. The Unity hath the Variety and the Union in itself, without which it would be a barren, broken Unity. The Variety hath in itself the Unity, the Union, All. If any thing were wanting, it were not a perfect Variety. The Union is all, for it joyneth the Variety and the Unity, keeping them both one, and distinct in itself, that they may have a mutual and compleat Communion in this Union.

God is Love: He is himself the Lover, the Beloved, the Love-Union : The Enjoyer, the Enjoyed, the Enjoyment and Joy.

God is a Living God. Life in its own Fountain ; its own Image springing up within that Fountain ; its own Union, Activity, Exercise and Fellowship between these two in all the Fruits and Fruitfulness of Life ; which are Light, Love, Joy, an endless Seed and Offspring in multiply'd Images of themselves, by the Infinite Union of an Infinite Unity, with an Infinite Variety.

C H A P. III.

Q. WHAT are the three in the Divine Nature call'd ?

A. The three in the Divine Nature are call'd Persons ; because every one is a compleat, intellectual Substance, having its subsistence entire in itself.

Every one of the three Persons is compleatly God ; hath the Root of the Divine Essence, the Divine Essence, the Operations of the Divine Essence, perfect in itself alone.

Every one of the three Persons hath the other two in himself, with an absolute independence.

Q. What are the three Persons call'd ?

A. The three Persons in the Trinity, are the Father, the Son, or the Word ; the Holy Ghost.

Q. Why is the first Person call'd the Father ?

A. The first Person is call'd the Father, because he is of himself alone, and begetteth the Son. The Father is the Supreme Unity, the Godhead in its Fountain.

Q. Why

Q. Why is the second Person express'd by the Son, or the Word?

A. The second Person is the Son, because he is begotten of the Father. The Son is the express Image of the Father, rising up out of the Father, and abiding in the Father.

The Generation of the Son is Eternal, ever perfect, ever in act; never to come, never imperfect, never past.

The second Person is call'd the Word, because he is the Supream Variety: The Godhead distinguishing itself into a variety of Persons in the Unity; and in the Unity of the Person, unfolding all Variety, an Infinite Variety, with most exact Distinctions. For this reason, the Son is said to be the Wisdom of God.

Q. What is the Name of the third Person?

A. The third Person is call'd the Holy Ghost, or Spirit; because the other two, as it were, breath themselves each into other, and so become one in this Person.

The third Person is call'd Love, and is said to proceed from the other two; because he is the Union and Fellowship, the mystical Marriage and Heavenly Kiss of the other two; the Godhead embracing and conversing with itself.

C H A P. IV.

Q. WHO made all Things?

A. God made all Things by his Word. God in his Essential Image brought forth himself into a Shadowy Image, in which all the Creatures subsisted together in the Person of the Son, which is the Word, the Essential Image of the Godhead.

From this subsistence of the Shadowy Image in the Essential Image, the Shadowy Image with all the Creatures were brought forth into a Shadowy Subsistence in themselves. Thus Jesus Christ was the Image, Essential and Shadowy, in the Substance and Similitude of the invisible God. Thus he was the First-Born of every Creature. Thus all Things subsisted together in him. Thus all Things that were made, were made by or thro' him.

Q. What was the chief of the Works of God?

A. Man was the chief of the Works of God.

Q. How was Man made?

A. Man was made in the Similitude of the Divine Image, more properly than any other Creatures, in two Respects.

1. Man was made in the Similitude of the Divine Unity, as it comprehendeth the whole Variety in itself. Every other Creature

was

was made in the Likeness of the Divine Unity, as it descendeth into some particular Branches of the Variety. The Essential Image, as it is the Idea of all Ideas, was set as a Seal upon the Human Nature. This Essential Image in some particular Idea, seal'd every other Creature. Thus Man was a Similitude of the whole Heaven of the Divine Nature, with all its invisible Stars of Glory shining in it: Each other Created Essence was the Figure of the Heaven in a single Star, or particular Constellation.

2. Man was the Created Head of all.

Q. What was the Image of God in Man?

A. The Image of God in Man consisted in Righteousness and Blessedness.

Q. What was this Righteousness in Man?

A. Righteousness in Man was a conformity to the Divine Nature. All the Creatures stood together in Man, as in the Head, in a Divine Harmony of their Essences and Operations, of each with itself, of each with other, of all with God.

From Man, as the Head, this Harmony was propagated and maintain'd thro' the Creatures, subsisting apart by themselves.

One Divine Life, mov'd, shin'd, founded in and thro' all, as an unexpressible Love, Beauty, Musick, made up out of all, compleat in all, beginning and terminating in Man, as the Head of all.

Q. What was the Blessedness of Man?

A. The Blessedness of Man was Communion with God in himself, and in all the Creatures.

The Divine Life and Love in Man, in all Divine Forms, every where met with itself, touch'd, embrac'd, enjoy'd itself, open'd its own Springs upon itself, awaken'd its own Powers within itself; the Motions of which are all Sweetnesses and Pleasures. This is the Joy, which is the result of the Harmony.

Q. Where did God set Man so made?

A. God plac'd Man in Paradise.

Q. What was Paradise?

A. Paradise was the Similitude and Presence of God in the whole Creation. The Creation was a Garden: All the Creatures were Divine Flowers in this Garden, animated with a Divine Life, cloth'd with a Divine Beauty, breathing a Divine Sweetness. Every one did bear the Figure of, and answer to a Glory in the Face of God: The Face of God was as a Sun, shining with all its Glories upon these Flowers, distilling its own Influence upon them, attracting their Sweetnesses to itself; descending into them, drawing them up into itself. Thus was the Divine Similitude, and the Divine Presence

Tence in the Creation, the Earthly Paradise; In the midst of Man stood this Paradise; In the midst of this Paradise Man walk'd.

C H A P. V.

Q. *DID Man continue in this State?*

A. No, he fell.

Q. *How did Man fall?*

A. Man fell by Sin.

Q. *What is Sin?*

A. Sin is the Transgression of the Law of God.

Q. *What Law of God did Man Transgress?*

A. Man did Eat of the Tree of Knowledge of Good and Evil, which God had forbidden him.

Q. *How could Man, being a shadowy Similitude of the Divine Nature, transgress the Law of God; seeing Shadows can be nothing besides meer Imitations of their Substances in their Figure and Motions?*

A. Sin came on upon Man by divers Steps, which were like Links in a Chain of Divine Workmanship fastned invisibly, but inseparably one to another.

1. There was a Change of the Divine Presence with Man twice, before Sin came in.

1. The first Presence of God with Man, was in the simplicity of a Love-appearance: Here all Things were very good. The Darkness appear'd not, as an opposite Form to the Light: Light and Darkness were seen together in the Figure of the Divine Unity. Darkness stood in Union with the Light, as a Degree of Light, a new Form of Light, in the Light, a pure Crystalline Glass, in which the perfect Face and Form of the Divine Light, was seen entirely all over: Now there was no Possibility of Evil, nor Capacity of Sinning, in this Simplicity of the Natural State.

2. The second Presence of God with Man, was the Love-appearance declining and divided into two Appearances of Light and Darkness, set in opposition one to the other. In the Light, was Goodness, Love and Life; in the Darkness, Evil, Wrath and Death. Yet Light and Darkness appear'd not here really; but only representatively in the Glass of the Love-appearance, and the Divine Light, to shew Man the Springs of Good and Evil, that he might fly from one, and drink his fill, and bath himself eternally in the other. This was Paradise with the two Trees, the one of Life;
the

the other of the Knowledge of Good and Evil. Now the Law is come, and Man knoweth what it is to Lust. Now is Man try'd, and the shadowy Image is near to discover to itself, whether it be changable, or of an enduring Substance: Whether it be pure and simple in Truth, or mixt, compounded, bearing the Similitude only of Simplicity and true Purity. Now is the Difference between the Original and the Copy, the Heavenly Substance, and the Earthly Similitude, near to be reveal'd.

3. The third Presence of God, is the Love-appearance, withdrawing and hiding itself under an appearance of Wrath; like the Sun under a Cloud; the Face of Beauty and Love under a Vizard. Now the Law sheweth itself to be Spiritual, Good and Holy, in being a Ministry of Wrath and Condemnation, letting in Sin and Death, thro' the Weakness of the Flesh. For God is in this Appearance, a Consuming Fire, burning up the Earthly Man in his best Estate; because he is altogether Vanity, as the Flower of the Field, that he may bring in the Heavenly Man, which is the End of the Law. This is the first Link in the Chain.

2. According to the Change in the Divine Presence, with Man, is Man chang'd; as the Wax is turn'd to the Seal.

1. The Essence of Man, being a Shadow, was a Divine Similitude, in the simple Figure of the Divine Unity in Light.

2. This Shadow was the same Divine Similitude, in a Perspective, or Prospect of Good and Evil, Light and Darkness, as in Opposition, as in Ballance.

3. Now the Divine Similitude, with the Figure of the Divine Unity in Light, with the Divine Prospect of Light, and Darkness in Ballance sinketh down into the Darkness of the Shadow. In the Bottom of the Pit, in this Grave, it maintaineth a real Opposition to the prevailing Darkness; it sendeth forth its Beams continually thro' the thickest Darkness, as a Testimony against it. In the mean time, the Darkness predominant, beareth a Figure of the Divine Similitude, but Counterfeit, but Disorder'd and Perverted. In this, it Exalteth itself and Reigneth; by this it deceiveth Man, and slayeth him. This is the second Link in the Chain.

3. Now the Shadow, Man, thus perverted and deceiv'd, seemeth to himself, taketh upon him in his Designs, and desires to have a Subsistency, a Substance, a Power of Acting, a Comprehension of the whole Nature of Things distinctly in himself; like him, who is the Power and Wisdom of God, God himself. Thus Poor Man eateth of the Tree of Knowledge of Good and Evil, that he may be as God; but dieth, as Man; vanisheth like a Shadow into the

Darkness of Death. Thus Sin taketh Life in Man, and Man dyeth. The Darkness in the Shadow springeth up into its own darker Form, which was before a Form of Light, comprehended in the Light. The Divine Similitude in the Light; which was the Man, disappeareth.

Now God darkneth himself more to the Creatures, in his appearance of Wrath. From that Darkness, as a Cloud of Wrath; he breaketh forth upon Man in Storms and Tempests, Lightning and Thundering Vengeance upon him. Accordingly the Darkness is encreas'd and heightned in Man. From this Cloud, the Counterfeit Similitude of God, bringeth forth itself into all Black, False and Fiery Forms of Lust, of Disorder before God, of Contrariety to him, of Enmity against him. So the Opposition groweth higher and higher, till Wrath swallow up the Sin, the Sinner, the Shadow, and all of the first *Adam*; when Wrath itself is swallow'd up of Grace and Glory. Both these came to pass in the Death and Resurrection of the second *Adam*, our Lord Jesus.

Christ is. 1. God descending into our Nature, and making himself Man, to act and express Love. 2. Bearing in that Nature, our Persons, Sins, Sufferings, to the Extremity of Wrath and Death.

3. Ascending in our Nature, and in that carrying up our Persons, and our Sufferings into the Form of God, into the Light and Harmony of Eternal Love and Glory.

4. Descending again, in that Form of God, as a Spirit, into our Spirits, to be a Spiritual Bridegroom, a Quickning Spirit in us.

5. By conversing with us, changing us, in changing us, taking us up by degrees, into the same Form, and first Glory of the Father; out of which, we thro' him, he in, after and thro' us, descended.

Christ is God, in the Divine Unity and Eternal Subsistence of the second Person in the Trinity, in Fellowship of the Divine Essence, and the Trinity itself; making himself Man, so that he still continues to be God, his Person being in every Form entire, the Godhead embracing his Humanity, and sustaining it above in the Heights of all its unchangable Glories: His Manhood enfolding his Divinity, and carrying that down with it, into the Depths of its lowest descent; then again, by Virtue of the Godhead at once, as a Seed within it, and a Sun, or a Dove above and about it, both return thither, where they find themselves to have ever been; all their Descents appearing not so much as a Sleep, or a Dream in the Bosom of the Eternal Light; but Variety of equal, unchangable Beauty and Sweetness in the Unity of the highest Loveliness and Love.

FIVE LETTERS.

LETTER I.

Of the Trinity.

Noble Sir,

IN that Journey which——was pleas'd to make so pleasant with her Society, making her Favour to us double in her Coach and Company, she Crown'd all with a third Kindness, your Presence in your best Part, your Spirit by your Letter. I read it with much Profit and Delight, finding it right sweet, and high in the Light and Love of the Spirit, as the two Wings of the Heavenly Dove, an inseparable and even Pair, wash'd in the pure and sincere Milk of the Heavenly Word. What a Sight is it thro' all Ages to see poor Mortals generally turning their Backs to the Eternal Sun of Divine Love and Light, shutting their Eyes to all the Reflections of its Beams falling before them, with a Strife and War of Spirits contending about these Divine Births, and Forms of Light and Love which are to be seen and found only in their proper Nests, the Face and Bosom of the Father of Lights and Loves? These three Heads, 1. The Trinity. 2. The Imputed Righteousness. 3. The Satisfaction of Christ, are all the most sweet and sacred Mysteries of the supream Unity, which is Love itself, and the God of Love, Blessed for ever. They are, and infold the most deep, delightful, distinguishing Points of Divine Wisdom, Christian Philosophy, and the Eternal Truth of Things.

1st. The Supream Unity is a Trinity, if it be the Supream Life, the Supream Love, the Supream Light, if it be a Perfect Unity. Life cannot be without Society, nor Society without Distinction. That which strikes the greatest Horror in Death, is Solitude, the Loss of all Distinction of Things. Life is defin'd to be a Reflection upon itself. It is therefore an Unity, a Trinity, a Circle all in one. The Unity within itself goes forth into an Image of itself, by an Union with itself. In this Image it hath Fellowship with itself, and

so returns into itself again. The higher the Distinction is in the Unity, and the more Perfect the Unity is in the Distinction, the higher is the Activity, Society and Joy of Life. The most compleat and full Distinction is that of Persons. A Person is a Compleat, Intellectual Being, compleatly Subsisting and Existing in itself. Thus, Sir, you see some rude Draught of the three Persons, in which every One is all Three, and all Three are perfectly One; each One distinctly All in One; the same Three, and the same One. Thus this Glorious Trinity, far above all Expressions or Conceptions, by Words borrow'd from Men, and best fitted to the Nature of things, is represented in the Holy Scriptures as three Persons, that is, Living, Intellectual Beings, compleatly Distinct, compleatly Subsisting each of itself, and in itself. The Supream Unity is the Father, which cannot be less than all. The Image, which is perfectly equal with the Unity, and comprehends the Unity, is the Unity itself; and, as a perfect Image, it perfectly represents the Unity to itself; and by an entire Reflection of the Unity upon itself, is the Son, the Word, the Wisdom of the Father. The Union of these two, which cannot be less than either, than both, comprehending both in itself; nor more, because either of these is All and Infinite; this Union is nam'd the Spirit, as proceeding or breathing from both: Both meet in One here in the Union, which is the Divine Life, Joy and Blessedness of both.

2dly. If the Supream Unity be the Supream Light, and Living Light, there must subsist together in the Unity, the Bright, Glorious Trinity, 1, Of a Light Seeing, 2, A Light Seen, 3, A Sight or Vision uniting both.

3dly. And if it be the Supream Love, it must be a Beautiful and Joyous Trinity; a Love, a Beloved, and the Love uniting both and all within itself; itself to itself. The Love and Joy of Love is there Supream, where there is the most perfect Union of the highest Unity and the highest Distinction.

4thly. If the Supream Unity be an Unity, it is also a Trinity; in the most simple and most perfect Unity, as such, there can be no Division. This then is divided from nothing; it hath no relation to any thing without itself, as all Divines teach us of God. It then comprehendeth all things within itself in the fullest, the highest, the first Variety or Distinction of Things. The Son, the Word, the Essential Image of the Godhead, being the first Distinction or Variety, standing up out of the Unity, and in the Unity, is certainly by Consequence the highest, fullest, most perfect Distinction and Variety of Things, comprehending in itself eminently, originally all Varieties

Varieties, all Distinctions of Things. That Name *λογος* in *Greek* attributed to the Son, which signifies Reason, or secondarily the Word, as it is Reason express'd, properly signifies the Distinction or Variety of Things in their Unity, which is most truly the Reason, Proportion, Order and Harmony of Things. If this full Variety be comprehended in the Unity, then the Variety is the Unity, and the Unity the Variety. Both are most perfectly One, by the Power and Virtue of the Unity: Both are most perfectly Distinct and Various, by the Perfection of the Variety or Distinction. From these two thus results a third. The most perfect Union is there, where Two are most perfectly Distinct, and most perfectly One. Thus you see, Sir, the Supream Unity to be the most perfect Trinity, an Unity, a Variety, an Union of both. You see these Three to be most perfectly One, by the Unity, most perfectly Distinct, by the Variety; most perfectly United, both One and Distinct by the Union. If the Variety be full, this also containeth all Things in it, and so the Unity, the most perfect Unity. Thus is this also under its own Character, the Variety and the Unity too. If it be both these, then is it also the Union, and so all Three. In like manner is the Union in its Property, as the Union, all Three, the Unity, the Variety; both in One. The Trinity is the Godhead, the Divine Essence: Every One of the Trinity is the entire Trinity, and so the Divine Essence entire; all Three are the same Trinity in One, and Distinct; All are One in themselves, and Distinct from each other by the same Variety; All are united in themselves, and with each other, by the same Union, behold the Simplicity of the Trinity, which is God, the Divine Essence. The Unity of the Godhead is not distinct from the three Personalities, that so there should be four in God, one Essence, and three Personalities, or three manners of Subsisting; but it is One of the Three, and all Three are that One. You see, Sir, why they are distinct Persons, because every One is all Three, and so God entirely in itself, in its own Distinction and Property, which is all One with the other Two.

January 30. 1668.

L E T T E R

LETTER II.

Of the Satisfaction and Imputed Righteousness of Christ.

Noble Sir,

IN the Book which you were pleas'd to send me, there were two Points treated of, besides that of the Trinity: The Paper wherewith I last troubled you, was intended for a Ground to the Discourse, upon these two Subjects; The Satisfaction of Christ; The Imputed Righteousness of Christ. These are both equally charg'd with Falsehood, Folly, Licentiousness, Impiety. They are false, as contrary to the Eternal Truth, which pronounceth it, as an immutable Degree; the Soul that Sins shall Die. They are foolish, while they assert Contradictions, and attribute them to the Supreme Wisdom; that those Things, which are not mine, shall be thought mine by him, whose Thoughts are the Causes of all Things, and the Measure of all Truth. Licentiousness is thus encourag'd, while without any Honesty in ourselves, laden with all Evil, we are taught to trust for our Happiness and Justification to that Good, which is in another. This is the height of Impiety, to deny to God the Freedom of his Grace, and Plenitude of Mercy, while it is asserted, that God cannot pardon Sin, nor save the Sinner, without a plenary Satisfaction to his Justice. This also seems Ridiculous, to Extol the Free-grace and Mercy of God, while with the same Breath, we make him necessarily to exact a plenary Satisfaction. I humbly conceive, that these, who thus dissent, prove that Truth, that the Letter is as the Lattices in the *Canticles*, thro' which Jesus Christ looketh forth; they darken as well as discover. Thus while Light and Darkness are mingled, all Things appear various, and variously distract the Minds of Men, unto irreconcilable Division and Enmities. Men exalt their own Darkness as Divine Light, while they find some undistinguish'd Glimmerings of Light in their Darkness. Others Fight against these Men, unto Blood and Death, as the Darkness of Hell itself, because Darkness is mingled with their Light. Thus there wanteth every where the gentle Refiner, which by the Fire of the Spirit, and of Love, takes the rude Oar often into his Hand and Furnace, which is his Heart, that he may with Skil, Care and Gentleness, separate the Gold from the Dross; so as not to neglect or lose the smallest Grain, tho' mix'd with the greatest quantity of Earth. Sir, I humbly offer these two Propositions, which understood, would perhaps unite both Parties in this Difference.

1. The Righteousness of God in Christ, declaring itself in the Humiliation and Exaltation of the Lord Jesus, in his Perfections and Person, as he is God, Blessed for Ever, Cloth'd with our Natures; is that which alone reconciles all, renders the Creature Lovely, restores it to an estate of Eternal Love and Life with God.

2. God in Christ is become one Spirit with the Creature, a new Root to it, sending it forth in a new Relation, into a new Nature, a new Form, a new Life, which is Christ himself the Heavenly Image of God, in which Image are contain'd all the Fruits of every Virtue, Grace and Excellency. Sir, The clearer Understanding of both these depends upon these following Principles.

1. The Ideas, which are the Eternal Forms of Things in God, in whom they are one with God, and yet distinct; but in their Unity and Distinction, cloth'd with the Perfection of Divine Beauty, and the full Glory of God: These are the only Substance, Truth, Roots and Original, Eternal Spirits of all Things. This is the Unity of the Godhead, springing up within itself into all Variety.

2. All Things that are, are these Ideas, or Eternal Varieties descending into Inferior Forms, in which they at once Veil and Figure themselves, as in shadowy Images of themselves.

3. That the Mystery of the Divine Variety may be compleatly open'd, the Eternal Spirits, which stand in the Supream Unity, and so are the Supream Unity itself in them, that is, the Divine Idea's in God, and God in the Divine Idea's, as they are veil'd in shadowy Images, pass into the remotest distance, which is a division from the Unity and Contrariety to it. This is the State of Sin and Death, the Disorder in the Musick. As the making Musick out of the Discord, is by bringing a Concord upon it, so now the bringing back of Things from this State of Division and Contrariety, like calling the Son of God out of *Egypt*, is by the springing up of the Divine Unity, in the midst of the Contrariety; Bearing the Contrariety itself, Crucifying the Contrariety, by the Glorious Love and Power of the Unity, carrying it thro' a Dissolution and Death of the Contrariety, into the Supream Beauty, and all Charming Melody of the Eternal Unity. This is the Spiritual Sense of the Sufferings, Satisfactions, Death and Resurrection of Christ.

4. Now this Blessed Unity, discovers all the Varieties to have been eternally in itself, and one with itself: It takes off the Veil, and shews itself, descending to the Land of Contrariety, of Darkness and Death in those Varieties. It discloseth all those Varieties in itself, rising up out of the Contrariety, and returning to their Eternal Glory in the Unity, together with the Unity. It puts forth itself in each Part
of

of the Variety, as rising in its proper Time in each, for the first and full Perfection of the Whole. Yea, by its sweet and wonderful Light, the Contrariety, the depth of Darknes and Death, is seen as an Eternal Variety in the supream Unity, descended and figuring itself in this Shadow. Again, This descent and this shadowy Figure, in the return and ascent of the Supream Unity, appears an Eternal Spirit of Glory in the Eternal Spirit, a Divine Variety in the Supream Unity, which is one with the Unity, and hath all the Perfections of the Unity compleat in itself.

Sir, Upon these Grounds, if I were able to express them clearly, the Satisfaction of Christ would appear no foolish thing, but a Glorious Mystery of Divine Wisdom and Love; the imputed Righteousness would be no Fiction or cover for Lust, while all is founded upon that Unity, which is God himself in its highest Glory; Love itself in its most perfect Sweetness, and Loveliness, bringing forth itself through all Varieties, being ever One in all; One with all; and so comprehending all within itself, in that transcendent Harmony, which is the Holy Trinity, the Heavenly *Jerusalem*, the Eternal Spirit, Eternity itself.

LETTER III.

Of the Sufferings of Christ for the Satisfaction of Sinners.

Noble Sir,

YOU are pleased many ways, to contribute to the Leisure and Freedom which I enjoy, thro' the Grace of God, to attend upon and minister to the Mysteries of God, according to the Gospel of Christ in the Temple, which is Christ himself, built up in the Spirit unto an Eternal and Essential Image of God. It is also my Duty and Delight, to minister to your Spirit in the Discovery of these Mysteries; if Jesus Christ please, by his Holy Anointing, so far to take me into the true Honour of Fellowship with himself in his Priesthood in any Degree. I would gladly say something to you from that Scripture, *He was delivered for our Offences, and raised again for our Justification*, Rom. 4. 25. I shall proceed by Steps from the Beginning and Ground of Things, so far as the Holy Spirit shall please to enlighten this deep of Glory to me.

The

The Lord Jesus, as he is the first and supream Image of God, is the First-born of every Creature, the Root, the Head, the Pattern of every Creature; which is the Figure of a Divine Glory, and especially of Mankind, which is made in the entire and universal Similitude or Image of the Divine Essence, where all the distinct and various Figures of the infinite Glories in God are gathered together, as several Lines, Colours, or Features in the entire Picture of a Beautiful Face. Every Creature, Mankind particularly, in all Generations, in every State and Form of Light, of Darkneſs, of Order, of Disorder, of Good, of Evil, springs up out of this Jesus; is Form'd and Govern'd by him, as he is the Image, the Power, the Wisdom of God, and Figures himself upon it, by the Varieties of his Accesses and Recesses, Shinings, or Veilings. Thus from the Beginning to the End, all is made in him, as the Eternal, universal Image of God; by him, as the Power and Pattern; for him, as the Eternal and Universal Image, which is to spring up out of All, and to result from All, as the Fruit and Glory of All. The Disorder and Stains in particular Creatures, as they are their Acts; the same as they are the Acts of Jesus Christ, the Wisdom, the Power, the Righteousness of God, acting these Creatures, as they lie comprehended in himself, the Eternal and universal Image, in which all is Reconcil'd and Gathered up into One, by the placing of Things in their due Proportions, to answer fitly one another: Thus they are no more Disorder or Stains, but Golden Links in the Glorious Chains of the Divine Order and Eternal Harmony; as also well-plac'd Lines and Colours in the highest and greatest Beauty. This Jesus putting on Human Nature in its Fallen State, comes forth as the Universal Person and Spirit, the Root of the whole Creation, and of all its Changes, bearing all in himself as the Spirit of the whole; as the Great Tree, whereof all Spirits, all Things, are so many Branches: Thus he stands as the only and the universal Sinner, yet without Sin, inasmuch as in him, *who is the same yesterday, to day, and for ever*, comprehending in every part of Thing, the whole Fulness; those Acts are Orderly and Beautiful, which in the Particular, as they lie in each single Spirit or Creature, divided from the whole, are Stains and Disorders, like crooked Lines and Shadows in a Picture, separated from the rest of the Lines and Colours there. Thus St. Peter instils the Mystery of the Gospel and of Christ, unto the Jews, when he tells them, That they, in Crucifying Christ, had done nothing but *what the predeterminate Counsel of God had ordered before-hand, that it should be done*, Acts 2. 23. That is, this Act of the highest Disorder in them, together with all the Circumstances, that whole Scene of Actors, and all, lay Eternally in Jesus Christ, the essential Wisdom and Image of the Divine Nature,

ture, in a most Beautiful and Divine Order, as it stood in one Piece with all its Antecedents, Concomitants, and Consequences, which in Eternity, are as Eternity is, One, One Spirit, an entire Unity, a full Glory. Jesus Christ upon this Ground, bears upon the Cross, the Wrath due for the Sins of the Whole World, being the Whole World in its Original, in its Root, in its First and Universal Spirit, which Forms it, which Acts in it, in all parts of Light and of Darkness: He becomes by Sufferings and Dying, a Sacrifice, a Ransom for the whole, upon three Accounts.

1. As in the Evil of Sin there is a Contrariety to the Supream Good, so in the Sufferings of Christ there is a proportionate Contrariety of the Godhead to the Evil of Sin, which nothing was able to sustain, but that Person which is God. Thus the first Contrariety, by a Contrariety opposed to it, is reduced to a Harmony.

2. Jesus Christ in his Suffering, offereth himself up, as the Supream and Eternal Beauty, the Righteousness of God to the Will of the Father, in answer to the defacing of that Beauty, and dissolving of that Harmony, by the opposition to the Divine Will. Thus Christ was the Eternal Beauty, offering itself up as a Sacrifice for the Stains upon that Beauty.

3. Jesus Christ, as the Universal Person, and Spirit in which all ~~these~~ subsisted, which alone truly subsisted in All, by dying, carried down the whole offending and polluted World into Death; in that Death all Things are dissolved into their first Principle, into the Divine Unity, into the Unity of the Eternal Spirit: Thus are the Sins and the Sinners no more for Ever; Thus all Sins, Sinners, Wrath, are swallow'd up into the first Unity of the Eternal Spirit, which is the Fountain of Beauty, the Fountain of Love. This is that Blood of Christ which washeth us from all our Sins, and makes Atonement for us, even this Supream Unity, which is the first Love; the first Beauty itself in all Things; descending for all, and with all, into the Grave; so gathering up all Things into itself, and pouring forth itself over all, by a Dissolution in Death. Thus was he delivered for our Offences.

Let me add one thing more. As the Godhead stood in the Humanity, as the Humanity lay wrapt up in the Godhead, this Suffering and Death in the Humanity, was a high and proper Beauty in the Divinity, a Variety standing in its proper Place in the Eternal Unity, which maketh the Unity with all its Varieties in it, Compleat; which hath the Unity with all the Varieties compleatly resting upon it, making it the Perfection and Sum of all Glory. In like manner, the Bitternesses of these Sufferings, to the Humanity, as they lay mutually enwrapping, and wrapt up in the Divinity, were high Pleasures

tures and Delights ; *I come to do thy Will, O God, saith he : And again, This is my Meat and Drink, to do the Will of my Father.* To the same Person, in the same Person, the Shame was the highest Glory, the Deformity, the Supream Beauty, which made up the Beauty in the whole Order of Things in Eternity ; Death was the highest Act of the Divine Light ; the Sufferings and Crucifyings of his Will, were an Heavenly and Eternal Feast of all Good, of all Delicacies, to that Will itself.

I must refer the other Clause concerning the Resurrection, to another Sheet, and rest for Ever,

Your Affectionate Servant,
ADAMAS.

LETTER IV.

Concerning the Resurrection of Christ.

Noble Sir,

MAny Things make it delightful to me to write to you of Divine Things ; one is, That Love which is mutual between us in the Spirit of Christ, of which I daily receive from you manifold and great Testimonies. Another is, That Good and Divine Ground which the Heavenly Seed of Spiritual Truths meeteth with in your Heart, and the Present, the Precious, and the Plentiful Fruit which it bringeth forth to the Lord of the Vineyard, the Lord Jesus Christ, with which my Soul also, together with his, frequently refresheth, and feasteth itself. Lastly, There is no Joy like to this, to be gathering these Lillies in that Garden of Christ, which is Christ himself, and to be pouring forth his Name as an Oyntment ; whatever the Breast be in which we place these Lillies, or the Head on which we pour forth this Sacred Ointment, yet in the mean time our own Spirits are recreated, renewed, and heightened by the pure and shining Beauties of the Lillies, and the fragrant Perfumes, together with the Divine Virtues of the Ointment. But I am perhaps too long-making way for the Discourse which I formerly promised, and now take in Hand, upon this rich and Flourishing Ground ; That our Lord Jesus Christ was raised again for our Justification, that we might be made the Righteousness of God in him. I shall divide this Discourse into two Parts. 1. The Resurrection in the Root and Head, the Lord Jesus. 2. The Resurrection in the Branches and

Members, the Saints. In the Resurrection of Christ two things are to be consider'd. 1. The Resurrection itself. 2. The Person Rising. The Resurrection itself hath three Parts.

1. God himself, the Eternal Word, ascendeth from the neathermost Parts of the Earth, into which it had descended first, and going up above all Heavens. This Eternal Spirit had made himself Flesh like us, 2 Cor. 5. 21. Sin, a Sacrifice for Sin, unto Death and Wrath, in our Places. Thus the Essential Brightness of the Divine Glory, had Veiled itself beneath the Darkneses, the Deformities, the Guilt, the Grievs of the Flesh, Sin, Death, and Wrath, at the Bottom of the lowest and most horrible Depth, below the lowest and most lost Estate of Men or Devils. From these dark and dreadful Depths, by himself alone, he ascends not only above these Depths, but beyond all Heights, far above all Heavens, into the unconfin'd Purity of the uncreated Glory and Divine Essence, upon his Throne high and lifted up, Unveil'd, and shining over all in his naked Splendor. *What is this that he ascended, but that he descended first. He who ascended, is the same who also descended into the neathermost Parts of the Earth, and ascended far above all Heavens, that he might fill all,* Eph. 4. 10.

2. The Lord Jesus riseth in his Human Nature into the Unity of the same quickning Spirit, the same Heavenly Image, the same Throne of Righteousness, Power, Glory, Immortality, together with the Divine Nature. *The second Man is a Quickning Spirit, the Lord from Heaven,* the Heaven far above all Heavens, the Heaven of Eternity, of the Father's Bosom, the Heavenly one, in the Image of the Heavenly Glory; that Image itself, the highest and most Heavenly Image and Brightness of the Glory of God, 1 Cor. 15. 45. The Holy Ghost speaks there of Christ in his Humanity, in his human Body, As he is risen from the Dead; the Human Nature now is one Person with the Divine, not in its Humiliation, but in its Exaltation; not as a Prison or Grave, in which the Divine Glories are straitned, but a Palace in which they dwell at perfect Liberty, in all their Fulness, Bodily; that is, as a Body is opposed to a Shadow, clearly, conspicuously, distinctly, substantially, in their Lustre, Life, Variety, Harmony, Substance, Unity. In like manner is God himself a Temple or Palace to the Lamb, as the Lamb is to him. The Divine and Human Nature is no more now as the Sun and the Clouds; but as the Sun, and his purest Light, his brightest sweetest Lustre, which hath the Sun itself dwelling and appearing with its fullest Glory in its Temple of Gold and Precious Stones; and itself in like manner dwells in the Bosom of the Sun, as the Glory filling the Temple, Colos. 2. 9. *in whom the fulness of the Godhead dwells Bodily*

Part 3. Jesus Christ riseth, and carrieth up into Glory, the Body of his Humiliation, the Humiliation itself in all the Parts of it, his Infirmities, Sufferings, Death, the Enmity itself, yea, all his Enemies, this World, the Grave, and Hell, the Divine Wrath into the highest Glory with himself, and in himself, as himself in various Forms, having first spoiled them of their Enmity, and Triumphed over them in his Cross: *Psal. 68. 18. He ascended up on high, and carried Captivity Captive*; the captivated Humanity of Christ; the captivated Image of the Invisible God, together with all the captivating Powers, and Forms of Darkness, Death, Enmity, Hell, and Wrath, are carried themselves Captive on high into the Blessed Forms of the Supream Light, the highest Glory of the everlasting Righteousness, of Love and Eternal Life in him, together with him. All these captivating Darknoses, as they were comprehended in the Fore-knowledge of God, and his Pre-determinate Designs, or Council in Eternity, as *St Peter* says concerning the Crucifying of Christ, *Acts 2.* So they lay together in the Wisdom of God, which is Jesus Christ, as he is the Essential Image of the Godhead, the Brightness of the Divine Glory, where all the Works Counsels and Conceptions of the Godhead are first Formed, and present themselves first to his Eye, as in their Original, in their first Truth and Life; here in this Essential Eternal Wisdom, Image, Glory, of the Divine Essence, which is our Jesus in his Divine Nature, they all are so many rich and ravishing Varieties of Divine Glory: Here the highest Comeliness, or the full and perfect Glory, is put upon the most uncomely and vilest Parts; while all, as parts of the same unbounded Variety, stand together in the Simplicity of the Supream, the Divine Unity; and this Divine Unity after a most Simple and undivided manner, resteth entirely upon every part of the Variety: Here the First is Last, and the Last First: The Glory is as the Grave, and as the Grave is, so is the Glory: Thus is that true, Christ in the Grave, in the Glory, *The same yesterday, to day, and for ever*; the Lamb Slain, Raised again, Humbled, and Glorified; All in One; All made Perfect in One, from the Foundation of the World.

Jesus being this Eternal Wisdom, and Original Image, where all Variety of Forms lay together in Unity and Glory, that he might fulfill all Righteousness in all these Forms, descends according to their Order, till he comes to the lowest; then he ascends again, and carries up all with him thither, where they were at first. In this first and highest Glory he comes again and shews himself with his Fleshly Body, Crucified, Pierced, to his Disciples, as they were in the first Glory, in the Eye and Light of Eternity: At the same time he opens this Eternal Eye, sheds abroad this Light of Glory in his Disciples.

riples ; thus he convinceth them of his Resurrection, of the Truth of all, by shewing them all, in that Spirit, in that Light, which is the first Truth, in which alone all Things are True. Thus they saw him to have Flesh, and Bones, and Blood, such indeed as no Created Spirit, no Ghost, no Apparition hath ; such, as to it, all Flesh, all Angels, are Unsubstantial Spirits, Ghosts, and Apparitions. This is that Flesh and Blood, which is the Meat and Drink of the Saints in Glory, in the Spirit, in Eternity ; I deny not, that at the same time, Jesus appeared in these Natural Forms to the Natural Eyes and Sight of the Disciples, as a Sign or Figure : But at the same time the Natural Form, Eye, and Sight of Christ, and his Apostles together, stood all Clothed with, and Comprehended in the Eternal Glory, that Spirit which is alone the Truth of all. Thus much of the Resurrection.

2. The Person Rising, is the Eternal Word, that First Radical, Universal Image of God, whence all other Images, such as all Things in Heaven and Earth are, do Spring, by which they are Comprehended, in which they Subsist, where they Eternally lie as in their first Truth and Original. Thus is Jesus's Rising, the First, the Radical, the Universal Resurrection of all Things. But I must now give you and myself Breath.

In Jesus Christ, I am Yours most Affectionately,

A D A M A S.

L E T T E R V.

Of the Resurrection of Christ.

Noble Sir,

HOW pleasant is it to be Conversing in the Resurrection from the Dead ? Here we see one another in a Divine Beauty, ever firm and flourishing, as the Face of God, our Spirits unite and mingle in a Divine Love and Joy, which is Incorruptible, Unchangable, Unexpressible, having the Glory of God, as is said of the Heavenly Jerusalem ; here is Jesus Christ, here should our Hearts ever be. This is the proper Seat, and State of a Saint, the Paradise of God, with the Tree of Life in the midst of it.

The Lord Jesus rose again for our Justification. First, in his own Person. Secondly, in us. I have spoken to the First, and made a Trans-

Transition to the Second. Before I pass to this Second, I will in the middle way interpose something which relates to both, to unfold the twofold Mystery of the Resurrection, and our Justification in the Resurrection. That which I have to say, is from that Scripture, *Rom. 1. 4.* where it is said of Jesus Christ, that *he was declared to be the Son of God, with Power, according to the Spirit of holiness, or the Holy Spirit, by the Resurrection from the Dead.* I shall proceed in the Explication of this by four Steps.

1. This pertaineth to Jesus Christ in his whole Body ; in himself distinctly, as the Head ; in each Saint, as the Member. The Resurrection is the same throughout the whole Body ; Christ is the Resurrection Absolutely, Entirely, Universally : He riseth in all the Saints, together with all the Saints ; all the Saints rise in him, together with him.

2. Christ rises with Power. This Power is call'd, *The exceeding greatness of the Power of God*, Eph. 1. 19. This is Power in its full extent, at its height ; the infiniteness of Power ; the God-head itself in its full Force ; the God-head in its Divine Essence, immediately, entirely, nakedly in that Power, in which it surmounts infinitely all created Powers ; in that Form, in which it infinitely transcends all created Forms, with all its innumerable Vertues and Glories, United, Unveiled ; springeth up, shineth forth, and riseth in the Resurrection of Christ ; raiseth Christ in itself, as itself riseth in him. This is the Resurrection of Christ. This is the true Person of Christ, *returning thither where he was at first.* This is that Jesus who is the Resurrection, and Eternal Life, even while he lies in a Grave of Flesh or Earth, and is the Resurrection to that Flesh, to that Earth, *swallowing up the Grave itself into Victory.*

3. This Power, or the Resurrection from the Dead, is according to the Holy Spirit, or Holy-Ghost ; This is the third Person in the ever blessed Trinity. It is most true, that every Person is all three, in the entire full Vertues and Glories of all three, without any Inequality of Power or Majesty : This is the Unity in God. It is as true, that by reason of the Variety, which is as compleat in the Divine Nature, as the Unity, each Person in the Trinity is as much distinct from the other, as he is one with them. The Spirit is the Union of the Father and the Son : These two Persons appear in this, united ; in each other distinct, and both in one, in the utmost Simplicity, Purity, and Perfection, in the highest Activity of all their united Glories, Loves, Joys, Vertues, Powers. This is that Face of God which no Man can see and live, which shines forth only through Death, in the Resurrection from the Dead. This is the Divine Essence, the Trinity, as it is its own Glass, in which alone it is seen, and all Things

are at once seen in it living for ever. Of this *David* Sung in these Words, *When I awake with thy Righteousness, I shall be satisfied with thy Likeness*, Psal. 17. 15. Thus Jesus Christ was put to Death in the Flesh, and rose again in this Spirit; that is, in the fulness and clearness of the Divine Essence; *For where the Spirit of the Lord is, there is Liberty*, 2 Cor. 3. 17. The Veil is taken off.

4. By this Resurrection in this Spirit, Jesus Christ in himself, and in all his Saints, is declared to be the Son of God: That which *Ascends*, is the same which also first *Descended*, saith St. Paul, Eph. 4. 10. It was then the Son of God, the Seed of God, a Race of God, as the Scripture speaks, Jesus, the Essential Image of God, the Righteousness, and Wisdom of God, the Brightness of the Glory of God, which in this Image, in this Divine Righteousness and Wisdom, in the Brightness of the Divine Glory, descends into the Shades of the first Creation, and of Flesh; then with these into the deep and horrible Pit of Darkness, Error, Sin, Death, and Wrath: From these Deeps ascends again, and returns to his first Place; In every Step of the Descent, he filleth all Righteousness and Glory, filling All in All: He passeth into every Step as a Figure of the Glory in the Divine Image, according to the manifest Riches and Varieties of that Glory: He filleth up every Figure with the Glory itself, being himself in that Figure, the Fulness of all Glory. He maketh every Step beautiful as it standeth in its proper Place, as it beareth its proper part in the Harmony, with the Universal Harmony itself, in the Figure, and in the Substance. He ascends out of all into his first and full Glory: He gathers up all with him into that Glory: There he shews all as Eternal Varieties in that Glory, dwelling together in a perfect unity; *the same yesterday, to day, and for ever*, where Time and Change, like a Dream, break up into Eternity; their Place now knows them no more; they are as if they never were. In Truth, to those who saw the Light of Truth, they never were.

Thus Sir, is the Lord Jesus raised again *for our Justification*. Thus is it the Seed of God alone, which is Justified, and Justifieth itself. We are Justified so far, as the Seed comes up in us; so far as we come up in that Seed; so far as we are that Seed. How pleasant a thing is it, in the Virtue of the Seed, to say; Now am I the Son of God; But it is not known what I shall be in the Resurrection; but then I shall see him as he is, and be like him.

Sir, In the Bosom of our Risen and Glorified Jesus, who is the Lord, the Spirit, with whom, and in whom, we are one Spirit, I Salute, and rest with you.





